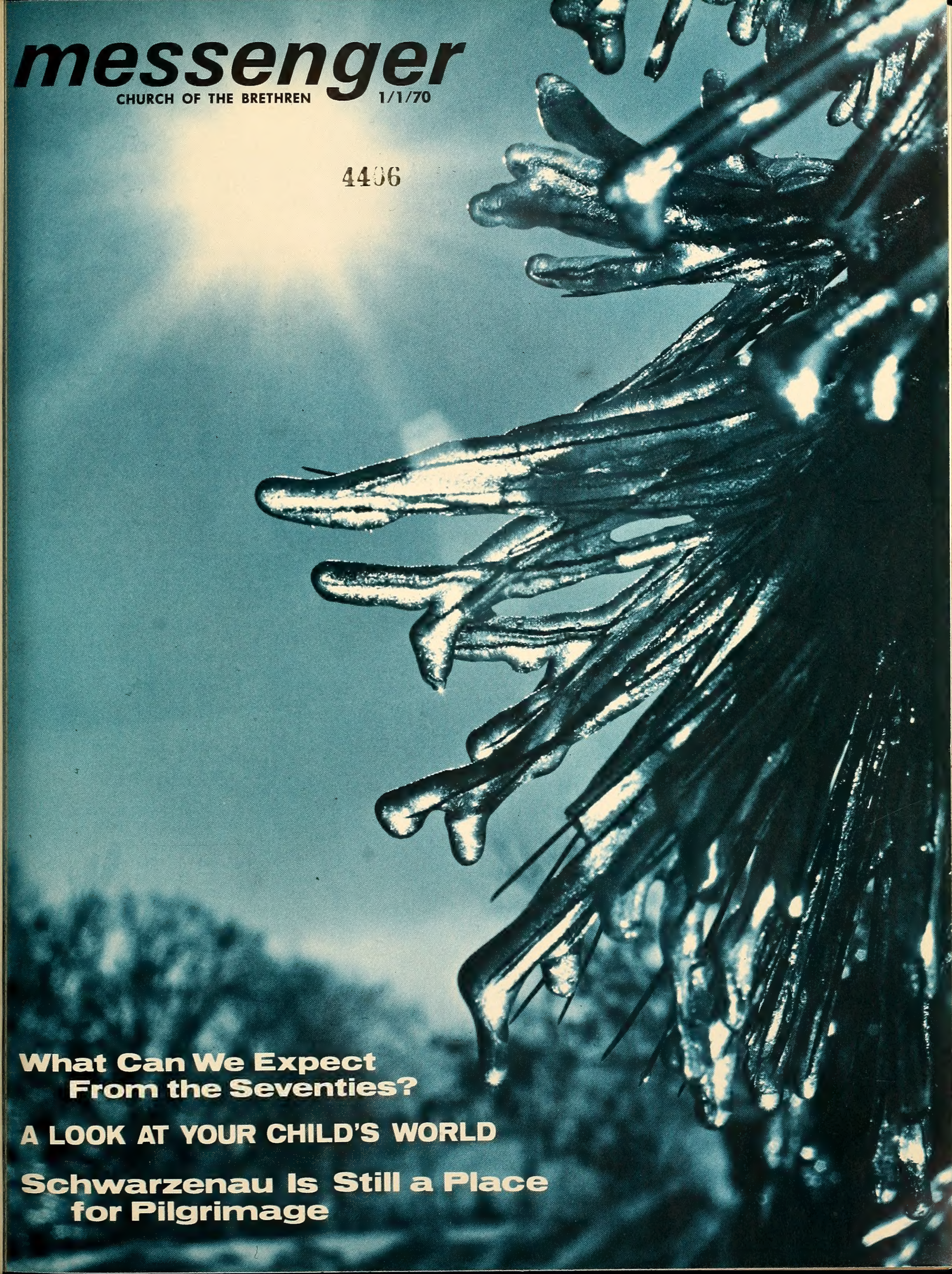
Digitized by the Internet Archive
in 2011 with funding from
LYRASIS members and Sloan Foundation

http://www.archive.org/details/messenger1970119126mors



messenger

CHURCH OF THE BRETHREN 1/1/70

4406

What Can We Expect
From the Seventies?

A LOOK AT YOUR CHILD'S WORLD

Schwarzenau Is Still a Place
for Pilgrimage

readers write

SIMPLISTIC AND COMPLACENT

While I affirm the basic premise of "Who Says the Church Is Dying?" (Dec. 18) — that God continues to be a dynamic force in human society — I cannot agree with Levi Keidel's approach, for three reasons.

First of all, writer Keidel seems to see quantity rather than quality as the signal of the church's strength. His impressive statistics of church growth in such countries as Taiwan and South Korea and in areas of Africa and Latin America underscore his preoccupation with numbers. What about commitment? How many of those thousands of persons newly professing faith in Christ are willing to take the risks that Christ demands — for a start, loving unlovely persons and doing good for hate-filled enemies?

Along with overriding quality for quantity, Mr. Keidel limits God's activities to the forms which the church has traditionally used to show that God is working through it. Missionary fervor and evangelistic zeal may still be valid. But surely God is not limited to these methods of showing his love and concern for persons! Because these activities may be on the wane in the United States does not mean that "the gospel is no longer a powerful shaping force in our own society." What but the power of Jesus' gospel of love could motivate persons to take to the street, the marketplace, the coffeehouse, the prisons, to share concern and commitment with "sinners" who would feel unwelcome in the neighborhood church? Some who have rejected the institutional church can in the religiously neutral setting of the coffeehouse talk about their theological concerns with committed Christians — and, if not talk themselves back into the church, at least simply *talk,* the point being that where two or three are gathered at a point of concern, there God is at work.

Finally, and most devastating, Mr. Keidel equates the practice of Christianity with the machinations of the institutional church. The church, he points out, has "been planted in virtually every country." That's comforting, isn't it? It, however, does not account for the fact that the cynicisms of secular society become the hypocrisies of the church. Racism, for example, has not left the church untouched. Could God be working through a person like Dr. Archie Hargraves, who shook up Annual Conference 1969 with his assessment of white racism in the church? Might God be saying something to us about the practice of Christianity through Thomas Wilson, member of the Brotherhood staff, who said plainly: "I am aware that many of you as individuals would not lift a finger to harm a black person, but . . . you don't have to. You have established institutions that will take care of that"? Perhaps God's purpose is not always to make white Christians feel comfortable in the knowledge that church buildings dot the landscape!

In sum, Mr. Keidel's article is a simplistic and complacent approach to a complex and, to some, unnerving problem. Rather than finding myself comforted, however, I am disturbed. Thinking like this won't shake any sleeping spirits!

Linda Beher

Villa Park, Ill.

ALL ARE GUILTY

The young man who started the small fire in Louisville certainly woke up a lot of people who were asleep, or at least silent, when a noted governor openly defied and broke federal laws a few years ago. If this young man is dealt with in the same manner as the governor, he will be the youngest presidential candidate in history.

I suspect that all of us are guilty of breaking federal laws — fair housing, employment, and so on. And if the audience in Louisville was guilty of breaking a federal law just by observing, what about we who sit back and watch the Fair Housing Law become a joke? . . .

Are we concerned by the fact that Vietnam is a poor man's war? We know the majority of the men in the front lines (and fatalities) come from low income, disadvantaged homes. Most young men from more prosperous homes are either college-deferred until married or, with educational advantages, are officers or skilled men behind the lines.

Social workers and doctors in veterans' hospitals will verify that men from normal, advantaged homes can mentally adjust to the inhuman emotional stresses of war while those from broken or underprivileged homes may already have emotional problems and have a much lower breaking point. Veterans' hospitals are full of these forgotten young men.

What of the promises that our young men would not fight in Vietnam — that we would serve in an advisory capacity only? Why is it that when we speak of our nation's shortcomings, we are told, "If you don't like it here, why don't you leave?" This is one of the most ignorant and hateful statements that one person can make to another. That attitude is the main reason Amerca was founded. The people who came here to make a better land had been rebuffed and rejected by their neighbors in the old world. They didn't like conditions where they lived and wanted to make improvements. If they had been allowed and encouraged, the old world would have had a happier history instead of the miserable tribulations that turned the concerned people toward America as their only hope.

Most people who want to change conditions *do* like it here; they love it here to the extent that they cannot stand to see [this country] suffer from its imperfections and want it to live up to its ideals. . . .

We must admire the young men with courage and conviction who risk their lives

---

PHOTO CREDITS: Cover Grant Heilman; 2-3, 5 Harry Dehner and Associates; 6-7, 8 Nelson M. Seese; 12 De Wys; 13 courtesy of the *Elgin Daily Courier-News;* 15 Jim Brumbaugh; 16 (top, bottom left), 17, 19 Religious News Service; 21 Stephen Bubalo for Tom Stack and Associates; 22 William Gieseke for Tom Stack and Associates; 28 artwork by Tom Goddard

---

Kenneth I. Morse, editor; Wilbur E. Brumbaugh, associate editor; Howard E. Royer, director of communication; Linda Beher and Jeanne Donovan, editorial assistants. Messenger is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918 under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1969. Messenger is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version. Subscription rates: $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan; life subscription $60; husband and wife, $75. If you move clip old address from Messenger and send with new address. Allow at least fifteen days for address change. Messenger is owned and published every other week by the Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill. Jan. 1, 1970.

Copyright, Church of the Brethren General Board, 1969. Vol. 119 No. 1

by bearing arms for this nation overseas. They are no more guilty of the bloodshed than we who pay taxes to support and supply them.

We must admire the young people in BVS who conscientiously cannot bear arms but who are willing to make sacrifices and risk their lives in the name of peace for the betterment of mankind.

We must admire the convictions of young men who conscientiously feel that they must express themselves in other ways.

We parents assume much risk when and if we encourage our youth to get involved, to be doers and not sitters, and to make their own decisions. While we certainly do not condone violating any laws, we must strive to accept the decisions they make.

Marion E. Dulabaum
Uniontown, Ohio

WHAT IS IMPORTANT

I never cease to marvel at how mixed up we are in our sense of what is important in the realm of morals. Some young person's "mistake" can make conversation for the church grapevine for weeks and bring hasty judgment. I hear nudity is becoming a fashion but I doubt if it will become fashionable for Brethren in the very near future. We are dutifully shocked at certain manifestations of sexual freedom which we feel threaten our system of morals.

Do you know what shocks me? I am shocked by the morality of a properly attired Secretary of Defense or Secretary of State appearing before the public and defending the actions of our nation in an immoral and indefensible war in Vietnam.

I am shocked at the public — and Christian — indifference to the criminal insanity which allows research and development in the realms of chemical and biological warfare.

The immorality of so much of a nation's resources going for destruction leaves many of us coldly indifferent.

The harshness with which we judge the welfare recipient or the unemployed poor represents a kind of immorality which God must find hard to forgive. With people starving and cold and without shelter, it must appear a trivial matter to God if one of his children takes a dip in a topless bathing suit.

Ernest R. Jehnsen
Wakarusa, Ind.

Page One...

Take a look at the back cover. Yes, this January 1 issue of Messenger is really number 1 of volume 119. We don't know whether Henry Kurtz, far-sighted editor who launched the *Gospel Visitor* in 1851, ever ventured to look around the corner of the nineteenth century and deep into the twentieth. Could he have guessed that his monthly publication would be continued into 1970? But here we are, beginning a new volume. The name has changed, of course. Editors have come and gone. But the ministry of a periodical for the Church of the Brethren goes on — into the seventies.

Speaking of the new decade that starts today, what kind of a world will the seventies offer? For a series of capsule summaries of what we might expect, Messenger turns to *William Kuhns,* a young scholar who is the director of the Institute for Environmental Response and a lecturer at Fordham University. Last year two of his books appeared, *Environmental Man* and *The Electronic Gospel.* Another one, *The Fifty-Minute Hour,* is scheduled for later this year. In subsequent articles readers can look for more specific proposals as to the ways in which the church can respond to the seventies.

One thing is certain: The church cannot expect to set its own time schedule for dealing with the problems of the seventies. Some issues just won't wait until we are ready to take them on. For example: black militancy as expressed in James Forman's "Black Manifesto" and in his demand for "reparations." A month ago Messenger offered a news summary of various kinds of response to the Black Manifesto. In this issue *Robert W. Neff,* assistant professor of biblical studies at Bethany Theological Seminary, sets the current proclamation of Forman over against the "Nazareth Manifesto" of Jesus and the too easily overlooked laws of Israel concerning the equitable redistribution of wealth. The article grows out of a study paper that Professor Neff prepared for discussion with the staff of the World Ministries Commission of the General Board.

Despite the note of seriousness with which we began, Messenger editors are equally sincere in praying that this new year will indeed be a happy and challenging one for all our readers. Our single resolution is to keep the reader always in mind even when we get carried away by our enthusiasm to see the church come alive with a new sense of mission. In the meantime we salute the other contributors to this issue:

Nelson M. Seese, Falls Church, Virginia, and his family are members of the Arlington Church of the Brethren near their home. . . . As counselor at Johnstown's city-county psychiatric clinic and special counselor and consultant with Ligonier Valley Public Schools, *Donald F. Hursh* can speak with authority on the world of children. He serves in a part-time pastorate in nearby Myersdale, Pennsylvania. . . . Former church renewal consultant *Ralph Turnidge* left his Sacramento, California, position to take a United Methodist pastorate at Elna, Washington. . . . Cerro Gordo, Illinois, is the home of *Ralph Skaggs,* who currently is pastor of the Church of the Brethren congregation there. . . . Well-acquainted with the setting of his poem, *Bill Herod* spent time in Vietnam with Vietnam Christian Service after alternative service work under BVS. Returning to the States, he helped with BVS training at New Windsor, worked with presidential candidate Eugene McCarthy as Vietnam consultant, and later assisted his own denomination, Disciples of Christ, in the area of peace education . . . He anticipates more service in Vietnam with VCS. . . . Drexel Hill Church of the Brethren has the part-time pastoral services of Warren S. Kissinger, who lives in the Pennsylvania community.

The Editors

What Can We Expect From the Seventies?

by William Kuhns

The seventies are anybody's guess. Speculating on the seventies, just after the tumult of the sixties, makes any prophet have a queasy feeling. Who could have predicted the assassinations, the movement of the young and blacks from hope to disillusion to cynicism and rebellion; the enormous triumph of the moon against the backdrop of the Vietnam debacle?

If the seventies promise events on such a grand scale, only the most imaginative science fiction writers could give us the vaguest of hints. But assuming that trends which have appeared in recent years will continue and perhaps come to dominate the landscape of the coming era, here are some speculations.

Emergence of the new generation

The kids who grew up in the sixties, who rallied at colleges and joined the Peace Corps and bussed to Mississippi, will be the bankers, the doctors, the teachers, and the middle management of the seventies. They won't be running the system, but increasingly they will be filling it, and that itself will make the difference. The idealism that characterized the early and mid-sixties hasn't all soured into rebellion. Increasingly there are lawyers more interested in challenging a city's real estate practices than bleeding their clients; teachers who aren't apt to cling to the textbook; young political assistants who are learning how to budge city hall.

This new breed is less patient and more committed to change than earlier generations. And if the political or legal or educational systems won't bend for them, they will search hard for ways of slipping past them.

Polarization

The sixties made us aware how far apart from one another we really are. Urban and rural. Blacks and whites. Parents and their children. Radicals and liberals. In recent Los Angeles and Minneapolis mayoral elections the dominant vote was white backlash. Long hair has become a symbol to which people react violently — as witnessed in the movie *Easy Rider*.

Unless a powerful and highly popular leader arises — an unlikely prospect — the country's polarization will probably continue, resulting, perhaps, not only in the counterculture of the young but in a continuous splintering of that counterculture, into black nationalists, the radical young, and the antitechnological young who flee to drugs and communes. The net effect may be a broadening of cultural values or — again, witness *Easy Rider* — a rise in intolerance and bigotry.

Power and will power

Can we stop air pollution and the wrecking of the land? Can the poor of our society be entered successfully into the affluent American economy? The seventies will probably spell out the decisive answer, showing either that giant corporations have assumed too much power and need answer to no one or that new, more localized forms of power are possible and workable. The question of power is a crucial one for the seventies, after a decade when university presidents, police chiefs, mayors, and the occupants of the White House have faced the recognition that their power on paper didn't equal their power in fact.

With television, the abuses of power are glaringly evident, and people feel increasingly distant from the decisions that govern the air they breathe, the food they eat, the way their sons will die. The American political system may or may not be workable in today's technological age; more than the sixties, the seventies will tell.

Rebellion

Is long hair rebellion or simply a hairstyle? Do people smoke marijuna because it is illegal or because they feel it gives some peace to a war-ridden time? If the colleges were the generations' battlefields of the sixties, the high schools may be the battlefields of the seventies. And the battles are likely to be more tactical, more successful, since the high school students have been learning from the mistakes of the college revolts.

The generation gap is becoming as American as violence and apple pie, and it is likely to find new forms, and perhaps new organization, in the seventies. The young are wise to Thomas Wolfe's dictum: You can't go home again. And while the SDS claims that they can stretch rebellion into revolution, that is unlikely in a society as organized, affluent, and satisfied as ours. Drugs, communes, and guerrilla tactics aimed at the power structure will probably become standardized forms of rebellion in the seventies.

New political alliances

Sometime in the seventies Chicago, Washington, Baltimore, Cleveland, Detroit, and other major U.S. cities will witness the consequence of twenty years of suburban exodus: Over fifty percent of the voters in these cities will be black. The implications may not become obvious immediately, but no doubt will, by the 1980s, change the face — and perhaps the structure — of city governments, perhaps the very fabric of the political process itself. It won't be the surface difference between a white mayor and a black mayor, but more likely the transformation to a new political consciousness — a profound concern, for example, for economic freedom in the ghettos. The older political parties may give way to newer organizations, from the militant Black Panthers to the reactionary groups emerging throughout the cities and suburbs of the nation.

Science and technology

"The quiet revolution" — in chemistry, biology, medicine, virtually all the sciences — has been going on about us in the 1960s and will, if anything, mushroom in the seventies. Many scientists feel sure that by 1980 they will have localized the virus which prompts cancer, and may begin inoculations against it. At the same time, drugs for restructuring DNA molecules — the cell's memory bank — may be developed, even used experimentally. Scientifically, the seventies will bring us far closer than any previous decade to the tools which may transform society into a utopia — or into Huxley's dark nightmare.

The sixties saw the incredible growth of the computer; the seventies will be a decade of far-ranging experimentation with its uses. More than the wiretap or bug, the computer may — unless drastic steps are taken, such as a privacy amendment to the Bill of Rights — spell an end to privacy for most people in America. A person's total history — financial, academic, social, psychological — will be at instant access, though presumably for only a limited few. Who needs Big Brother if an IBM 3800 with a warehouse of memory banks can do the trick instead?

The group style

The sixties saw a growing consciousness of the group — in group dynamics and group therapy of institutes like Esalen; in a change of TV and movie heroes from individuals to groups *(Mission: Impossible, Bonanza, Bob & Carol & Ted & Alice);* in musical rock groups; in the popularity of brainstorming and group approaches to business management. The seventies could witness a reaction against this trend, though that seems doubtful. Small groups, rarely larger than ten, will tend to become a major cultural phenomenon, in the schools, in business, in leisure, even in sex. It is not that America is relinquishing its sturdy tradition of individualism but simply relocating it within a strong group context.

Television

Technology in the seventies will change television, threaten the existence of movie theaters (as it already has of the stage), and in effect broaden the options for people at home. Cable TV, perhaps pay TV, RCA's new device, "SelectaVision," and CBS's electronic video recorder (both of the latter TV playback systems, with tape decks) will make it possible to see first-run movies, ballets, Broadway musicals without leaving home.

The full impact of these new systems and devices will not be felt until deep into the seventies, but most likely they will shift the economic structure of television and broaden the network fare. In the seventies the networks will face what the movie studios faced in the early fifties, when television appeared. Here the impact will be greater than it was then (the studios have simply absorbed television, by producing most of its broadcasting). By 1980 television will not represent only an "information explosion" but very possibly a "cultural explosion" as well.

Leisure

Even new systems of television cannot absorb the growing leisure needs of a nation which already, on an average, works a thirty-five-hour week. If there is any single difference between the leisure pursuits of the seventies and those of the sixties, it will be a new sophistication: a taste for experimentation, a distaste for prefab gimmicks like miniature golf, a growing popularity of speed machines — motorbikes, snowmobiles, speedboats, airplanes. The most significant area for leisure, though — already foreshadowed in film, music, and theater — will no doubt be sex, where the popular ambits of experimentation, within marriage, outside mariage, between married couples, may mark forever the death of puritanism in America. The pill has vanquished the major source of guilt in sex; the seventies may see the erosion of other, particularly social and religious, sources of guilt.

And the church?

These trends amount to a most cursory glance at the seventies. Neglected are such vital areas as psychology, space, transportation, economics, and politics.

What, then, does all this mean for the church? And why haven't I commented on trends *within* the church — unity, inner-city work, the vocation crisis, theological tumult? The answer to both questions is the same. In his *Ethics,* Dietrich Bonhoeffer arrived at a concept of the church in which the church is defined in the *process* of its concrete relationship to the world and what is currently happening in the world. If the secular thrust of current theology has any meaning, it is here. And if the church of the seventies is going to change, work for vitalizing the people of the seventies, it is here.

Whether this or that church body merges in the seventies matters far less than whether pastors and laymen come to grips with the challenges of that era: economic freedom for the poor; locating the ambits of sexual responsibility (no longer sexual morality); the dangers and possibilities of a group ethos; the meaning of rebellion; the ways of bridging the growing gaps within society.

For many commentators, the election of Richard Nixon to the White House is the forecast of an era like the fifties: quiet, undemanding, a peaceful veneer over a restless subsurface. This I doubt. We can't return to the fifties; the illusions have been burst; the rush of events and changes is coming too fast, too violently. The sixties have taught us that responsibility of a nation changed by technology is that people be capable of changing also. In the seventies we will discover whether or not people have learned that truth. ☐

Schwarzenau Is Still a Place

For many years my wife and I had heard and read of the beginnings of our church. Therefore, when we planned a vacation in Europe last summer, we included a visit to Schwarzenau. We sought out the German village as an object of pilgrimage, believing that, just as members of other religious bodies journey to shrines they venerate, we could also find spiritual renewal in visiting the birthplace of the Church of the Brethren.

Although Schwarzenau is not shown on many maps of Germany, it is not difficult to find. Marburg, a picturesque university town of some fifty thousand inhabitants, is the closest large city and a convenient point of departure. Schwarzenau is located approximately midway between Frankfurt and Kassel.

Schwarzenau lies along the Eder River between Berleburg on the west and Battenberg on the east. One or both of these are shown on most maps. Roads in Germany are well marked with route num-

Marching band leads a festival parade down the main street of Schwarzenau, birthplace of the Church of the Brethren

or Pilgrimage

by Nelson M. Seese

bers, distances, and place names. Finding your way is no problem.

Consequently, on a Sunday morning in July we headed our rented Volkswagen north out of Marburg toward Kassel. Soon we turned off the main highway and drove through the rural German landscape following signs to Battenberg.

The countryside, with its rolling green hills and valleys, was dotted with patches of woodland and cultivated fields interspersed with an occasional neat village. The setting was perfect for people on a pilgrimage!

Before leaving home we had studied a book obtained from our church library, *Schwarzenau Yesterday and Today,* by Lawrence W. Shultz. Carrying this book, we set out to explore the village, which we easily recognized.

The main street of Schwarzenau leaves the highway at a right angle, forming the verticle stroke of a "T." It crosses the Eder River and runs through the village. We drove to the eastern edge where the railroad station and the Bahnhof Guesthouse are located. At this guesthouse occurred a highlight of our visit.

We entered and found in their kitchen the two ladies who operate the guesthouse. There we noted a coal-burning stove, porcelain canisters on shelves, and a tempting bowl of fresh strawberries on the table. The most delicious odors pervaded the atmosphere. It reminded us of a farmhouse kitchen in the valley of Virginia. The ladies spoke no English and we no German. To introduce ourselves I showed them the Shultz book. They recognized his name immediately. "Shultz," they said and began to examine the book. When they found their own pictures, they were fascinated. We asked them, by sign language, to pose for us in the kitchen. The ladies disappeared into another room momentarily and returned, minus aprons and with their hair freshly combed. They insisted we take the picture in the "parlor" instead. We could not break the language barrier yet meanings were made clear as we shared a common interest.

Next we decided to visit Huettental, a small cluster of homes in the hills above. It is reached by a narrow winding road ascending from the highway opposite Schwarzenau's main street.

About two switchbacks up the road we encountered our next landmark — one too new to be in our "guidebook." It was the Alexander Mack School, built in recent years and partly financed by Brethren contributions. Although the building was locked, we found a key at the adjacent house and were able to see some of the interior. A drinking fountain in the entrance hall commemorates several of the early Brethren whose names are inscribed on the wall tiles. The school is a modern expression of concern by the Brethren for their birthplace.

As we drove on up the road, we stopped at numerous points which afforded excellent vistas of Schwarzenau and the surrounding country. At intervals benches are provided where you can relax and enjoy the view. Under one of these benches we found proof that even rural Germany is being Americanized. There on the ground was a badge, such as a youngster might pin on his jacket, displaying two familiar faces and inscribed "Ben Cartwright" and "Hoss."

Upon reaching Huettental, we stopped to ask directions of two men sitting in front of a house. They spoke no English but apparently understood our difficulty. The younger man left and returned shortly with a girl of high school age who spoke excellent English. Upon seeing a photograph in our book, she directed us down a narrow lane. There, perched on the hillside, we found the building traditionally assumed to be the home of Alexander Mack.

A recent addition at one end of the house has altered the aspect of this early eighteenth-century dwelling. It is still, however, recognizable from the photographs in L. W. Shultz's book. The original structure appears rather dilapidated and uninhabited though porch railings have recently been replaced. The owners have built a new modern house just

King and queen of Schwarzenau festival

across the lane.

We had a lengthy conversation with our guide — it was so good to hear English again! When she found we lived near Washington, D.C., she told us about helping two ladies from Washington find the Mack house the previous summer. It's a small world. These ladies are acquaintances of ours who visited Schwarzenau in 1968!

Our guide also informed us that an annual festival and parade were to take place that afternoon at two. How fortunate to choose, at random, a day to visit Schwarzenau and find it to be the date of a festival!

We drove back down to the village, parked our car, and joined the gathering crowd. This festival is apparently a major yearly event in Schwarzenau. As we stood at the highway intersection opposite the Roeser Guesthouse, we observed the people. Most were in their Sunday best and some ladies wore traditional costumes. Mothers, fathers, children, whole families were present.

The parade marched up the street from the village and crossed the bridge over the Eder. First came the band, next the couple chosen as king and queen of the festival with their court, and last a troop of men in green, forester-type uniforms. The whole parade was preceded by a contingent of village children.

After a ritual at the guesthouse the parade and onlookers marched back down the street. Just short of the Eder they turned left into the drive of the Herrenhaus, a summer residence of the counts of Wittgenstein. The count and his wife, attended by a man we presumed to be the chief forester or estate manager, awaited the parade on the front steps of the house.

At the conclusion of the informal ceremony the crowd began to drift away. We boldly pushed our way up to the steps and discovered that the count, his wife, and the forester all spoke some English. We showed them our "guidebook," said we were Americans on a visit, and would like to shake their hands. They were familiar with the book and, of course, recognized many of the people and scenes in it. Communication was not perfect but we were well-received. Later, as we walked in the village, we passed both the count and the countess in their autos. They recognized us and waved. Meeting the local "royalty" whose ancestors were sympathetic to the early Brethren was an unexpected bonus.

As we turned to leave the Herrenhaus, the forester invited us to examine the adjacent house. He proudly said it was his home and the oldest house in the village. It dated from the sixteenth century and was a fine example of the half-timbered style of construction. Both the house and its grounds were well maintained and very attractive.

Next we visited the Evangelical Church. It is just off the highway on the road to Huettental. The building is a simple one of stone with a small spire. Attached to one end is a frame building housing the high school.

We had stopped earlier in the day and found it locked and deserted — on a Sunday morning. This time we were more fortunate. We met two ladies who taught in the school and they let us into the sanctuary through the school building. The interior is small and quite plain with a balcony at the rear. The masonry walls are white with the balcony and woodwork painted gray. To us the unique feature of the sanctuary is its semicircular chancel lighted by three narrow windows in the rear wall.

Before leaving Schwarzenau we examined more closely the bridge across the Eder River. It is of multiple arch, stone construction and wide enough for only one vehicle. The bridge has been modernized with a macadam surface and iron railings but the stonework appears old. The Eder is not a large stream. Its water is clear and flows rather swiftly between low banks green with vegetation. The river, with the bridge and village, makes an almost idyllic scene.

To us, however beautiful as the landscape may be, there was a deeper significance. For here, before our very eyes, was the traditional site of the first baptisms of the Brethren. In imagination we saw those eight hardy souls who dared to found a new fellowship at this spot. Here perhaps was the culmination of our pilgrimage!

In retrospect, two questions arise in our thoughts. First, what has been the influence of the Brethren on Schwarzenau? To us, as one-day visitors, the only tangible sign of our church is the Alexander Mack School. Not seen but experienced was evidence that the tours led by Lawrence Shultz, the participation of several hundred Brethren in an anniversary occasion in 1958, and the visits of many others since then have created a reservoir of goodwill and fellowship.

And what did we gain from our visit? At Schwarzenau we saw a Germany not visible from the autobahn or in the cities. In such a peaceful setting we could understand why Alexander Mack and the other founders advocated the simple life. We asked how many organizations born in such humble circumstances could endure.

I hope this brief sketch of a personal visit will encourage others to visit Schwarzenau. Americans fly to Europe literally by the thousands every summer. Travel on the continent is swift and modern — autos are as easy to rent there as at home. Why not conduct your own pilgrimage? ☐

James Forman and the Jubilee Year

In 27 A.D. a bold young Galilean presented a revolutionary "Nazareth Manifesto." In light of this, how shall Christians respond to James Forman and his Black Manifesto?

by Robert W. Neff

On Sunday morning, May 4, James Forman interrupted a communion service at Riverside Church in New York to present the demands of the National Black Economic Development Conference. Forman's disruption of the communion became front page news across the country and Americans became aware of the Black Manifesto which declared:

> We are therefore demanding of the white Christian churches and Jewish synagogues which are part and parcel of the system of capitalism that they begin to pay reparations to black people in this country. We are demanding $500,000,000 from the Christian white churches and the Jewish synagogues. . . . This demand for $500,000,000 is not an idle resolution or empty words. Fifteen dollars for every black brother or sister in the United States is only a beginning of the reparation due us as a people who have been exploited and degraded, brutalized, killed and persecuted. Underneath all of this exploitation the racism of this country has produced a psychological effect upon us that we are beginning to shake off.

The minister, officials, and members of the congregation reacted immediately, stopped the service, and left the sanctuary.

When the letters began to pour into the church office, Ernest Campbell, pastor of the Riverside Church, reported that an overwhelming majority of them had the following tone: We're sorry it happened. Sock it to 'em. Other responses were so hot that they should have been sealed in asbestos-lined envelopes and, of course, were of such a nature that their contents could not be printed here.

A copy of the Manifesto was presented to Cardinal Cody on May 18 at the World Communications Day Mass in Chicago but was rejected by him during the service. The Interchurch Center in New York was shut down on June 9 so that blacks and Puerto Ricans would not have to face placards that denounced them as house niggers. Even the Brethren felt the press of the Manifesto at Annual Conference. We had mixed feelings about a possible confrontation with James Forman. Although we feared direct intervention within the Conference itself, we did not want to be considered so small that we were unworthy of attention. When a busload of blacks did arrive on Conference Sunday, some Brethren thought that the long awaited encounter had come. To the chagrin of everyone the bus brought members of the First Church of the Brethren in Chicago.

The Manifesto has produced a variety of personal responses. One minister wrote in *Christian Century,* "The suggestion that the money be given over *carte*

JUBILEE YEAR / *continued*

blanche is asinine thinking on the part of people who are supposedly responsible agents of the church of Jesus Christ on earth. A point that is completely forgotten these days is the proclamation of the Good News of Jesus Christ." After all God is concerned with the spiritual and religious needs of man. Faith points us inward, not outward. Participation in society is excluded by definition from the Christian's witness.

Christians may confess, "We live in a world over which we have no control." If we did give substantially of our funds, we can expect no cure for man's social ills as suggested by the Manifesto. Man is basically corrupt, dragged down by his original sin, as the apostle Paul says. Our money will fall into the hands of the powerful, the overbearing, the more vicious hands of the community of the poor. The crimes of one group will be perpetuated by the more cunning and forceful of another. Since history repeats itself, our hands are tied.

More reflective Christians may say with St. Francis, "Jesus was a simple rural figure." He talked about sparrows, lilies, sheep, and fish to peasants and fishermen. He personalized all ethical problems so that his morality is only possible in a village or town where everyone knows one another. His face-to-face model of obedience can say nothing to us who sit in offices and work in complex organizations bound by institutionalized sin. If we give at all, we must give to someone we love.

None of these positions may provide a suitable answer for us. Nor do they permit a creative response to James Forman because they ignore the issue of social and political inequity. An examination of Luke's presentation of Jesus' ministry may provide a perspective for our own response to the Manifesto.

During the spring of 27 A.D. a young Galilean in a Nazareth synagogue rose to read the scriptures. Apparently the *chazzan,* the leader of the synagogue, had handed the scroll of Isaiah to the young man who selected the following verses:

> *The spirit of the Lord is upon me to preach good news to the poor;*
> *He has sent me to proclaim release to the captives;*
> *And the recovery of sight to the blind;*
> *To set at liberty those who are oppressed;*
> *To proclaim the acceptable year of the Lord.*

In reading this manifesto from Isaiah Jesus declared freedom for the politically and economically oppressed. The vision of the just social order became the platform of the one who declared the coming of the new age. Jesus had spoken to the deepest hopes and aspirations of the Jewish people. A deep hush fell over the synagogue and the air was filled with suspense. With the eyes of everyone fastened upon him, the young man made a direct tie between the words of Isaiah and his own ministry: "Today this scripture has been fulfilled in your hearing." The waiting for the jubilee of God was over; the messianic age had dawned with a manifesto of the economic and social restructuring of society in which Jesus lived.

What intuitions about society lay behind the Nazareth Manifesto? When Jesus spoke of the "acceptable year of the Lord," he called upon an important tradition of Israel's life. One early law of Israel demanded the release of the land every seven years so that the poor might eat the produce of the land. After Israel's economic life became more complicated, the law was reinterpreted to mean release from debt: An individual burdened with indebtedness was freed from his financial obligation in the seventh year. The difference between debtor and lendor disappeared because of the expectation that there will be no poor among you. The acceptable year of the Lord, the Jubilee Year, means the year of release, the year when social imbalance is corrected. Although these laws recognized that wealth accumulates in the hands of certain persons, the means by which equitable redistribution of wealth could occur were provided. The laws did suggest ways to correct social and economic inequities.

When this current of thought comes into the New Testament, we often misunderstand it. We think of the poor as men who stand in a blessed estate, since Jesus taught the merits of a life in which riches, food, and shelter are renounced. We cite the parable of the rich young ruler as support for this point of view. However, the young man contended that he had fulfilled the law from his youth up. As I have shown above, the law provided for the redistribution of wealth. Thus, Jesus' admonition that he sell what he had and give to the poor stemmed from the man's contention that he kept the full measure of the law. If riches were inherently evil, Jesus could hardly have advised the dispersion of wealth among persons since that act would tend to corrupt rather than enhance. Zacchaeus returned monies where he had defrauded in order to correct the imbalance created by his profession as a tax collector. The issue is not, "Become poor so that you might be saved," but rather, "Recognize the social imbalance around you and correct it with the means given you."

The spirit of the issue has been captured by Mike Royko in an editorial in *The Chicago Daily News.* "Instead of prosperous people eating like poor for a week, some poor people should be allowed to have a week of the American dream — conspicuous consumption." The affluent have felt that if they ate like the poor and lived on the budget of the poor *for a time,* they might call attention to the plight of the poor. We know that fasting feeds no one, but assuages the conscience of those who have. In discussing the difference between John the Baptist and Jesus, Luke's gospel reports that John came eating no bread and drinking no wine, but the Son of Man came eating and drinking. The Nazareth Manifesto, in contrast to the Baptist's teaching of asceticism and restraint, recognized that all shall eat and all shall drink, that all shall share in material well-being.

Before the time of Job the orthodox theology of the wise stated that a poor man must have sinned in order to account for his present condition. Thus when Job meets financial catastrophe, the theologians offer to examine his life and to discover the sin in his past. One line of thinking in the affluent society runs that if a man had the desire to work, he would pull himself up out of the mire of the ghetto. The man without income evidently despises work. He deserves his position. To those who make this judgment, the Bible points an accusing finger. Job, the poor man, is justified; the wise theologians who accuse Job are condemned. Jesus' association with the poor and destitute confirms the high worth of the low and despised.

Another argument of the official theology stated that the poor could not be counted on for any creative solution to society's problems. We have heard that the poor in our society are the patients and that those who have riches are the doctors. Any cure for society must come from those who enjoy an apparent position of status. In Ecclesiastes we find a refutation of this point of view:

> I have also seen this example of wisdom under the sun, and it seemed great to me. There was a little city, with few men in it; and a great king came against it and beseiged it, building great seige works against it. But there was found in it a poor wise man and he by his wisdom delivered the city. Yet no one remembered that poor man.

Inherently men distrust the poor. Who would believe that a poor man could save a city? The Nazareth Manifesto affirmed that the Jubilee of God begins with the release of the dispossessed and the poor, which in turn may spell a release for the rich and a new discovery of freedom for the haves.

Jesus' declaration in the Nazareth synagogue marked a sharp departure from the mind set of his peers. One group argued that the golden era of the past was gone forever and that one could only repent in looking at what had been. Another group felt that the future of God was so far ahead that all one could do was wait. Jesus proclaimed that the dream of a just social order was a reality breaking into man's present. The new social reality was not a heaven's width away but rather the length of a man's arm. In announcing the imminent beginning of a new social regime, Jesus emphasized that men would have a new mentality now if they believed the good news.

The old teaching that men would share a common destiny in the future was superceded. The parables of the kingdom underline the teaching that men share a common future, but that common destiny must be shared in the present. It's not enough to say that in heaven things will be different. Rather since heaven will be this way, things in the present will be different. The vision of the kingdom is not an idle dream, because what one believes of the future creates the pattern for his life. If the kingdom is one in which men share, sharing does not begin then but now. The Nazareth Manifesto affirmed that the Year of Jubilee which spoke of restitutions, cancellations of debt, and realignment of wealth begins now.

Given the character of the Nazareth Manifesto, we may give an answer to James Forman. On the one hand, we do not have to accept his Marxist rhetoric; we do not have to flagellate ourselves each Sunday by bathing in our guilt; we do not have to accept his disruptive tactics. Furthermore, since we Christians confess that forgiveness comes from God, we know there is no way to pay for our sins. Reparations can never free us from the past sins of racism. Reparations with that motive brings a return to tokenism which appears all the time in our society.

On the other hand, we must say yes to James Forman when he says that the poor can plan their own programs; we must say yes to James Forman when he says that social and economic imbalance needs to be corrected; we must say yes to James Forman when he says that large sums of money are needed now. We can say yes because we believe in the kingdom in which all men share. Thus we may give not to pay for our guilt but to affirm our belief in Christ's kingdom set forth in the Nazareth Manifesto. To report to the Black Manifesto is only a beginning of what we are called to do. The economic and social reconciliation of the human community as set forth in the Nazareth Manifesto should become the lifelong task of the church which lives out its life for the world. When we give monies to the Black Economic Development Conference or to the Fund for the Americas, we can say, "It is only the beginning, but we have begun." ☐

news

Already the ninth inning?

The mounting crisis of environment

"THIS MAN TELLS some of the dirtiest stories of our time." Thus headlined one of the nation's major papers in an ad introducing its newest correspondent. What is it he tells about? Filthy air and befouled beaches. Oil spills and man-made mudslides. Disappearing wildlife and dying lakes. Transportation snarls and urban sprawls. In sum, dirty stories that are disclosures of a polluted environment. The ad was a timely and impressive announcement except for one incongruity: In the hand of the reporter was a cigarette. The correspondent himself was a contributor to pollution even though a crusader against it.

Threat to life? Inconsistencies are not uncommon, however, when it comes to treating the problem of pollution. Furor arises over the fumes of automobiles, trucks, and buses on the streets while jetstreams showering wastes from above go virtually unnoticed. Special boards are created to control pollution, boards made up of the very industrialists whose smokestacks and incinerators clog the cities with smoke and soot. Local planning, or the lack of it, pushes junkyards and factories and shopping centers into the open countryside, supplanting meadows with macadam. Pesticides and herbicides and other new chemicals, though chief factors in increased food production and in eradicating disease-bearing insects, have been found to leave ominous traces in water, soil, air, wildlife, and the fat tissues of virtually all living persons.

Life in the seas could end in 10 years, one noted ecologist has flatly predicted

Little wonder that ecologists — those persons who deal with the relationships of all different elements in the environment — see catastrophic consequences ahead for the quality of life in the United States. Particularly if the population growth continues to soar and air, water, soil, lakes, and forests are regarded as ever secondary to technology. What is at stake, some scientists warn, is social suicide: a world too chemically impossible to survive in, a world too esthetically unattractive to flourish in.

One prominent ecologist, Paul Ehrlich, a professor of biology at Stanford University, wrote in *Ramparts* magazine in September:

"Man is not only running out of food, he is also destroying the life support systems of the Spaceship Earth."

If the present course of destruction is allowed to go on, Dr. Ehrlich contends, all important animal life in the sea could be extinct by 1979, with only the direst of consequences thereafter for human life. He concluded his scenario on the seventies in these terms:

"It is the top of the ninth inning. Man, always a threat at the plate, has been hitting Nature hard. It is important to remember, however, that Nature bats last."

Teach-in: Growing numbers of scientists and social planners feel that ecology must come into clear focus in the seventies as an urgent public and moral concern. Two developments scheduled in the next few months will help boost such an awareness. The first is a National Teach-in on the Crisis of Environment to occur April 22 on college campuses across the country. The second is a thrust by a national Environmental Stewardship Action Team to enlist churches, seminaries, and the public in delving into the appropriate question of the moral and ethical aspects of environmental care.

The April teach-in seeks to mobilize the constructive energies of youth in a massive effort to halt the destruction of the nation's resources. Planning is to be shaped campus by campus, with topics to be selected by student initiative and focused on concerns critical to the particular locale of each campus.

Nonpartisan in intent, the teach-in has as national sponsors Sen. Gaylord Nelson, Wisconsin Democrat, and Congressman Pete McCloskey, California Republican, both outspoken conservationists. The co-chairmen indicated the hope that by January every campus in the nation would have active planning efforts under way, and communities, high schools, and grade schools, as well. Senator Nelson would welcome the support of the Church of the Brethren and other churches in the campaign, he told MESSENGER.

The senator further stressed the importance of student initiative to the success of the campus teach-in. "The real loser in man's greedy drive is the youth of this country and the world," he declared. "Because of the stupidity of their elders, the children of today face an ugly world in the near future, with dangerously and deadly polluted air and water; overcrowded development; festering mounds of debris; and an insufficient amount of open space to get away from it all.

"Since youth is again the great loser, perhaps the only hope for saving the environment and putting quality back into life may well depend on our being able to tap the energy, idealism, and drive of the oncoming generation that, otherwise, will inherit the poisonous air and deadly waters of the earth."

The co-chairmen also expressed hope that out of the nationwide emphasis would come specific goals for environmental development in the new decade, of the same priority as the moon-shot in the sixties.

"It is appropriate, by the 200th anniversary of the founding of this nation in 1976, that we be well on our way to solving the problems of population growth and the preservation of clean air, water, and open space," declared a statement on the teach-in.

Nothing short of a positive national environmental policy is seen as offering a viable solution. A policing measure here, a new restriction there at best will afford only limited help. Air control ordinances, for instance, are but a beginning step, so long as urban planners continue to build expressways to accommodate a proliferation of the internal combustion engine. Such issues as an oil spill in California or DDT-poisoned mother's milk in New England are in essence too sweeping, too universal to be fragmented into mere local concern.

Thus while the teach-ins are to dwell on specific, local aspects of pollution, the national sponsors believe that ultimately the crisis, like ecology itself, must be dealt with from the broadest base possible, in balance and totality.

Action team: Marshalling a similar concern for study and work from within the churches is the Environmental Stewardship Action Team, a group originating out of the National Council of Churches' Section on Stewardship and Benevolence. For two years steps have been taken by the group to study dimensions of the crisis in ecology and to discern what action might be appropriate by the churches.

Polluted air over Elgin, Ill. In essence, though, the crisis nowhere is only local

As a next move, the team has issued a grant to conservationist Richard A. Baer, chairman of the religion department at Earlham College, Richmond, Ind., to bring theologians, ethicists, scientists, and others together to examine the problem. One aspect of Dr. Baer's effort is to plan a major Environmental Stewardship Conference next fall. Another is to establish a center, perhaps at Boston Theological Institute, for the study of the environmental crisis, a study aligned with a particular university but drawing in a number of seminaries of all faiths.

Further, against what it regards as widespread apathy by the general public toward the quality of environment, the action team detailed the following concerns as incumbent upon the church:

- to call into question those cultural values, structures, and operations which prevent man from living in harmony with his natural environment;
- to challenge the gospel of efficiency and the widespread belief that technological progress in and of itself represents genuine human progress;
- to insist that individual property rights never take precedence over human rights . . . and that landowners should not be permitted to degrade the environment for the sake of personal profit;
- to question the military's imperious claim to natural resources and its willingness to risk massive contamination;
- to protest tax laws, zoning regulations, and lack of planning which make ecologically unsound development; and
- not only to allow the Christian use of contraceptives, but to insist that their use is imperative for those who would live responsibly.

Were the church to ponder these points and to start weighing the implications, some strides indeed would be begun in turning present threatening trends.

The action team sees such a turn as imperative, soon. It does not accept the view that the fundamental need in correcting environmental conditions is for more technical knowledge.

"It is increasingly clear that environmental scientists already know far more about how to achieve a quality environment than we are willing to put in practice," the team insists.

In this light, the question which campus and church and communities everywhere might well press in the new year and the new decade is this: What are we waiting for? — H.E.R.

District developments

Items of note from recent district conferences, especially the late fall round, include the following developments:

Realignment: The Brotherhood's newest and largest district in terms of membership will be created next October with the merger of the Eastern Pennsylvania and North Atlantic into the Atlantic Northeast District. The new unit will encompass 63 congregations and 19,000 members. Both districts voted overwhelmingly for the realignment.

Southern Pennsylvania, now in a tri-district field program with the Eastern Pennsylvania and North Atlantic districts, will launch its own full-time field program next September.

Southern Indiana delegates strongly favored the merger of their district with Middle Indiana. The vote of the latter district conference, however, did not attain the two-thirds margin required. Efforts are toward keeping the door open for continued explorations.

A joint field service plan is being inaugurated by the Iowa, Minnesota, Missouri, and Southern Missouri and Arkansas districts in which part-time associates in three areas are assisting the executive secretary, Lyle C. Albright. The part-time workers are: Max D. Gumm, pastor, Cando, N.D., for the Mon-Dak area; Wilbur R. Hoover, pastor, Warrensburg, Mo., for the Missouri district; Edward Murray, pastor, Springfield, Mo., for the Southern Missouri and Arkansas district.

Queries: A query to Annual Conference passed by Southern Ohio delegates seeks to establish and to clarify policy and procedures whereby districts or congregations "may unite, merge, or federate with other denominational units."

A query from the Western Plains District meeting at Estes Park, Colo., calls for the endorsement of Project Equality, an interreligious antidiscrimination venture, by Annual Conference. The district as well as the Illinois-Wisconsin District joined in support of the program this year.

A query from Northern Indiana delegates, meeting at Camp Alexander Mack, seeks from Annual Conference a study of the rural church, comparable to the recent urban church study. The query, originated by the Middlebury church, first was presented in 1968, returned, presented again this year, and passed on by the district meeting.

Two queries passed by the Western Pennsylvania District conference request Annual Conference to study the possibility of Sept. 1's being the beginning date of the church year and to encourage the Brotherhood to provide a national program in the interest of health and welfare concerns.

Fund for the Americas: Mid-Atlantic District delegates, meeting at Baltimore, passed by a strong majority a proposal for action involving each congregation "in studying, identifying, and changing its participation in racism and injustice." The action further involves each congregation in setting a goal for the Fund for the Americas and in relating to local agencies in the cause of social justice and brotherhood.

The Southern Ohio District conference at Brookville allocated up to $15,000 from church extension funds of the district for use with a matching amount from the Fund for the Americas to some local project, its nature yet to be determined. Local churches were encouraged to contribute to the Fund for the Americas as well.

At the Illinois-Wisconsin District meeting at Peoria delegates personally pledged $1,074 to the Fund for the Americas by Dec. 31. About 50 conferencegoers formally pledged "to seek to enlist others in my home church and community to understand the Fund and to support it according to their understanding and commitment."

Pacific Southwest Conference delegates, convened at Bakersfield, sought to raise $1,000 for the Fund for the Americas during the conference sessions, ended up with cash and pledges twice that amount.

Southern Virginia delegates asked the district board to launch an educational program on the crisis situation which prompted the Annual Conference action on the Fund for the Americas, and encouraged individuals and congregations sympathetic to the program to respond with contributions. The First Virginia District board was scheduled to consider similar action.

Eastern Pennsylvania delegates, meeting at the Little Swatara church near Rehrersburg, established directives for an educational program to combat racism in the churches, to participate directly in work with minority groups, and to contribute to the Fund for the Americas.

Support of the Fund also was passed by the Middle Pennsylvania District conference, with the district board asked to take next steps in implementing participation in the effort, and by the Western Pennsylvania District Conference.

Homes for aging: Southern Ohio's Brethren Home at Greenville, already one of the largest retirement centers in the Brotherhood with 220 residents, plans to add facilities which would nearly double its capacity. The expansion proposal passed by district conference is estimated to cost $6,900,000.

Middle Pennsylvania's Morrison's Cove Home at Martinsburg reported retiring its mortgage three times faster than required by schedule, leaving a current indebtedness of $100,000.

Southern Pennsylvania delegates granted revision of an earlier action, authorizing a sum of $1,450,000 rather than $1,000,000 for construction of the Brethren Home at New Oxford.

Building expansion programs are being projected by the two Illinois-Wisconsin homes, at Girard and Mount Morris.

Congregational study: In the Shenandoah District a study of five smaller congregations in Pendleton County, W. Va., is being carried on by a five-member team led by Riley Smith. With 12 meeting places, the congregations list 637 members, average 319 at worship, have only one church with attendance above 50. The churches generally are declining and are served by five supply ministers, four of whom live outside the county.

In looking at such factors as the mission, growth potential, leadership, and program evaluation of the five congregations, the study to date has resulted in no specific recommendations. However, among options being pursued are: (1) Organization of a larger parish under a full-time pastor; (2) consolidation; (3) joining with other denominations; (4) inviting parishes of other denominations, most of which face identical problems, to join the Brethren; and (5) becoming house churches rather than congregations.

New Windsor hall: Southern Ohio seeks to achieve its $7,000 commitment toward Zigler Hall at New Windsor, Md. Contributions in the district to date total $4,258. Similarly, Northern Indiana reported $7,025 raised toward a $10,000 goal. The latter districts urged a $1 per member goal among the churches to achieve the balance.

Other developments: Illinois-Wisconsin delegates, meeting just prior to the November Moratorium, gave official sanction to the "legal and nonviolent aspects" of the observance. Telegrams were sent to key government officials.

A new district history of Southern Pennsylvania churches is to be written by Elizabethtown College teacher Wayne J. Eberly.

The Western Plains District is an official constituent body of the Prairie View Psychiatric Clinic, Newton, Kan. Its representative to the project is Harold Z. Bomberger.

Firsts: Illinois-Wisconsin adds to its distinctions of "firsts" in regard to district moderators. The former Northern Illinois-Wisconsin district in 1962 claimed one of the first lay moderators, F. Willard Powers; this past year the merged district had the first woman moderator, Sarah Clinton; and for the current year, the district has the first black moderator, Tom Wilson.

The distinction of having been the first lay moderator in the Brotherhood is believed to belong to Wayne F. Buckle, Falls Church, Va., who was named to the office by the former Eastern Virginia District in 1959.

Thanks from Vietnam

AT CHRISTMAS a year ago the East Nimishillen Church of the Brethren, Canton, Ohio, responded to a request from one of its members to send clothes for distribution to the children of a village in Vietnam.

This Christmas an expression of gratitude from the Christians of the village occupies a central place in the East Nimishillen church. On the altar are three brass candle holders, symbols not only of the Trinity but of Christian brotherhood.

The gift from the Roman Catholic church in Cao Thye to the Brethren in Ohio came about through S/Sgt. Emanuel F. Speicher, who had several Cao Thye village girls working for him in the mess hall at Long Binh Post.

After "Spike," as he is known to the homefolk, wrote for clothing and received a quick response, he and his company distributed the items to the village children. In the process he became a well-known figure in Cao Thye. When he prepared to come home on leave in the summer, the village chief surprised him with the gift for his home church. "They had wanted to send something of value that was in use in their church and would continue to be useful to an American church," Spike recounted. The handmade candlesticks were selected as that gift.

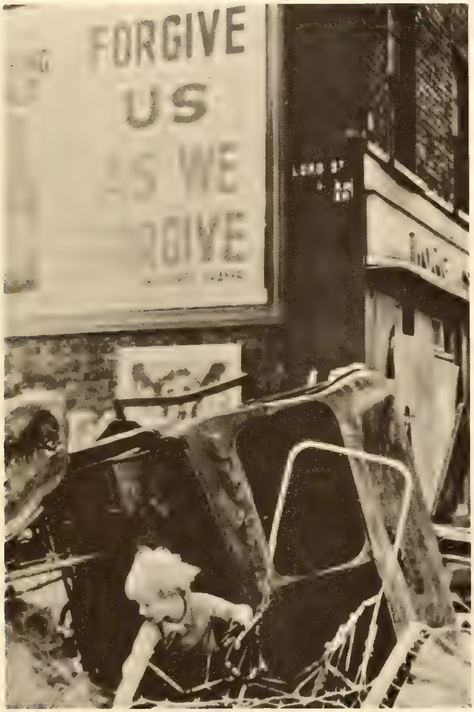
Pastor Roy L. Stern accepted the gift not only as symbols of the Trinity and of brotherhood but as "a striving toward unity and peace amongst Christians who have not seen one another."

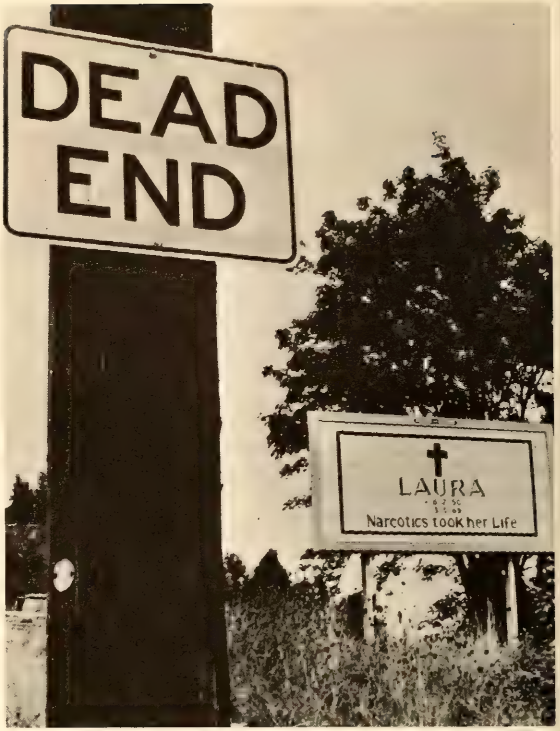
During his furlough in the summer, Spike, who had had nine years in the military, was wavering whether to make a career of service. Upon accepting a volunteer extension and returning to Vietnam, he found himself asking to be released from the assignment. He is now home working in the Canton area and an active layman in the East Nimishillen church.

He reported that in Vietnam servicemen of several other companies as well as his own helped the village of Cao Thye in constructing a church and school and drilling a well for an orphanage.

Gratitude to an American serviceman and an American church: Emanuel Speicher, Pastor Roy L. Stern with gift from Vietnam villagers

Forgiveness? In Belfast a child crawls through a burned-out vehicle which acts as a barrier between Irish Protestants and Roman Catholics on Lord Street





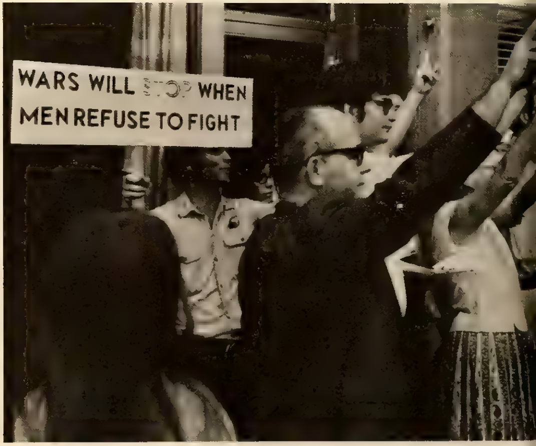
Warnings: Two signs in juxtaposition in Portland, Ore., reveal something of a common theme. The billboard in the distance reads: "Laura, 8/12/50 — 3/15/69. Narcotics took her life."

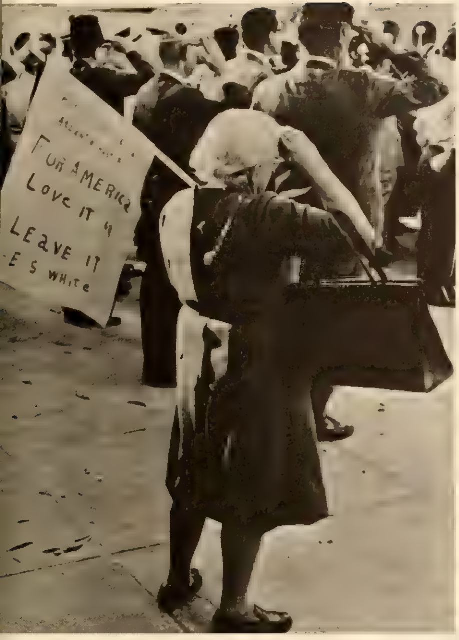
SIGNS OF THE

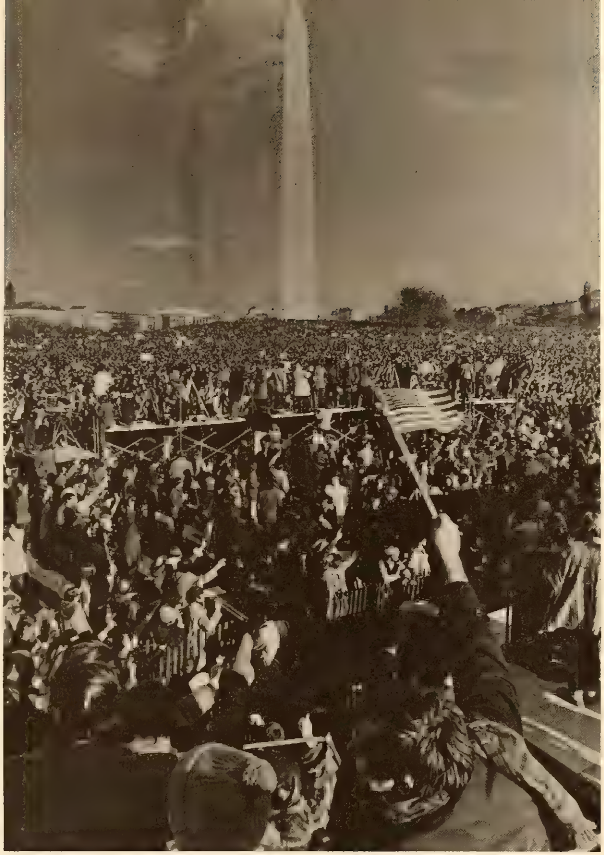
For
Christ's
sake!
When meeting human needs, the question of where the money is to come from is profane

Fund drive: The slogan at left was the theme of a fund appeal for the Broadway United Church of Christ in New York

Peace sign: At the draft induction refusal by Ted Glick at Lancaster, Pa., G. Wayne Glick, in foreground, joined in support of his son's stand. "I must say . . . no to those elements which destroy man and yes to peace, freedom, and life," young Glick declared

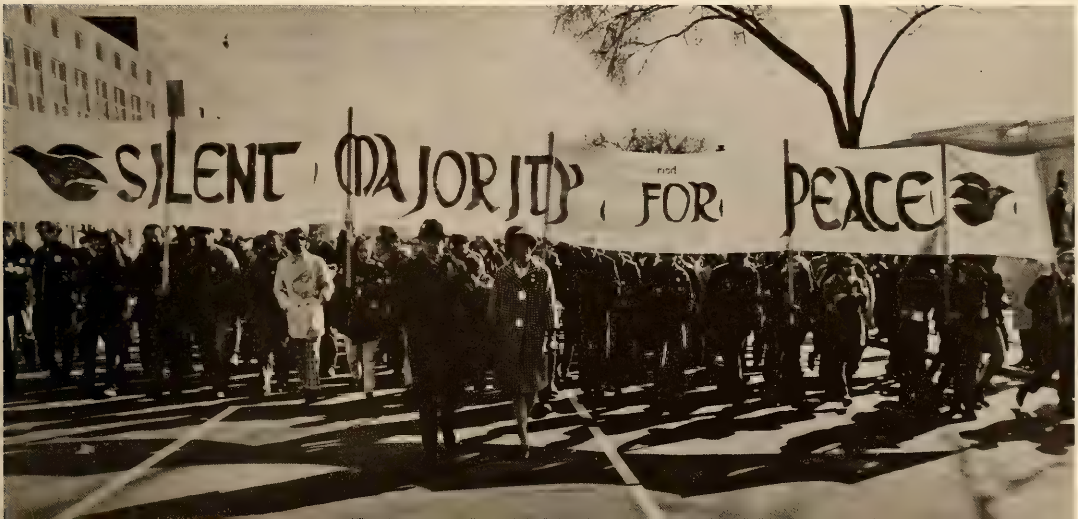






TIMES

Support and dissent: Recent Vietnam demonstrations have involved, upper left, support for the nation's current war policy and, above and below, the largest peace rally ever in American history to protest national policy. The latter scenes are from the November march in Washington, D.C. What some observers see at issue, beyond Vietnam itself, are conflicting views of what constitutes loyalty and patriotism



Cotton patch crusader

HE WAS NOT A MEMBER of the Church of the Brethren but once he came close to being that in his spiritual pilgrimage. More significantly, he was the epitome of plain spokenness, gentleness, intellect, and courage which countless Brethren and other Christians admire deeply.

Clarence Jordan, up to his death at age 57, rode the Brethren circuit of district, regional, campus, and national assemblies. He was equally in demand in the ecumenical realm. Wherever he spoke, his perception of human relations and his translations of the gospel came through with penetrating wit and witness.

Profiile: When contacted in 1962 by the Brethren news director for a personal profile and title for his forthcoming Annual Conference address, the scholar-farmer responded, "I've done a little writing, a lot of speaking, and gobs of loafing." As to the topic, he said folks may have to take a chance on whatever he served up. "More than likely it will be cawnbread and collard greens, but that isn't exactly a respectable title."

Years ago, pressed by a grand jury for a simple yes or no answer, he confessed that he would "sell a ham" to a Communist. "I told them I would sell ham to a hungry Ku Kluxer too, but that never made the papers," he said. "I also tried to explain to them the difference between Christ and Marx, but it soon became clear that the jurors didn't know anything about either one of them."

One voice: Relentlessly he spread the message of a savior who had been lynched by a mob of his own white Protestant kin. Ecumenicity has long been a fact, he declared, at least among the southern churches he knew best. "The Baptists and the Methodists have spoken with one voice for years. If a man is poor and black he's going to get the same treatment from both churches."

In his classic *Cotton Patch Version of Paul's Epistles,* he translated Paul's ideas, if not his words, colloquially, using such pungent imagery as "Sin made an ass of me," "Don't get drunk on wine. Tank up on the Spirit," and "If God is rootin' for us, who can win over us?" Behind such texts was an author who held a doctorate in New Testament Greek as well as a degree in agriculture.

Jordan: "Decency and wisdom and love"

Disarming: Intimidation and persecution did not quell his endeavor to establish Koinonia Farm near Americus, Ga., as a symbolic racial and economic experiment and demonstration of "honest discipleship." Once he was met by a 93-car caravan of hooded Ku Klux Klansmen who warned him to leave at once or suffer the consequences. Jordan responded:

"We are prepared to accept the consequences. And let me assure you that we are not a violent people. None of you will be hurt."

Two days before a heart attack took his life on Oct. 29, the Georgia Baptist preacher issued to friends a letter reporting progress on a current enterprise. To Koinonia Partners who support a Fund for Humanity program aimed at building low-cost housing for displaced rural families, he said in part:

"When my wife and I were in South Africa last spring, we visited Kruger National Park, a vast expanse of 8,000 square miles which has been reserved for elephants, lions, and other wild animals. If such a Garden of Eden can be set aside for the free use of animals, it is not unreasonable to make large tracts of land available for the free use of another of God's creatures — dispossessed man. To open our hands liberally to the children of those who served sixty times six years is not reparation; it is decency and wisdom and love."

Ungodliness: His activity centered in his native South, for it was there that he deliberately chose to witness and to weather the assaults. But he often said that the racial attitudes and restrictions in the North were just as vicious, if not more so, than the enforced segregation of his home region.

"Hypocrisy is not limited to the First Methodist Church of Americus, Ga.," he concluded in his final published letter. "It is not limited to Georgia. We who abhor the ungodly, especially the ungodly clothed in the traditional garb of righteousness, must not be weary; we must not faint. We must continue to work and witness for brotherhood."

The believers' story

DONALD F. DURNBAUGH'S BOOK, *The Believers' Church,* confronts Brethren like a poem they once knew and recited but have since forgotten from lack of use. The believers' church, traditionally called the free church, is a term initiated by Max Weber to stand for a "community of personal believers of the reborn, and only these." Historically the term has been associated with the Waldensians, Quakers, Brethren, and other groups representative of the Reformation's left wing.

The key to understanding the concept of *The Believers' Church* lies in the apostrophe. Durnbaugh says, "In the phrase *believers' church* the placing of the apostrophe after the *s* in believers is done purposely to emphasize the communal and collective quality of belief, in opposition to the individual alone."

What has happened to the believers' church? Durnbaugh provides part of the answer himself when he notes that "advancing secularization has forced free church status on former establishments." But Robert S. Paul in a review in *Christian Century* replied by saying that "the same process of secularization sometimes causes the believers' church to adopt many of the worst features of former establishments."

The Believers' Church is divided into three parts to discuss the concept, history, and character of believers' churches. Since its publication in October 1968, it has been well-received as a book that was long awaited — and for various reasons.

Christianity Today said, "The concept of the believers' church is a welcome antidote to an unbiblical individualism that has infested American evangelism."

Clyde L. Manschreck in the Chicago Theological Seminary *Register* said that draft resisters and protesters would find Durnbaugh's book "powerfully relevant to their stance against the Establishment."

Several reviewers, including Rollin S. Armour in *Interpretation,* found the book to have a "wide appeal." Armour said, "The author tells his story in an interesting manner, so as to please church member as well as student, not to mention professor. In sum, this is a good book, one which hopefully will be widely used in both classroom and church."

The question becomes, what is the future of the believers' church? "This is where Brethren should be especially concerned, because it is our story that Durnbaugh is telling," commented Office of Communication correspondent Terry Pettit. "If we are to deal effectively with the future as a 'community of personal believers,' then we must first confront our past with its strength and weaknesses. Reading *The Believers' Church* is a good start."

Turn of an era

A NEW NAME, new constituents, new personnel, and a new climate of concern for peace were factors shaping the agenda for the Consultative Council of the National Service Board for Religious Objectors in its November meeting.

Henceforth the organization, which since 1940 has been a major counseling source for youth faced with Selective Service, is to be known as the National Interreligious Service Board for Conscientious Objectors. The two new words in the new designation are significant. *Interreligious* reflects the growth in support from what was largely that of the peace churches — Church of the Brethren, Mennonites, and Quakers — to what now encompasses 40 denominations, including Catholic and Jewish representation. *Conscientious,* supplanting the word *religious,* reflects the board's concern for all who object to war for reasons of conscience, which may be broader than on religious formulations alone.

Personnel: Change in personnel has occurred at several junctures. First, W. Harold Row, retiring chairman of the board of directors, was honored at a luncheon meeting.

Simultaneously the guest speaker, Lt. Gen. Lewis B. Hershey, is to terminate as head of the Selective Service System in February. His own career at the helm of the draft system goes back to 1941, almost coinciding with the beginning of the NSBRO program itself.

Relatively new to the program is the executive director, Warren W. Hoover, a Church of the Brethren minister who has headed the nine-member staff for the past six months. He is assisted by Steven K. Esbensen, a BVSer from the Imperial Heights Church of the Brethren, Los Angeles, Calif., performing alternative service civilian work.

A participant at the sessions, and the newly-appointed Brethren representative to what is now the NISBCO board, is Wilbur E. Mullen, serving in a ministry to men facing the draft.

The new chairman of the board is William T. Snyder, of the Mennonite Central Committee and for many years NSBRO vice-chairman.

Awakening: The staff of NISBCO looks upon the current peace activism in the nation as an awakening of conscience. With this thrust have come ever-increasing demands for service from the agency. In one recent four-week period, for example, mailings of literature averaged 400 pieces per day.

To youth and draft counselors who seek assistance in Selective Service problems, the board invites inquiries at its office, Room 550, Washington Building, 15th and New York Ave. NW, Washington, D.C. 20005 (Tel. 202-393-4868).

Retiring chairman W. Harold Row, at luncheon in his honor, addresses directors of NSBRO. Seated, at center, is Lt. Gen. Lewis B. Hershey, and at right, the agency's new chairman, William T. Snyder. Dr. Row was the board's chairman for 17 years.

day by day

No PERSON is born a leader! However, in the lives of our children we can begin early to detect traits of leadership and seek to develop such qualities. Each child is different (thank God for this!) and each child can become a leader even at an early age — if we as parents permit that child a chance to assume leadership.

One of the best settings for such development of leadership is in the context of the family council. We have made various attempts in creating a family type get-together in our home since the children were small. We have occasionally called the children into a circle when a particular problem arises and in an objective way have sought to discuss the implications of the problem. At mealtime we have talked about the events of the day and tried to evaluate with the little ones the meaning of such events. If the children are encouraged to describe the highlights of their own day, it is a valuable time to think with them of the seeming achievements and failures that might have come to them.

Recently, we discovered a method of family council from which we hope will emerge an increasing kind of leadership development on the part of the children. Since our family includes a boy of twelve, three girls of ten, eight, and five, a boy of almost three, and a baby girl of one, we believe that the older four ought to be given an opportunity to lead a discussion geared to the child's ability and age level.

Here are some suggestions for a family "leadership training school."

1. Let each particular child "do his thing," in his *own way*. Begin with the oldest child and work in sequence to the youngest. Encourage the leader of the session to tell of a problem, a challenge, an interesting experience which he confronted during a particular day. Then let the child ask for questions from the other children about the event in the leader's life.

Our twelve-year-old son is a more natural leader than some children his age. His abilities were channeled into a constructive outlay of talent as he saw the other children in a different light when he was formally leading them than when he considered them at other times his "younger brothers and sisters."

2. Suggest a topic to be discussed, but let the child make the final decision — a most important thing on his mind when the child comes home from school. Let him decide if this most important achievement or conflict of the day is the subject he wants to use in his direction of the session.

Our five-year-old usually is very eager to tell the whole family of her kindergarten day. Her answers of some of the questions from the rest of the children were far beyond our expectations of her ability to relate her thoughts to what happened beyond the immediate family circle.

3. Be alert for times when the other children will try to take the leadership role away from the child chosen as the leader for the day. This will not yet be a human relations lab where there is shared leadership. Sibling rivalry is an interesting phenomenon. When a child is not in the limelight, he may seek to steal the center of attention from the other children. This is very normal. In the family council leadership training session, parents should keep quiet as much as possible unless one child not in the leadership role seeks repeatedly to dominate the situation. The parents should ask questions in the same manner as do the other children.

4. Make the subjects practical, on the age level of the children, with possibilities for growth in mental and social expansion. The children themselves will make the final decision as to the topics chosen for discussion, not the parents! Experts in group dynamics tell us that one's relationship to others and to life-in-general, which comprises life's threatening as well as security-building situations, all go together to form the total texture of the soil of individual development.

5. Help the children to visualize the larger dimensions of family fellowship. The family is in fact a unit of the kingdom of God on earth. As the spiritual life of the Christian family goes, so goes the larger spiritual development of the church family. We all know this. Yet do we really realize the present and future implications of such a fact? Our children are closely related to the worship, activities, and program of the church. They have many friends among the other children in the local church fellowship. Parents, including a pastor and his wife, should make a conscious effort to help their children visualize and understand to some extent the dynamic relationship which should exist between their family group and the greater group of the congregation. — DANIEL AND NANCY FLORY

DAILY READING GUIDE January 4-17

Sunday Exodus 18:1-12. A father-in-law and a son experience dialogue.
Monday Numbers 14:1-25. To conquer a land a national family had courage.
Tuesday Deuteronomy 6:1-25. One God, one family, one purpose.
Wednesday 1 Samuel 2:18-21, 26; 3:1-18. A spiritual father and a worthy son.
Thursday Ezra 3:1-9. Families reassemble to return to a homeland.
Friday Nehemiah 10:28-39. Families recommit themselves to the Lord.
Saturday Job 1:1-22. A good father loses a good family.
Sunday Mark 1:16-20; 29-31. Sons of families are called and a mother-in-law is healed.
Monday Mark 10:35-45. Two son-disciples are overambitious!
Tuesday Mark 12:28-34. Love God; love neighbor; love family.
Wednesday Luke 2:41-52. Jesus and parents strengthen ties.
Thursday John 6:1-14. Jesus talks; families relate; all eat.
Friday John 11:1-27. A brother dies; Jesus comes; a brother lives.
Saturday John 15:1-15. A Father loves us; we love one another.

A LOOK AT YOUR CHILD'S WORLD

by DONALD F. HURSH

"When I was a child I spoke like a child, I thought like a child, I reasoned like a child; when I became a man, I gave up childish ways" (1 Cor. 13:11). These words from the apostle Paul remind us that a child perceives his world in uniquely different ways from adults. There are important differences between an adult's world and a child's world.

Even though we occupy the same planet in space, each of us comes to

view our world through the window of our past experiences and present felt needs. A child who has a constant diet of defeat and failure will come to see people and the world differently from one who has mostly experiences of success. Out of various experiences children and adults mold different self-concepts, or feelings about themselves. And then from the inner world of this self-feeling, each relates accordingly to his outer world and the people who populate it.

A child's view and understanding are far from static, influenced by and even changing with each stage of growth and development and what happens or doesn't happen here. In other words, his perspective of the world is constantly being shaped by the experiences he has with the important people in his life.

To gain understanding of how a child perceives his world we must start with the very beginning of life. A newborn baby cries when he is hungry, when he is too warm or cold, when his diaper needs changing. Then a mothering figure responds to his cry by feeding him, removing or adding blankets, diapering him. She smiles and talks to him as she holds him close to her, until the baby experiences relief and stimulation through one who loves and cares. He laughs and coos to show his pleasure. Thus his perception of the world is beginning to be shaped.

He comes, through this caring of the mother, to feel that the world is a pretty good place to live in; that he can trust people to help him. This early in life he builds inner feelings of trust or mistrust, depending on the care given to him. Mothers who fear they will spoil their little one by cuddling, rocking, and holding him close must realize that the child needs this tactile stimulation for his emotional development just as truly as he needs milk to grow physically.

Early emotional deprivation and lack of contact stimulation have devastating effects. A mother who simply can't enjoy her baby, who is angered when he cries, is impatient with him, is unreasonable in terms of her expectations is not helping the child to feel loved and cared for in a way that builds within him a basic trust in people and in his world.

The mothering person is the first and most important in acquainting her child with his world. Her feeling gets across to him. He may learn that he can't trust his world and that he has to fight it, or he may sense it is so threatening that he has to stay more within himself and can't dare reach out to explore, to learn, and to grow.

From the nurture of these early months the child then begins to reach out for new experiences. He soon discovers his arms and hands — levers with grasping ability on the end. Gradually he learns to use his hands to explore, and he senses the pure joy and frustration of putting these new-found gadgets into operation. At first his hand won't do what he wants it to do, but his gradual bringing it under control enlarges his world. At this moment he actually perceives his world as one to be tasted; so into his mouth everything goes.

Here his world then comes into conflict with the world of others. Sister's world view may see her book as something important for school, whereas Baby Brother's world view sees it for tasting and tearing. He is driven from within to explore. But Mother may find herself constantly taking from him and angrily battling with him. When he is overjoyed by a new find she may be frantically scrambling across the room to snatch it out of his hand. The parent will communicate his feeling-tone, and the child will be building trust or mistrust in relation to this feeling.

When a child learns to crawl, his world view enlarges. For now he literally has wheels under him to go places. And his clutching-touching-tearing-tasting activity covers a wider area. The day when he pulls himself up and braves it to take the first step or two alone is a great day. His world has now expanded many, many times. He has muscles to try out through running, climbing, and jumping. His parents' world and his may often clash.

Parents may find it hard to understand why a child has to be told over and over again not to push the lamp, touch the stove, pull over the flowering plant, jump on the sofa, or climb over the chair. But he has discovered a brand-new great world to be explored, whereas parents may see their job as one of "teaching him," meaning imposing limitations. The two worlds seldom meet happily and harmoniously. A child may be seen from the parent's viewpoint as a little demon.

In counseling with parents, I have heard some say, "He was bad right from the day he was born." And here the child begins to form some idea about himself. The inner drive that prompts him to explore and to test himself runs up against a world that says he is bad, suggesting that these God-given urges are bad.

A child may see his world as one where he is driven from within but prohibited from without. If this prohibition is too great, he will get in the habit of building a negative response, or he may fear to grow up and will remain immature and insecure. His negative response may show itself in a passivity, an apathy. The way the parent handles his inner drives will influence the way he perceives his world and responds to it.

Parents then are faced with toilet training. Before this the child was rather powerless to resist authorities who interfered with his wants and needs. But now he senses that he has something to give that they want and are demanding — namely, that at a certain time and place he pleases them by using the toilet. For the first time he has the power to say "no" and to withhold what the parent wants. If the parent is anxious, threatening, and angrily punitive about this, the child's resistance will increase. He will see his world as one demandingly trying to take from him and therefore make him more determined not to give of himself. The best emotional results are achieved in a free, relaxed atmosphere where he is gradually helped to comply.

Next a brother or sister comes along and he suddenly must compete for the attention of Mother, even share it with another. He may again start talking like a baby or revert to wetting his pants as a part of his feelings of competition and need for affection. Before he got all the attention; now he finds most of Mother's time taken with another, so he clings to her and angers her with his demands and regression. She lets him know she is angry and expects him not to bother her because she is busy. He sees that she treats the baby differently — with love and care; this substantiates his fear of losing the affection that he needs. And at least secretly, if not openly, he hates the one who has dethroned and robbed him of his prize possession.

If the same child, however, is given much separate attention, if his feelings are gracefully accepted and understood, he then comes to gain a more healthy world perspective and acceptance of others. He comes to view his world according to the threat he feels. The way the threat is understood and handled by his parents enforces his fear or helps him cope with it, reinforcing the feeling that this is a good world where people do care, which then frees him to care for others.

The child in the preschool years has a need to try himself out in many ways. He needs to have the satisfaction and praise for achieving and doing things for himself and of holding his own with others his age. He needs to feel secure enough to reach out and to try out. If mother is overanxious about his getting hurt, she will prohibit him from going places and doing things. She will overprotect him, do too much for him, and convey her fears to him as well as the feeling that he can't do things for himself. Instead of building confidence to meet life, he will shrink from it, fearing it and clinging to her for security. He will come to see the world as a threatening, unsafe place and himself as an inadequate person.

But the child who is supported in his adventures will gain confidence in meeting and mastering life and see the world as a good place to live.

School years are years when peer relationships become more and more important. A child needs friends; play with them is the important work of childhood. From his friends a child finds an important part of his worth and value because they are his equal and size; they have interests and needs as he does. We can better appreciate their importance to him by imagining ourselves having only children and no adults to relate to. They perceive themselves in a world their size — the size they can handle and enjoy — when they have friends.

A child perceives his world out of the experiences and relationships that he has with the important people in his world. An adult's responsibility is to relate to the child in such a way that he will experience this as a good world, presenting a challenge and opportunity of fulfillment for him. ☐

speak up

Is Pastoral Calling a Vanishing Art?

On almost every hand, I hear younger ministers saying two things. One is that we must be involved in the world and in the needs of persons. We must get out of the "four walls of the church" and immerse ourselves into the sweat and toil and pain of living.

The other thing I hear is that "I'm just not going to spend a lot of my time pastoral calling. I have more important things to do than hold people's hands and listen to their little petty complaints."

The first thesis, that we need to be involved in the world, is one to which I subscribe enthusiastically. However, the second, that pastoral calling is largely insignificant, is one with which I totally and completely disagree in my own heart and personality.

Pastoral calling is fast becoming "the vanishing art" that is so important to the spiritual life of countless persons, in dire need of the relationship pastoral calling provides. No one seems to quarrel with the idea that this is a tough, cold, and crushing world in which we live. People live, work, survive, or capitulate according to their ability to face the competition and fast moving labor changes in our technological age. Great pressures are upon the individual, not only in his job security, but also in his social, moral, and emotional relationships. Concern for the underprivileged, the ghetto trapped, and the social misfits is certainly a target of tremendous challenge.

However, I submit that the warm-hearted, open-minded, understanding pastor in any given parish — I bar none anywhere — has just as challenging, important, and rewarding an opportunity to minister in crucial need through pastoral calling as anyone dedicated to some of these other more seemingly glamorous opportunities. Pastoral calling is difficult, exhausting, and sometimes frustrating, but it has its dynamic joys and rewarding aspects.

One must admit that any given parishioner at times in his life is perplexed and has personal feelings he needs to share with someone. If a pastor does pastoral calling, he often becomes the one who shares in these perplexities and helps think through with the parishioner to a solution for his personal needs. But one might say, "Let the parishioner make an appointment and in a businesslike manner handle the problem." The fact remains that about ninety-five percent of these problems would not come to the pastor's attention at all in this way. But if the pastor calls in the home of a parishioner who trusts and respects him, he may be able to act as a counselor for the troubled parishioner. Then the door is open to all sorts of possibilities.

In this day and age of family tension many are the times that an individual or family needs direction from the pastor. If the pastor has established a regular routine of calling, or is sensitive to family tensions, he can make a timely call that often gives opportunity for sharing that may alleviate a tense situation.

Being involved in the world means being deeply involved with people, wherever they are. Our parishioners, and those on our responsibility list, are people who deal daily with the world and its crushing inconsistencies as well as its benefits. This being so, the pastor who calls will share in a vital way in the lives of a very important and crucial segment of society.

This is not a plea for the return to "the vanishing art" of pastoral calling for the purpose of maintaining the institution, but for a ministry to a needy segment of persons. — Ralph Skaggs

We Need Courage to Fulfill Our Calling

It is possible that the Church of the Brethren is suffering from a failure of nerve at a time when faithfulness demands high courage and running the risk of failure.

To understand this we need to have a sense of history. Since the Civil War the life of the Church of the Brethren has been dominated by the making and fulfilling of a decision — the decision to move away from being a cult or a sect or an ethnic-kinship group toward being a church and responsibly taking our place among other churches. Bit by bit, across a century, we made this decision and played out its implications. Brethren became a denomination and created the institutions that were needed to function effectively as a denomination.

This did not happen without tension. There was a spin-off of individuals both to the right and left into other denominations. And there remains within the Church of the Brethren a wide range of views on the decision to be a responsible church, views that surface as new implications of that decision appear.

In our day such new implications are appearing. These new implications, assuming crisis proportions, center about the discovery, in the face of the demands of an urban-technological culture, that we do not have a viable denomination. The stresses are showing in a number of ways.

Our lack of viability is shown in the declining number of members. Nationally, in 1967 there were 10,000 fewer members of the Church of the Brethren than in 1960, with most of those losses coming in the last four years. In broader terms, we have shown little growth since World War II. The basic cause of this is the breakdown of our pattern of kinship evangelism in the face of increased urbanization.

Another sign of stress in the face of urbanization is the declining number of congregations, the rising number of yoked parishes, and the larger number of congregations with nonsalaried pastors — or no pastor. Although we sometimes like to assume otherwise, congregations are subject to sociological and economic forces; and these forces are dealing us some hard blows. The shift from rural life to urban life has wiped out many congregations, particularly in the rural Midwest. Another body of congregations (approximately speaking, those under 200 members) are being slowly pressed to the wall by rising costs of buildings, professional leadership, and program.

A further sign of stress is the loss of morale by both the clergy and the laity. In the Church of the Brethren are many ministers who are underemployed and underpaid as they minister to 100 or 200 members. They are embarrassed that their wives have to earn part of the living. They lack a sense of fulfillment. The possibilities of professional growth are limited and the prospect of professional advancemnt is dim.

In a denomination of 1,000 congregations, with 300 or fewer of those large enough to represent challenging and enlarging opportunities, many of our pastors are on dead-end streets as far as their professional careers are concerned. It should not surprise us that the parish ministry is not attracting seminary students today as it once did; and if there are no changes in this general situation, we can expect the level of competence to fall. The loss of morale extends to the laity in our many small churches that are struggling for survival. They experience few triumphs and little joy as they labor to keep the congregation going. They are sometimes criticized for lack of commitment when actually the expectations are unreasonable.

Another place where the lack of viability shows very clearly is in the inability of any one denomination, and particularly one as small as the Church of the Brethren, to cope with the strategic demands presented by the city. There is much talk about "urban strategy," but the word that best describes the Protestant situation is *chaos*. In the political field, we have come to recognize that the city has become ungovernable because of the multiplicity of government units which, in some fragmented way, try to serve the total urban community. How much more this applies to a multiplicity of denominations, each of which tries to develop a coherent plan for the deployment of resources and personnel to serve the city! Duplication, competition, and ineffectiveness are rampant. Small congregations oriented toward limited neighborhoods are often trapped with mortgaged buildings and dispersing membership as neighborhoods change, a phenomenon that can occur rather quickly in the city.

The efforts of denominations to form coalitions to meet some particular urban needs are stop-gap measures at best. Much energy is absorbed in forming the coalition. The coalition is addressed to some particular, usually dramatic, usually crisis-oriented program and deals with it in isolation from total strategic considerations and often apart from either the needs or the strengths of the local congregation. Since each denomination insists upon autonomy in deciding the use of their funds and personnel, the programs must rely upon maintaining a consensus among equal and independent powers, which means that the most needful things, which are often the most controversial, are not done. This same frailty is even more pronounced in councils of churches, and thus they have fallen upon evil days. No single denomination can cope with the urban needs, and it is doubtful if coalitions can be formed quickly enough and be stable enough to have more than limited success.

Thus, in our denominational life we come to a time of decision and the possibility of a calamitous failure of nerve. What the situation demands is a major realignment of American Protestantism, which is the issue being confronted in the Consultation on Church Union. Here ten denominations, with others sitting in as observers, are wrestling with the problems and procedures of forming one denomination, thus creating new institutional possibilities for dealing with the urban community, an area where the Brethren are feeling much stress.

But at this important juncture we are exhibiting a timidity and defensiveness that does not serve the cause of faithfulness. Our timidity is demonstrated by the refusal of the Annual Conference on two occasions to vote approval of our becoming full participants in the Consultation, although such participation would not commit us to becoming part of any union. It would commit us to serious confrontation with the issues and to a willingness to share our experience and insights with others toward creating the institutions that would permit us to be faithful to the gospel and good stewards of God's varied gifts.

Our defensiveness is demonstrated by efforts to bolster the Brethren image by references to our good works. How many times have we been reminded of the Brethren origins of the Heifer Project and the prototype which Brethren Volunteer Service provided for the Peace Corps? The rather dangerous assumption is that these efforts would not have come into being except for the separate existence of a small denomination known as the Church of the Brethren. At the same time we seem to be quite blind to the creative efforts of other denominations.

PEOPLE WHO

think and are concerned will want to read and study *Prayers for Reconciliation,* compiled and edited by Fred Cloud. In the midst of troubled times, both national and personal, the thoughts, prayers and meditations in this book will help guide you. $1.25 each, ten or more $1.00 each. Order from

The Upper Room

1908 Grand Ave., Nashville, Tenn. 37203

Our defensiveness is also demonstrated by the rather frequent allusions to our piety, such as being a "peace church." If one went beyond Annual Conference resolutions to the actual behavior of Brethren when confronted with the draft, it would be difficult to prove that we are a "peace church." Our peace stance is more an historic than a present reality. In truth, we could say that, due to tradition and to the orientation of our leadership, we have a high tolerance level for conscientious objectors and an openness toward peace efforts, but that is about as far as the facts would bear us out. Considering our denomination as a whole, we would have to yield the torch to a number of secular groups for active resistance to the war system.

Our defensiveness is also revealed by our efforts to find a Brethren mystique, a uniqueness in view or practice which requires that we maintain a separate denomination. When we get beyond trivia, the values which we wish to preserve or promote through separateness prove not to be "Brethren" but "Christian," part of the total heritage of the gospel, and are values which have their defenders in every denomination. In fact, our differences with other mainline Protestant denominations are no greater than the differences which we accept among ourselves.

The whole denominational system stands in need of reformation in the direction of church union. Our now scattered forces need to be brought together into a church that is "truly catholic, truly reformed, and truly evangelical." At this point the Brethren nerve seems to be weak. We seem to have a strange ambivalence toward church union. Officially we urge our local congregations to consider various forms of union with other congregations, Brethren or non-Brethren, as a solution to their problems. We bless yoked parishes, even yoked parishes with other denominations. We suggest that local congregations in some instances might seriously consider full union with congregations of other denominations as an acceptable step toward faithfulness. We maintain an interchurch relations committee which probes for possibilities of union. We accept, even with some show of pride, the fact that Brethren churches overseas are moving toward union with other denominations, as in the effort to form a Church of North India and Pakistan. Why is it that we are so hesitant about confronting the issue of church union here at home? It is an issue that must be faced at the national level because church union at the national level is the practical prerequisite for union at the local level.

Let those who love the church and who hold a deep affection for the Church of the Brethren pray for the courage to face the realities which confront the whole church and the realities of our own denominational situation and acknowledge the degree to which our divisions prevent us from being faithful. If the Consultation on Church Union fails to produce the needed union, the realities of our weakness in the face of the urban-technological revolution remain and we will simply have to try again.

But for now, what is needful is for us Brethren to recover our nerve, to overcome our timidity and our defensiveness, and to join with fellow Christians in a search for viable institutional forms to do the work of Christ in our day. We need to stop observing and start participating in the Consultation on Church Union. — **Ralph Turnidge**

I HEAR A DIFFERENT DRUMMER / by Bill Herod

I hear a different Drummer.
He beats a rhythm measured in RPMs.
How many revolutions will there be this minute?

Perpetual emotion.
Self-perpetuation passion.

Last year, in a little village in Vietnam,
I saw a man lay the head of his wife above the bloody trunk of her multilated body and look around to find her arms.

The beat grows wild, it throbs and swells and rages in my brain.

I cry for the Drummer to "STOP!"
But the Drummer beats out truth, and death, and life, and now.

I remember a woman screaming and
thrashing around on the floor because her
three sons had been blown to bits in
their sleep.
She wouldn't have understood that
"sometimes you have to destroy in order to save."

Kill the Drummer!
Beat the beat!
Stop!

But it doesn't stop.
It swirls, and crashes, and is.

I heard Dan Berrigan in Baltimore.
He said that he and brother Philip had sat
"musing over the prison poems of Paul
and the sayings of Chairman Jesus,"
before "burning paper instead of
children."

The beat is now—
irreconcilable,
inescapable,
immutable.

The Drummer beats out a celebration—
the passionate celebration of life.
And life goes on now.

The Church of the Wider Community

CHRISTIAN COMMUNITY AND AMERICAN SOCIETY, by Waldo Beach. Westminster, 1969. 190 pages, $6

THE SCHIZOPHRENIC CHURCH: CONFLICT OVER COMMUNITY ORGANIZATION, by Robert Lee and Russell Galloway. Westminster, 1969. 192 pages, $2.65

THE IMPACT OF THE FUTURE, by Lyle E. Schaller. Abingdon, 1969. 256 pages, $4.75

THE ABOVE THREE works share a common concern with the problem of how the church can and should relate itself to the wider community of which it is a part. This reviewer read the books in the order listed. By so doing one moves from the theological and sociological analyses of the church and the community to some practical problems and case studies.

In *Christian Community and American Society* Waldo Beach, who is professor of Christian ethics and director of graduate studies in religion at Duke University, attemps to relate Christian theology and contemporary sociology insofar as their respective approaches to American society are concerned. The dialogue between theology and sociology is possible and meaningful because the dominant trend in current sociological theory is away from mere organized statistics and empirical data to a concern with values and "faith."

The author explodes the myth of objectivity. The sociologist, as the theologian, approaches his tasks from a faith standpoint. The dialogue between theologian and sociologist is not faith against fact, but faith against faith. Beach finds a suggestive possibility for dialogue between the two disciplines in the term *anomie,* first used by the sociologist Emile Durkheim. Anomie connotes normlessness and presumes some normal order lost. Another term which appears in many sociological analyses of the spiritual predicament of man in contemporary society is *alienation.* Alienation points to some original relationship that has been broken. Such other categories used by sociologists as anonymity, conformity, status are likewise pregnant with theological meaning.

Basically Beach has written a book on social ethics in which he is inquiring into the possibility and meaning and nature of human community. The one bond that makes community possible is love. He analyzes the implications of love for personal and social existence. Love *(agape)* is the one quality that can overcome anomie and create community.

The last three chapters explore the relationship between Christian community and three relevant areas: American democracy, racial strife, the American university. The chapter on "Christian Community and Racial Strife" is one of the most lucid descriptions of the historical and contemporary aspects of the racial crisis that this reviewer has read.

For a readable and meaningful attempt to engage in dialogue two disciplines which often have not been on speaking terms, the Beach volume is heartily recommended.

The Schizophrenic Church is a case study of six Presbyterian churches in the San Francisco Bay Area and their respective responses and reactions to the prospective coming of the "famous or infamous" Saul Alinsky. The book details the story of the crisis produced in the San Francisco presbytery when it was confronted with providing funds to support Saul Alinsky for a community organization program. The story captures one's attention and is packed with suspense and drama. The sensitive reader cannot help but see himself and his congregation in the account, and thus he is compelled to reexamine his own attitudes, fears, prejudices.

The authors have a threefold purpose in this volume. First, they want to preserve the history of this church conflict. Second, they seek to examine and interpret the impact of the dispute at the local congregational level. Third, they seek to gain a better understanding of the nature of conflict and what it portends for the future of the church and society. The insights this work gives into the nature of the decision making process and of conflict are particularly astute and useful for every churchman, be he clergyman or layman.

Four of the six churches are analyzed at considerable length and depth. Their respective responses to the "Alinsky controversy" run the gamut from liberal to conservative, from pro-Alinsky to anti-Alinsky. The study highlights the perennial clash between two views of the church: Is the church to comfort or to challenge, to be an agent of the status quo or of change? The authors characterize these two views as "worldly Christianity" and "churchly Christianity." These two views of the church are in tension and even open conflict in practically every church today. This is true of the Presbyterian church but also of the Roman Catholic and Southern Baptist. And as we are acutely aware, the Church of the Brethren is no exception. Moreover, these tensions and conflicts will not go away, but they will become more pronounced in the days ahead.

The authors of *The Schizophrenic Church* maintain, and rightly so, that there is truth in both worldly and churchly Christianity. How we can hold these two views in a meaningful and creative tension without destroying the body is a problem that will be with us as far into the future as we can see. One value of the Lee-Galloway volume is that it gives us a firsthand account of some methods that should and should not be employed in confronting controversy and conflict in the church and the community.

The "coming of Alinsky" brought forth the well-known demons which lurk just below the surface of most white middle-class communities. Thus one encounters the charges of communism, the double talk, and all the other hypocritical paraphernalia which can be employed by "good" people to resist change and to defend the status quo. The prospect of a schizophrenic church facing a future destined to be filled with conflict is anything but a hopeful sign. As for Alinsky, though, he was "invited" to San Francisco in 1966; as of now he has still not arrived. Read the book to find out why.

The third volume, *The Impact of the Future*, was written by Lyle E. Schaller who is director of the planning and research center for parish development at Evangelical Theological Seminary, Naperville, Illinois. Mr. Schaller has worked with our Brotherhood staff in some special programs devoted to church renewal.

As the title indicates, this book describes trends that will affect the church of tomorrow. Among the areas discussed are demographic and housing trends, economic and social changes, shifts in the source and distribution of power, church and state, sects and denominations outside the mainstream of cooperative Protestantism, ecumenicity.

Each chapter is divided into two parts: "Basic Trend" and "Implications." The book contains ample statistical material but is short of theological analysis — a fact the author acknowledges in the introduction.

Schaller's work undercuts a number of stereotyped notions about the future insofar as such areas of urbanization, leisure, the family, the generation gap are concerned. For contemporary Christians who are seemingly more and more future-oriented than past-oriented, *The Impact of the Future* is a book to ponder and perhaps brood over, especially if change is the only changeless entity we know. — WARREN S. KISSINGER

CLASSIFIED ADS

WANTED: Reliable person to live in home as part of Brethren family and care for two lively children, ages 1 and 2½. Room, board, salary. Suburban Pittsburgh. Good schools in area. Write Box 3, 1451 Dundee Ave., Elgin, Ill. 60120.

Faith Looks Up

If the church is in crisis —
    What did we do wrong?
A better question would be —
    What ought we to do now?

It was a commendable move to ask the delegates at Louisville to engage in serious discussion of *Goals for the 70s.*

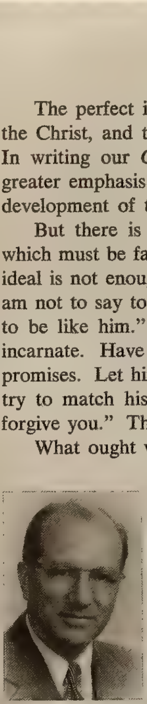
In the first four decades of this century we heard and read much about the development of the wholesome personality. Codes of morals were considered important, and a prize was awarded for the best code of morals for children. The term *character education* meant not so much the setting up of codes of morals as the creation of the good life — a synthesis.

I read the Sheldon novel, *In His Steps,* when I was eighteen. John R. Mott had a tremendous influence on the student life of the nation as he wrote and lectured on the imperative of the Christian life. Because the creation of a good life is so important, there is nothing more exciting than to analyze the traits which are a part of the Christian personality or the planning of the procedures which must go into such a task. Ernest M. Ligon did this very effectively in his 1935 book, *The Psychology of Christian Personality.*

The perfect ideal for the wholesome personality is the Christ, and the text is the Sermon on the Mount. In writing our *Goals for the 70s,* I would advocate greater emphasis in preaching and in program on the development of the wholesome personality.

But there is an important element in the picture which must be faced. Conformity to Christ as a moral ideal is not enough. This could be good humanism. I am not to say to my neighbor, "This is the Christ; try to be like him." Rather, I am to say, "This is God incarnate. Have faith and believe in him and in his promises. Let him become the master of your life and try to match his perfection. Where you fail, he will forgive you." This is Christian evangelism.

What ought we to do now? Evangelize!



WILBUR S. BARNHART lived for many years in Indianapolis, where he served as public school teacher and administrator. Upon retirement he moved to North Manchester, Ind., serving for six years as assistant business manager of Manchester College. His wife, the former Mabel E. Stutsman, died in 1966. He has three sons and five grandchildren active in local and district church work. He has also served on the boards of city and state councils of churches.

in brief

PERSONAL MENTION

Fresno, Calif., pastor **Paul E. Miller** last month assumed the presidency of the Fresno Ministers' Conference. . . . Three adult volunteers at New Windsor, Md., ended their terms of service late in 1969: **Mr. and Mrs. Ira Good,** Orrville, Ohio, and **Thelma Cunningham,** Uniontown, Pa., who served thirteen months.

Estella Horning, whose report on the Center of Theological Studies in Ecuador appears in the Dec. 4 MESSENGER, brings us up-to-date on her activities in Quito. Currently she works full time in the Center, writing course materials and teaching, along with developing the Center's library.

* * * * *

Pastor Charles Zunkel reports that the **Robert Parker family,** who returned recently from India (Dec. 4) are members not of his Crest Manor congregation at South Bend, Ind., but of Chicago's First Church of the Brethren. . . . More recent information from **Glen Weimer** indicates that he continues residency in Urbana, Ohio, rather than at Clovis, N. Mex., as was announced in an earlier MESSENGER. . . . After serving as interim pastor at the South Bend City church, **Allen Weldy** accepted a part-time pastorate at the Mount Pleasant congregation in Northern Indiana. Our apologies to these persons for misreporting their locations.

* * * * *

Two career educators and ordained ministers in the Church of the Brethren died recently. **Harold S. Chambers,** who had been acting pastor of the Grand Rapids, Mich., church for the past year, died Nov. 6, 1969. He was 71. At the time of his death he was serving the district as moderator-elect and as chairman of both the Christian education commission and the conference locating committee. He had been an administrator in Michigan public schools. . . . For thirty years an educator in California schools, **Vernon L. Heckman** died of cancer Dec. 1, 1969. He had been serving as director of special education in Fresno at the time of his death. His church activities included teaching in the church school and serving as moderator of the Fresno congregation. Before his death a Fresno school was named for him.

* * * * *

Our congratulations go to couples observing golden wedding anniversaries: the *Elmer Kellenbergers,* Monticello, Ind.; the *Walter Replogles,* Fruitdale, Ala.; the *Miles Buchers,* Lebanon, Pa.; the *Herschel Metzgers,* Delphi, Ind.; and the *Raymond C. Bennetches,* Annville, Pa.

Other couples marking anniversaries include *Mr. and Mrs. Earl Brubaker* and *Mr. and Mrs. Elmer Hersch,* all of La Verne, Calif. Each couple celebrated fifty-two years of marriage — on the same day. . . . The *Galen Walkers,* also of La Verne, marked their fifty-eighth; the *Ben Shanks,* Payette, Idaho, their sixtieth; the *Claude Cripes,* Pyrmont, Ind., sixtieth; and the *Roy Trimmers,* Long Beach ,Calif., sixtieth.

Four couples have been married for more than sixty years: *Mr. and Mrs. Charles C. Herring,* Nokesville, Va., sixty-one; *Mr. and Mrs. H. D. Miller,* East Freedom, Pa., sixty-five; *Mr. and Mrs. B. C. Witham,* Minot, N.D., sixty-five; and *Mr. and Mrs. Moses Kreider,* Lebanon, Pa., sixty-eight.

CALENDAR

Jan. 6	**Epiphany**
Jan. 18-25	**Week of Prayer for Christian Unity**
Jan. 18-25	**Church and Economic Life Week**
Jan. 25	**World Day for Leprosy Sufferers**
Jan. 25-30	**Youth Seminar, Washington, D.C., and New York**
Feb. 8	**Race Relations Sunday**
Feb. 8	**Boy Scout Sunday**
Feb. 11	**Ash Wednesday**
Feb. 15	**First Sunday in Lent**
Feb. 22-27	**Adult Seminar, Washington, D.C., and New York**
Feb. 22 — March 1	**Brotherhood Week**
March 6	**World Day of Prayer**
March 8	**One Great Hour of Sharing**
March 15	**Passion Sunday**
March 17-20	**General Board, Elgin, Illinois**

POTPOURRI

Entanglements, conflicts, and interpersonal relationships will be studied at the **75th Spiritual Life Institute,** Feb. 3-5, at the Bridgewater Church of the Brethren.

The college-sponsored occasion, with a theme "The Search for Maturity," will feature guest speakers Paul M. Robinson, president of Bethany Theological Seminary at Oak Brook, Ill., and William B. Oglesby Jr., professor of pastoral counseling at Union Theological Seminary, Richmond, Va. Reservations may be made by contacting Samuel A. Harley, Institute Director, Bridgewater College, Bridgewater, Va. 22812.

* * * * *

A paperback Bible containing the Old and New testaments in the King James Version and selling for sixty cents has been published by the American Bible Society. Entitled **The Way of Life,** the 1,122-page volume is designed especially for persons in prisons, hospitals, youth camps, and other institutions.

* * * * *

Church World Service announces the election of **Alan Brash** as divisional director of the Division of Interchurch Aid, Refugee and World Service, World Council of Churches. He assumes his new responsibilities in the spring. . . . To engage in operating **Vietnam Christian Service** will be CWS personnel, replacing the Mennonite Central Committee, which has directed VCS since 1965 on a partnership basis with CWS and a Lutheran group. The new arrangement began Jan. 1, 1970. . . . East Jerusalem's YMCA and YWCA are benefactors of Church World Service aid. The two modern buildings, planned to supplement inadequate hotel space for Christian Holy Land tour groups, have been unable to meet ongoing budget requirements due to difficult conditions in the area.

Manchester Church of the Brethren youth participated recently in groundbreaking ceremonies to mark the beginning of a **youth center** which will accommodate through-the-week activities, Sunday church school, and recreational facilities. . . . A completed building project, at **Sebring Manor** in Florida, was dedicated Dec. 14, 1969. Already filled to capacity, the remodeled portion is a new second floor for the nursing home.

* * *

Other dedications include two in the Pacific Northwest Conference, one celebrated by the **Weiser congregation** on Nov. 2, 1969, the other by the **Ellisforde congregation,** dedicating a new parsonage Nov. 16, 1969. . . . The congregation at **Wenatchee, Wash.,** marked the fortieth anniversary of its church building Dec. 7, 1969, noting that the newly remodeled building is to be used more widely than ever before, with the promotion of community action and participation projects. . . . A week-long celebration in October signaled the dedication of the new **West York Church of the Brethren** in Southern Pennsylvania. . . . A homecoming celebration engaged the **Sangerville church** in the Shenandoah District Sept. 21.

The **Morning Star congregation** at Pompano Beach, Fla., invites vacationers and prospective Florida residents to attend services there, promising hearty hospitality to all visitors. Pastor is Charles Martindale.

THE MEDIA

Local educational planners may want to begin soon to consider ways of drawing on a forthcoming television series on the **Sermon on the Mount.** To be presented Feb. 8, 15, 22, and March 1, the series will be a part of NBC's "Frontiers of Faith." The first two shows will deal with the setting and context of the sermon; the third and fourth, with the sermon in the context of today; and the fifth, with the sermon's relationship to contemporary Christian life and to the challenge of reconciliation. The series will likely be released later on 16mm film as a resource for local church use.

Two periodicals available by direct subscription are keeping pace with what is happening on the wider religious front. **The Religious Newsweekly,** a National Council of Churches compilation of significant events in the cooperative church movement, is available for $4. . . . **New Approach,** a newspaper highlighting cutting edges in church life, is now being published as an independent, ecumenical weekly. The subscription rate is $6.75 a year.

* * *

Candid insight into black development, especially as it relates to the Black Manifesto demands and the local church, is set forth by a United Methodist-produced film, **A Hammer for a House.** A penetrating dialogue occurs between the pastor of a suburban church and black spokesman Cain Felder. The twenty-minute color film may be rented at a cost of $20 from the Church of the Brethren Film Library, 1451 Dundee Ave., Elgin, Ill. 60120.

Personal, in-depth study of MESSENGER describes a **teach-in** currently being offered by the Parish Ministries Commission staff. Western Plains District hosted the first of the teach-ins. A flexible curriculum guides the sessions, seen as efforts to interpret the kinds of ministries which congregations might derive from the denominational publication. The teach-in may be used in district, area, or local church situations and may be planned by request of any of the three.

AGORA

David Bachman, 70 Middagh St., Brooklyn, N.Y. 11201, is compiling a **genealogy of the Hostetter family** from the Dauphin-Lebanon county area in Pennsylvania. He is eager to correspond, at the above address, with Ginder and Dohner relations of Kansas and the Midwest.

The thirty-member **Dooms Community Youth Choir** offers a recording with two selections, "Happy Time, Happy Home" and "The Ten Commandments." Comprised of young persons ten to eighteen who live in the area surrounding the Blue Ridge Chapel Church of the Brethren, the choir has sung at revivals, music festivals, and hospitals. Overside are two selections by the neighboring Mount Lebanon Baptist Church choir. Records may be ordered for $1 each from Mrs. John H. Major, Dooms Community Youth Center, P.O. Box 2072, Waynesboro, Va. 22980.

Elsie S. Wolf, 1318 Dakota Ave., Modesto, Calif. 95351, is searching for a copy of Ethel Hershberger Weddle's book **Pleasant Hill.** She would discuss terms of purchase with anyone who has a copy he wishes to sell.

Wishing to purchase a used copy of **Brother Bonsack,** by H. Spenser Minnich, now out of print, is Mrs. Lera B. Jarrels, who may be contacted at Port Republic, Va. 24471.

* * *

Seeking information about members of the **December 1955 training unit** of Brethren Volunteer Service is Paul Myers, pastor of the Piney Creek church, who plans a newsletter. He requests unit members to send to him their own and others' addresses and news of marital status, family, and occupation. He may be reached at Route 1, Box 258A, Taneytown, Md. 21787.

DEATHS

Huntsman, Clara Tetwiler, Hesston, Pa., on Oct. 17, 1969, aged 76
Kinsey, Vesta Imler, Martinsburg, Pa., on Oct. 31, 1969, aged 55
Lexley, Elizabeth, Greenville, Ohio, on Nov. 6, 1969, aged 84
McDonald, Roy L., Cumberland, Md., on May 7, 1969, aged 22
Nicholson, Ruth Mae, Norborne, Mo., on Nov. 7, 1969, aged 71
Oliver, Mamie G., South English, Iowa, on Oct. 16, 1969, aged 67
Saville, Beulah, Cumberland, Md., on Oct. 11, 1969, aged 69
Shook, Casper, Cumberland, Md., on May 20, 1969, aged 62
Speck, Howard W., Ashland, Ohio, on Oct. 10, 1969, aged 86
Stone, Daniel, Huntingdon, Pa., on Oct. 31, 1969, aged 96
Wineland, Josephine Hershberger, Martinsburg, Pa., on July 22, 1969, aged 83
Wyles, Olive, Martinsburg, Pa., on July 17, 1969, aged 77
Ziegler, Rudolph, Bethel, Pa., on Oct. 24, 1969, aged 68

Moral Breakdown—Is This the Price of War?

"I note an appalling, indeed frightening, deterioration in our national standards of morality and law."

The words are those of Arthur Goldberg, a former associate justice of the Supreme Court and onetime ambassador to the United Nations. He was talking about an incident last summer when a Vietnamese was executed without trial by a Green Beret unit because they suspected him of being a double agent. Mr. Goldberg was disturbed not only by the execution itself but even more by the public demand for the dropping of charges against those involved. He wrote, "The situation in Vietnam cannot justify us as a nation now, for the first time in our history, to tolerate — more, to legitimate — the cold-blooded murder of individuals wholly under the control of our troops. . . . If the price of the war in Vietnam includes our coming to tolerate or applaud this sort of moral breakdown, it is one I am not willing to pay."

In the weeks since the former ambassador wrote these words, our nation has been forced to ask itself just how much more it must tolerate as "the price of war in Vietnam." For we have heard about a Vietnamese village referred to as Pinkville, and we have listened to reports from soldiers who told how they "went in shooting" and how others machine-gunned women and children who were running down a trail. Pictures taken in the village reveal the seriousness of the slaughter.

Just as Mr. Goldberg was disturbed by public attitudes as much as by actual incidents of wrongdoing, we are also alarmed by several aspects of the Pinkville case and by the likelihood that there may be similar situations not nearly as well reported. Consider the predicament of one former soldier who had to choose between participating in the slaughter of civilians and disobeying orders. When the same young man later came home to the United States after his tour of duty, he was bothered by his own conscience. When he told older people about the atrocities he had witnessed and asked them for advice as to whether he should report them, most of them simply told him to forget the whole thing.

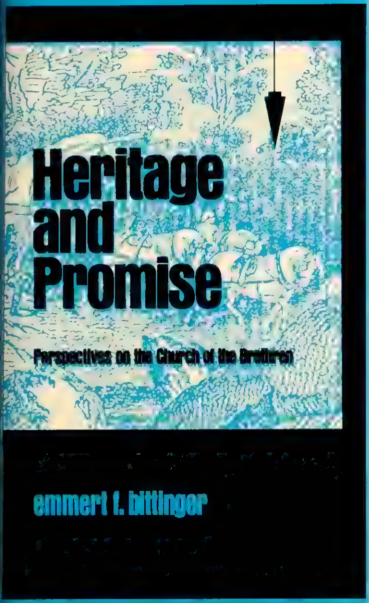
Consider also the racist attitudes revealed in some of the stories relating to Pinkville. Many of the persons involved were accustomed to speak of the Vietnamese as "gooks" and "dinks," not to mention other, unprintable terms. It was evident that for some soldiers the people of Vietnam were less than human. (Yet it should also be emphasized that many of the men in uniform were especially sensitive to the fact that innocent women and children were murdered.)

As further investigation is pursued it will be tempting for Americans to look for someone to blame among the officers or men involved and to overlook the fact that many of them were caught in the pressures of a system that derives its character from the nature of war itself and that finds sanction for savagery in the excuses that an enemy must be destroyed. Yet the methods of war, even for the best causes, are always dehumanizing, and they tend to destroy not only the official enemy or innocent civilians but even the soul of the warmaker.

Despite the hard questions raised by Pinkville — and dozens of other incidents of wholesale slaughter — many American church members prefer to look the other way. We need to be reminded how Germans in the time of Hitler (the silent majority?) pretended they didn't notice when first communists, and then Jews, and then finally some of their own pastors were denied their rights and put away or destroyed. It is amazing how we can gradually come to accept and even to excuse an action that first strikes us as an obvious evil. Surely the time is here — it is, indeed, long overdue — for some honest facing of the facts as to what Americans have allowed to happen in Vietnam.

Let the church, then, take a more forthright stand for all that sustains life and against those movements that deliver death and destruction. Only in such a manner can it help to halt what Mr. Goldberg calls a "frightening deterioration" in national morality. And in taking just such a stand for life, the church would not only be true to its Lord; it might also discover that it could now speak the one word that so many disillusioned and disheartened people around the world are waiting to hear. — K.M.

First in the new year!
a Brethren Press paperback
for class study
or for private reading



Heritage and Promise

Perspectives on the Church of the Brethren

by Emmert F. Bittinger

Heritage and Promise offers a contemporary look at the Church of the Brethren in the light of its history. The origins and growth of the denomination are clearly outlined in the context of church history and in the setting of a changing society. Basic beliefs and styles of life among Brethren receive equal prominence with institutional developments.

Chapters: From Rome to Schwarzenau . . . Founding and Growth in Europe . . . Establishment and Growth in America . . . Brethren Beliefs . . . The Life-style of the Brethren . . . The Church of the Brethren in Today's World. 160 pages.

The writer: Emmert F. Bittinger is associate professor of sociology at Bridgewater College. A former pastor, he joined the Bridgewater faculty in 1963. He is a graduate of Bridgewater (B.A.), Bethany Theological Seminary (B.D.), and the University of Maryland (M.A. and Ph.D.). His private collection of Brethren books and periodicals reflects his enthusiasm for the church's literary and spiritual heritage.

Church of the Brethren General Offices
1451 Dundee Ave., Elgin, Illinois 60120

Please send me ____ copies of *Heritage and Promise* at $1.95 each.

(Add 30c for handling.) ☐ Bill me ☐ Cash included

Name ________________________________

Street ________________________________

City ______________ State ____________ Zip ________

LOOK FOR THESE FEATURES IN THIS *messenger*

What Can We Expect From the Seventies? *A new decade begins on the publication date of this issue. Here, in capsule form, are some educated guesses as to what it may bring, including new challenges and new opportunities for the church.* by William Kuhns. page 2

Schwarzenau Is Still a Place of Pilgrimage. *An annual festival and parade bring out the local population and attract visitors to the German village. But Brethren from the States have additional reasons for a pilgrimage.* by Nelson M. Seese. page 6

James Forman and the Jubilee Year. *When black militants present demands for reparations, they receive mixed reactions from Christian groups. But how many respond in the spirit of the "Nazareth Manifesto"?* by Robert Neff. page 9

The Mounting Crisis of Environment. *Pollution of air and water is a "dirty story" that concerns every person. It also raises questions for Christians who see themselves as stewards of God's gifts to men.* by Howard E. Royer. page 12

A Look at Your Child's World. *A child's perspective on the world he knows is constantly being shaped by the relationships he has with parents and other important persons in his life.* by Donald F. Hursh. page 21

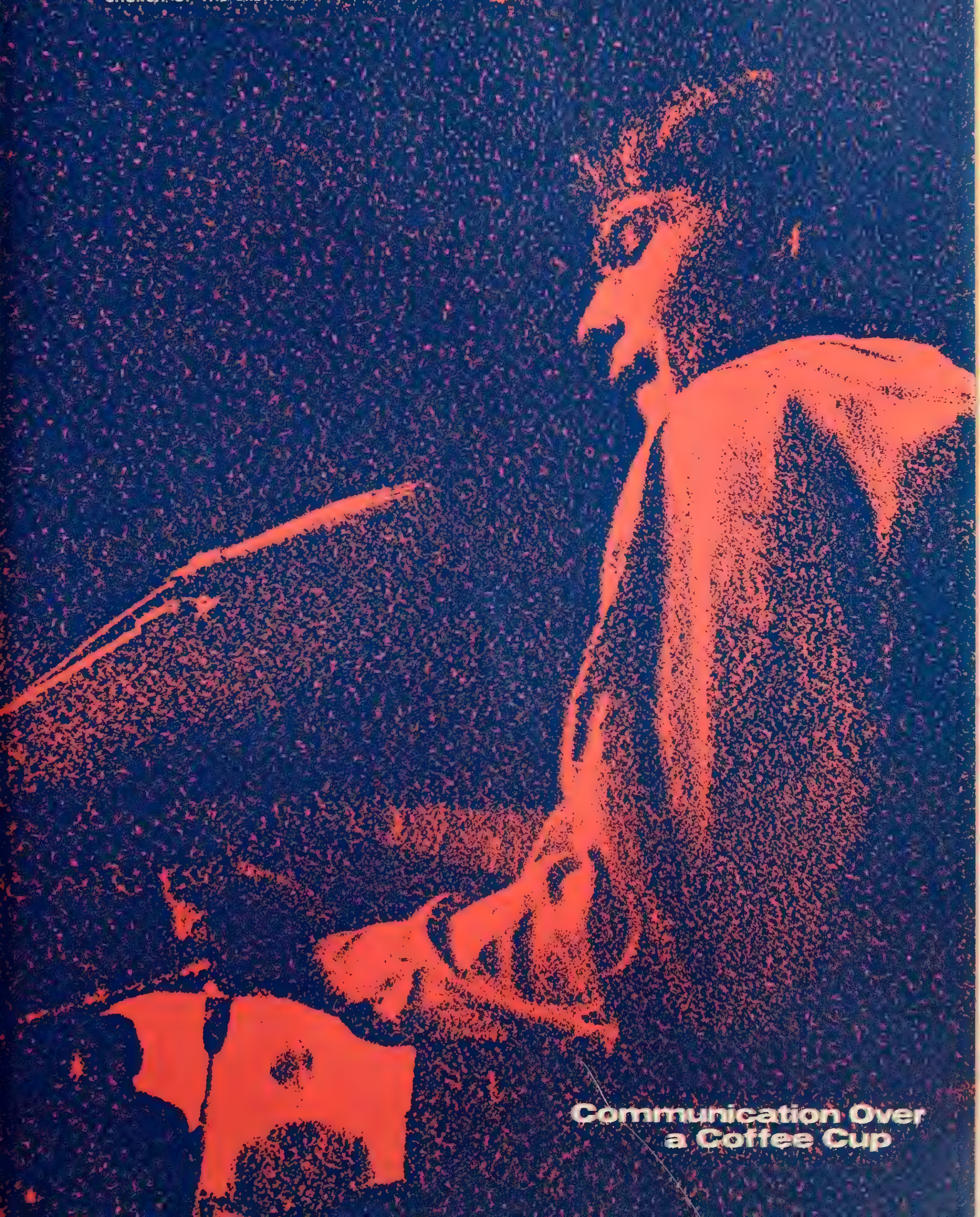
OTHER FEATURES include a round-up of reports from district conferences (page 14); pictures revealing "Signs of the Times" (page 16); "Day by Day," by Daniel and Nancy Flory (page 20); "Is Pastoral Calling a Lost Art?" by Ralph Skaggs (page 24); "We Need Courage to Fulfill Our Calling," by Ralph Turnidge (page 24); "I Hear a Different Drummer," by Bill Herod (page 27); a review of books discussing "The Church of the Wider Community," by Warren S. Kissinger (page 28); "Faith Looks Up," by Wilbur Barnhart (page 29); and an editorial (page 32).

COMING NEXT

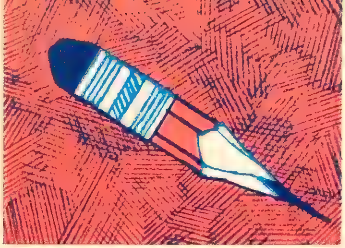
Delegates attending the U.S. Congress on Evangelism, held in September in Minneapolis, were impressed by a timely address by Leighton Ford on "Evangelism in a Day of Revolution," a portion of which appears in the Jan. 15 issue. . . . Former missionary Wendell Flory several years ago had some direct encounter with revolutionists, as he recalls in a reminiscent article describing "A Trip Through Red China." . . . La Vernae J. Dick looks at human nature and personal relationships and concludes that "Everyone Needs to Be Stroked." . . . Linda Beher surveys the coffeehouse movement which in recent years has become one center of the modern church's ministry to young persons.

VOL. 119 NO. 1

messenger
CHURCH OF THE BRETHREN 1/15/70



Communication Over a Coffee Cup



readers write

DO NOT DISCARD BUT HELP

I read with great interest the article "Must the Professional Pastoral Ministry Be Discarded?" (Oct. 23). As a member of a "free ministry" church in Pennsylvania, referred to by Art Gish, I would like to comment.

The four gentlemen who comment on the issue seem to be in accord on one thing, although they say it in different ways: that is, the need for better utilization of existing talent and the development of better trained leaders. Therefore, the issue seems to revolve around the methods to get better use of our ministers and not the discarding of the professional pastoral ministry. What they say supports this viewpoint. The two gentlemen who are in favor of retaining the professional pastoral ministry seem to have been successful in utilizing the talent of the church in helping to meet the needs of the church and the community. The two who are in favor of discarding the professional pastoral ministry seem to have been unsuccessful in this attempt.

Mr. Gish says that "some congregations could have someone to be, not the pastor, but a teacher." Who could best do this but a well-trained minister? Mr. Gardner states that "clusters of churches would support a professionally trained person." Again, who would be best qualified for this but a well-trained minister? The very arguments they use against the issue points to the need for a minister. . . .

The "free ministry" has served our congregation very well. We have our problems, but who doesn't. We have not grown like our neighbors who have pastors. In fact we have lost many of our members to these neighbors, partly because of inadequately trained leaders. Visitation and visiting the sick are rarely done because our "free ministers" are busy making a living in other professions. . . . Over a period of twenty-five years we have added to our congregation only three new families. Most of our problems point to the need for a "well-trained and experienced Christian leader," willing to give of himself to serve a church and a community.

The issue is not should we discard the professional pastoral ministry or should we go to a "free ministry" (each system has its advantages and its usefulness) but, how do we help the minister do some of the work in the church which should not be his in the first place.

WALT MARKEY JR.

York, Pa.

WE ALL NEED EACH OTHER

There are enough people fighting in the peace movement — too many for whom the desire for complete brotherhood is superceded by a mourning of their own distaste for war and violence.

Sure, the taking of life is inhuman. The physical cage into which our minds and souls are sealed has suddenly become sacred. But what of the inner essence of man? We inter minds every day — in the supercilious, super-clean, white suburban ghettos, in the subhuman, subcity racial ghettos, in the country's school systems where racism and colonialism are perpetrated. Who is there to fight this battle?

We have been so out of tune with persons and so in tune with things that we have no idea what it means to be a part of the brotherhood of man, all needing each other — not everyone needing us middle-class Americans.

The Vietnamese peasant doesn't need us; we need their natural resources and their inner struggles to keep our defense plants in business. The people of Germany don't need us; we "need" military bases there. Castro doesn't need us, we need Cuba's sugarcane. The list increases as we like to feel we've got something everyone else wants. We want them to desire what we've got, yet we don't give it to them.

The very people who are shouting the Pauline standard of "by faith are you saved, not by works" are the first people to chant, "Let them work for it, they don't deserve it." All of this to the blacks and browns who have been asking to be treated as human beings created by God, not by America. Somehow some of us must live and preach the brotherhood of man so that the I-am-better-than-you-my-way-is-best attitude of U.S. wars and racism is eliminated.

DOROTHY H. HESS

Lancaster, Pa.

GET OFF THE PEWS — AND GO

After reading about the question of a professional pastoral ministry (Oct. 23), I could not help but feel that the four men who wrote all expressed deep concern about the mechanical organization of the church needing to be changed more than the type of ministry we have. I think all the writers would agree that the church needs some form of trained leadership for local members, but they all had varying ideas on what the program of the congregation should be.

If the church is to survive the tumultuous times in which we live, members must not only take vows and be on mailing lists; they must get off the pews, out away from the stained-glass windows, paneled walls, gold crosses, and magnificent organs and go to the neighbors in their own community, extending a hand of love. This is not just to the poor and downtrodden but also to those of suburbia and middle-class society, for often they, too, need to know that someone cares about them in this world of whining machinery and rigid appointment schedules.

It almost makes me sad to hear of another church being built or remodeled, for I wonder if the hearts of those who worship there will be any more filled with God's love than if they worshiped in a tent, gymnasium, skating rink, or any other building large enough to hold the worshipers. . . .

I thoroughly agree that every baptized believer is already a minister, but too many of them are not serving the church which they attend. A congregation is made up of laymen, and these should be the workers who keep the church alive, not always waiting

PHOTO CREDITS: Cover, 6, 9 Phil Anderson at The Zodiac; 2-3 Edward Wallowitch and Ed Eckstein; 13, 15 Religious News Service; 17 Gitchell's Studio and Camera Shop, Harrisonburg, Virginia; 19 artwork by Tom Goddard; 20-21, 22, 23 Edward Wallowitch; 28 "Prayer," sculpture by Elimo Njau

KENNETH I. MORSE, editor; WILBUR E. BRUMBAUGH, associate editor; HOWARD E. ROYER, director of communication; LINDA BEHER and JEANNE DONOVAN, editorial assistants. MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918 under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1969. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version. Subscription rates: $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan; life subscription $60; husband and wife, $75. If you move clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change. MESSENGER is owned and published every other week by the Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill. Jan. 15, 1970.

Copyright, Church of the Brethren General Board, 1970. Vol. 119 No. 2

on the titled minister to initiate every good and worthwhile project. As church members and as citizens we are the same: too complacent, accepting the status quo. Rise up, O men of God!

Mrs. Kenneth Shank
Abilene, Kansas

FROM NORTH OF THE BORDER

I must reply to a letter which appeared in the October 9 issue under the heading "Obey Christ Rather Than Caesar?"

We Canadians observe our friends to the south with a great deal of wonder and we always live in fear that some of that "American Way" might seep past your northern border into our lovely country. I was raised in the Brethren church here in Canada and well I remember the stand our church took during World War II. It took real courage to say that war was wrong and that a man like Mr. Murray L. Wagner was to be pitied.

Mr. Editor, I would like to invite Mr. Wagner (with the definite understanding that he would not stay) to visit our "slave" nation. A nation with no draft, a nation of clean streams and blue skies, a nation whose economy is geared to peace and constructive aid.

Ivor Oberholtzer
Arrowwood, Alberta, Canada

WAR IS EVIL

I wish to respond to the youth delegate and others who have written to Messenger their disapproval of draft card burning at Conference and of civil disobedience or the breaking of a federal law. I think most Christians (if not all) consider war evil. . . .

Christ tells us: "Blessed are the peacemakers for they shall be called the children of God." He also tells us: "Have salt in yourselves, and have peace with one another" (Mark 9:50b). If we are to be the salt of the earth, do we season or preserve it if we fail to witness? "And the fruit of righteousness is sown in peace of them that make peace."

Concerning civil disobedience, did not Christ break the law when he healed on the Sabbath or when he and his disciples plucked grain to eat as they went through the fields on the Sabbath?

We see war as evil. Did not Christ say, "They that take to the sword shall perish

More on page 29

Page One...

Our man in Minneapolis, representing the national staff at the U.S. Congress on Evangelism and also serving as a reporter for Messenger (Nov. 6, page 22) was Clyde E. Weaver. He returned from that September conclave of evangelicals with enthusiastic reports about a major address by *Leighton Ford* and with a copy of Ford's position paper on "The Church and Evangelism in a Day of Revolution." Messenger joins with several other denominational and independent publications in sharing major portions of that address. We hope this will be the first of several significant discussions of evangelism and its role in the Church of the Brethren.

There is a possibility that some Brethren audiences may see and hear more of Leighton Ford this year. The Canadian-born evangelist is a brother-in-law of Billy Graham and one of Graham's associates. His home is in Charlotte, North Carolina. An article by Ford entitled "Should Christians Engage in Controversy?" appeared in the July 20, 1967, Messenger.

Our man in Detroit, for a conference equally significant but in a quite different way, was *Howard E. Royer.* As director of communication, Howard carries responsibility for the news pages of Messenger. Even before the General Assembly of the National Council of Churches of Christ met in December, some friends of the Council, as well as some of its persistent critics, were predicting its demise. Before announcing its burial, however, readers would do well to look at this issue's special report on the Detroit Assembly. Another view of the NCCC meeting, from the perspective of the Brethren delegates who attended, is scheduled for our next issue.

As coffeehouses continue to spring up in one community after another, they are viewed sometimes with anxiety, sometimes with expectation — and frequently they are controversial. Those who regard a coffeehouse with apprehension may see it as a locale for revolution, only a block or two from Main Street. Others perceive a coffeehouse as an opportunity for ministry, even for evangelism. *Linda (Mrs. Walter) Beher* has been one of the volunteers at an Elgin coffeehouse, has visited several others in the Chicago area, and has interviewed several sponsors, managers, directors, and patrons of coffeehouses. A member of Messenger's editorial staff, Linda became an editorial assistant in 1967 after graduation from McPherson College.

Other contributors to this issue include *Wendell Flory,* a missionary to China and India for eleven years. He serves now as pastor of the Waynesboro Church of the Brethren in Virginia.

To be graduated from Oregon College of Education this spring is *La Vernae J. Dick,* who anticipates writing textbooks for grade school and junior high school social studies students. She lives at Dallas, Oregon, with her husband and their three children.

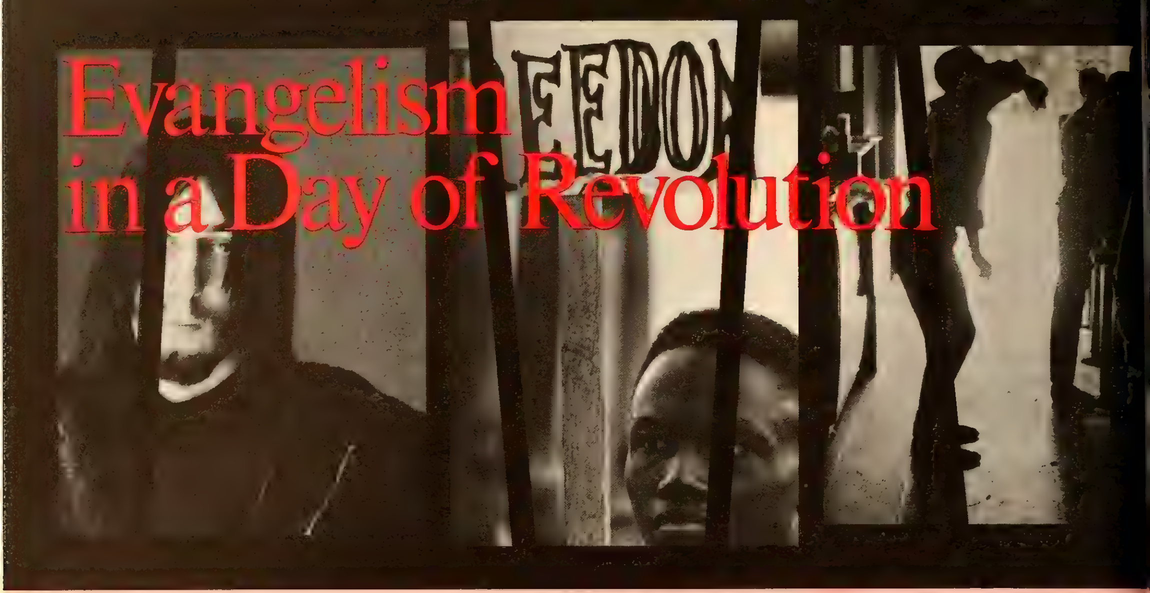
Poets contributing to "If Someone Is Listening" are *Jo Thebaud,* who lives at Baring, Maine, and whose work has appeared in other issues; *Bill Herod,* a former BVSer now in Vietnam with Vietnam Christian Service; *Edith Ogutsch* of Los Angeles, California, who writes that "next to poetry, my greatest love is classical music. . . . I enjoy going to concerts . . . and haunt the art galleries"; *Patricia Kennedy (Mrs. A. Blair) Helman,* North Manchester, Indiana, who has reviewed books and written poetry for Messenger; *Judy Simpson,* a college student in Virginia; and *Lena Miller,* wife of the Dixon, Illinois, church pastor.

Serving as pastor of the Eastwood congregation in Akron, Ohio, is *Byron Miller.*

Pictures used to illustrate the cover story were shot by free-lance photographer *Phil Anderson* of Elgin. "This is the kind of assignment we like," Phil says of the evening he and his wife spent at the Zodiac, a coffeehouse described in the article.

The Editors

Evangelism in a Day of Revolution



by Leighton Ford

In London's Highgate Cemetery a huge granite pillar stands atop the grave of Karl Marx. On it is a bust of Marx, his cheeks puffed out like Kris Kringle's, his eyes set deep and resolute. Chiseled on the granite is this dictum of the father of communism: "The philosophers have only interpreted the world. The point is to change it."

I agree with Karl Marx — the world needs to be changed. But how? That is the point.

Today the Christian church is being called to evangelize people caught up in cataclysmic change. This truth was smashed into my heart nearly a decade ago as a friend and I were flying in Africa. Africa was throbbing with the great drive for freedom; the thunder of change was in the air. My friend handed his Bible to me, pointing to this passage from Jeremiah: "The Word of the Lord came to me . . . saying, 'What do you see?' And Jeremiah said, 'I see a boiling pot, a seething cauldron. . . .' "

"A seething cauldron." That is a perfect image to describe our world — an age shaken and convulsed by the greatest revolutions of all time. When the mobs stormed the Bastille in 1789 to start the French Revolution, King Louis is said to have remarked, "This is a revolt." Someone replied, "No, sir, this is a revolution." And that is the mark of our age — not isolated revolt but total revolution.

Revolution is change — total, constant, irresistible, rapid, pervasive change that affects every part of our lives. In America there is a demographic revolution as great groups of people move about in gigantic population shifts. By 1980 the Christian church will find its evangelistic mission focused on the ninety percent of all Americans who will live in great strip cities, already dubbed with such peculiar names as Boswash, Chipitt, and Sansan. We live, too, in a blindingly fast technological revolution. From the time telegraph was discovered until it was commercially applied took 112 years; for transistors that application gap shrank to five years. Our exploding technology is like all the rockets at Cape Kennedy going off at once in some Fourth of July spectacular.

The strange plight of modern man is that while his knowledge is exploding, the whole idea of "true truth," truth that is the opposite of falsehood, is disappearing. In art, philosophy, theology, and the total pattern of his thinking, twentieth-century man seeks to escape from reason. Everything is considered relevant. This has led inevitably to a moral revolution, the shift from an absolute ethic to a situation ethic, from a morality based on God's eternal law to one based on man's personal likes. There have always been those who have violated society's moral codes, but has there ever been a generation that repudiated the very idea of any binding standard?

All these changes are compounded by the communications revolution, which has shrunk this planet into one world and extended our eyes to the moon. The immediacy of the mass media, especially TV, has placed us all in what Marshall McLuhan calls a "global village." Today's news today is not just what's happened; it's what's happening.

The children of the electronic age are the first generation ever to know more than their parents. When young people say that those over thirty don't understand, they may be arrogant, but they are also partly right. Most of the changes we've mentioned have taken place in the last thirty years. Those of us born before 1939 are like immigrants, feeling our way around a new land. Only the young know this world as natives know their own country. And to under-thirty Christians I say: We need to hear you. In two

years the average age in America will be twenty-four. The task of confronting this changing age with a changeless Christ belongs largely to you. Yours is the vocal generation, so don't be silent here! Listen and learn. But speak. Tell it like it is. Plead. Provoke. Make us mad if you have to. Do it with love and humility. But do it!

This is also a day of great political change. When the radicals in our society call for revolution, what they have in mind is not another struggle like the American Revolution, with its limited goals, but something much closer to the French and communist revolutions, which totally rejected the old regimes. Radicals in contemporary America have made their goal clear: They are convinced that American society is so corrupt and unworkable that the system cannot be changed but must be destroyed. When asked what they have to replace it, many of them answer that this is not their concern. It should be ours, for they are out to create a vacuum that would quickly be filled by totalitarianism of the left or the right.

Yet we dare not be blind to the lesson all modern revolutions have taught: When men of privilege abuse their power and refuse justice, sooner or later upheaval will come. President Kennedy put it memorably: "He who makes peaceful revolution impossible makes violent revolution inevitable."

Today revolution is fueled by the freedom drive that is surging through the entire world of men — the struggle for identity, dignity, security, and equality. In America the flash points of the freedom revolution are poverty and racism.

The poor we have always had with us, but the gap yawns wider every year. The new factor is that poor people are learning that not everyone is poor and that change is possible. Put TV in a ghetto home, let a slum mother see ads for low-calorie dog foods and electric toothbrushes when her baby has had his ears chewed by a rat, and you've got a revolution.

Racism is not just a problem of the South, or of America, or of the white man. It is a worldwide symptom of sin. But God has told us to confess our own sins, not those of the rest of the world. I hold no brief for James Forman's "Black Manifesto." Yet if our reaction is simply to lash back at Forman, and if we do not seek to heal the gaping, aching, rubbed-raw wounds of racial strife, then we shall deserve "the fire next time."

It is to the shame of the Christian church that we have been so slow to face the demands of the gospel in the racial revolution of our time. With some notable exceptions, we have moved only when we have been run over from behind. We have enjoyed, many of us, our privileged position at the "white hand of God."

What, you may ask, does this have to do with evangelism? Well, let me ask what kind of gospel we are preaching when a church sends missionaries to convert Africans but suggests to the black American that he go to his own church with his own kind. Why should the black man listen to us talk about a home in heaven, when we refuse to make him at home in our neighborhood and our schools? What, I ask you, does this not have to do with evangelism?

The right of men to freedom, dignity, and respect comes directly from the Bible, from the story that God made man, that God loves man, and that the Son of God laid down his life for man. This is the ultimate source of human worth. The whole idea that the course of history can be altered, that man is not the slave of fate, arises from the Christian view that history moves toward a climax in the return of Christ.

What then should be the stance of the Christian church in an age of revolution?

Some call for the blind rejection of all revolution; others demand a naive acceptance of all revolution. Some would like to ignore change; others would like to baptize change as the new messiah.

As responsible Christians we must reject both extremes.

We cannot be worthy of our high calling if we try to keep God in some private, undisturbed corner of our lives and ignore the driving winds of change. While revolution was raging in Petrograd in 1917, the Russian Orthodox Church was in session a few blocks away having a hot debate — about what color vestments their priests should wear! God help us if we strain at gnats while the camels of revolution are marching.

Some change should be opposed. We Christians have a stake in preserving the historic truth of the gospel and the worthy values of the past. Like Jeremiah we say, "Ask for the ancient paths, where the good way is." But we also know that sin infects every man and every human institution. So we need a holy discontent with the status quo. The gospel calls for constant change. Conversion is a change of direction. Repentance is a change of mind. The Christian life is a continual change from glory to glory. God is not tied to seventeenth-century English, eighteenth-century hymns, nineteenth-century architecture, and twentieth-century clichés. God is constantly prodding us as he did the people of Israel and saying, "Strike your tents and move on!"

The naive approval of revolution is an equally foolish mistake. There are those who would recast Jesus as the patron saint of guerrilla fighters and see the church's task as being "the handmaiden or water boy of world revolution." One theologian lists the various changes going on in the world and concludes, "God is in all these revolutions." I think it's fair to reply: How do you know? How does one know whether it is God or the devil at work in revolution? Jesus told of a house where one demon was cast out and seven more came in. A revolution that takes place in a spiritual vacuum will open the door wide for the invasion of the demons.

Communism is a prime example. We should repudiate the efforts to couple evangelism with a crude, sword-rattling anticommunism. Yet we cannot blind ourselves to the brutalities that have marked the communist movement. This ruthlessness is more than the excess of a young revolution. It is the direct outgrowth of an atheistic doctrine that defies the system and dehumanizes man.

A close link has been forged between sexual rebellion and political subversion. There is something demonic about the obsession with the obscene. The sex of the sixties is sick. It's a symptom of spiritual rebellion, of man's attempt to tear down his relationship with his Maker. *Time* magazine recently noted that four-letter words have become a tool of protest against the establishment. The "Playboy" philosophy of sex as recreation is almost outdated; it is now sex as revolution. If we ignore this connection between sexual and political anarchy, and go around patting all the radical revolutionaries on the head as God's secret agents, then we are spiritually blind, theologically naive, and politically stupid.

Faced with these realities, the Christian cannot blindly approve all revolution. There is really only one course open to us: to be neither total resisters nor total rebels, but revolutionaries — Christian style.

History's greatest revolution began not under a red star in Petrograd in 1917 but under the star of Bethlehem two thousand years ago in the cradle where God invaded history. In Jesus Christ, God began the great reversal. Human categories were turned upside down and the proud and humble, the mighty and the weak, the rich and the poor changed places.

The early Christians were a band of revolutionaries, Christian style. The book of Acts gives us a series of glimpses of them scattered in the cities of the Roman Empire. At Jersualem we can see an economic revolution. "All who believed were together and had all things in common" (Acts 2:44). In Antioch we see a social revolution. "In the church at Antioch there were prophets and teachers, Barnabas, Symeon who was called Niger, Lucius of Cyrene, Manaen a member of the Court of Herod the tetrarch, and Saul" (Acts 13:1) — two Jews, two Africans, and a Roman aristocrat. All races and classes had become beautiful in Christ. In Corinth we see a moral revolution. Corinth was a cesspool of evil and perversion. Yet Paul, writing to the Christians in that city, catalogs the vices of Corinth and then exclaims: "And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God" (1 Cor. 6:11). At the end of Acts we see Paul in Rome, a spiritual revolutionary at work. "He lived there two whole years at his own expense, and welcomed all who came to him, preaching the kingdom of God and teaching about the Lord Jesus Christ" (Acts 28:30, 31). When these Christians showed up in Thessalonica, their enemies paid them a backhanded compliment, saying, "These men who have turned the world upside down have come here also."

One of our main failures in evangelism has been "undersell." We have made the gospel seem cheap, tame, and dull. We ought to be saying to the students and the people of the world, "We too are revolutionaries! We too want to see things changed. But we believe only one revolution is big enough, and deep enough, and powerful enough to change the world. It will take everything you've got — but come join Christ's revolution!"

Ponder those pictures of the early Christians. What impression do you get? Here was a revolutionary God, releasing

Only one revolution is big enough and deep enough, and powerful enough to change the world

revolutionary power through a revolutionary community, in revolutionary action. These are still the essential ingredients in the Christian recipe for revolution.

When those early Christians were arrested for disturbing the peace, they lifted their voices in prayer and quoted their Bible: "Sovereign Lord, who didst make the heaven and the earth, and the sea and everything in them, who by the mouth of David . . . didst say by the Holy Spirit, 'Why do the Gentiles rage?' " According to the Psalm from which they quoted, when men rebel against God's authority, "he who sits in the heaven laughs; the Lord has them in derision."

These early Christian revolutionaries had implicit confidence that their God was at the master controls of history. Rebellion against his rule was bound to fail. He laughed from heaven at the empty posturings and vain plans of those who set themselves to topple him from his throne. The rushes and changes of history were under his supervision. When Jeremiah saw the vision of the seething cauldron, the Lord said, "Look, I am calling . . . the kingdoms of the north . . . and they shall come." Heathen nations and kings were his personnel.

When the first Christians prayed to this God, the place in which they were gathered together was shaken (Acts 4:29-31) — shaken by the Lord of hosts, who said through Haggai, "Once again, in a little while, I will shake the heavens and the earth and the sea and the dry land; and I will shake all nations, so that the treasures of all nations shall come in, and I will fill this house with splendor" (Hag. 2:6). We gladly confess, "I believe in God the Father Almighty, maker of heaven and earth." But do we also believe in God the Father Almighty, shaker of heaven and earth? Or have we lost our poise because somehow we feel that our world has gotten beyond God's control?

The church stands with all mankind at a crossroad, sharing a common concern: Which way do we go to make a new world? There are some who say, "Learn"; education is the way. Some say, "Earn"; economic development will solve our problems. Some voices are crying, "Burn"; society is so corrupt we must destroy it. There is truth in all of this. But Jesus Christ says, "Turn. Be converted. Put your trust in God. Seek first his will. Then you can be part of the new world God is making."

Most revolutions fail because they are not revolutionary enough. They fail to grasp the fundamental problem, the problem of the human heart. I believe it was Churchill who once said that the root error of communism and all utopianism was an overoptimistic view of human nature. Every revolutionary movement must come to grips with the fact of sin.

Christians are often accused of undue pessimism in always harping on sin. Yet only when sin is faced as a moral reality is there hope. If the predicament rises from a wrong combination of chemicals or from psychological factors beyond man's control, then man is just programmed wrong and we should abandon ourselves to evil. But if the cause of our problem is rebellion against God, then there can be an answer from God's side.

Our gospel claims that almighty God came into human history to liberate human nature. He came to do for us what we could never do for ourselves. By the supernatural birth of Jesus Christ, God has begun a new humanity into which we may enter by a new birth. By the death of Jesus Christ for our sins, God has made it possible to wipe the slate clean, freeing those who believe from the crippling effects of guilt. By the risen life of Jesus Christ, shared with us through the Holy Spirit, God enables us to shake off our moral failure. And in the community of forgiven and redeemed men, God gives us a place where we can foretaste the new wine of his new world.

The reason why this Christian conversion is so revolutionary is that it is so complete. When a man meets Jesus Christ, God begins to heal all his broken relationships, to put him right with God, with himself, and with his fellowmen. Today, when our churches are being torn apart between so-called soul savers at one pole and the so-called social reformers at the other, it is imperative that we keep in view the completeness of the gospel and resist the temptation of both extremes.

Our evangelism must insist that conversion is a beginning, not an end. Too often converts keep looking back to what happened when they were converted, instead of what happened next. We have sometimes said too blithely, "The best way to change the world is to get men converted." That statement has an important kernel of truth, but it can be misleading. The new birth gives the potential for personality change, but the change does not take place automatically.

We must be realistic in the expectations we have for social change as a result of personal conversion. Let's be very wary of saying that the preaching of the gospel will solve all of society's ills. In the first place, there is no biblical warrant for believing that will happen. And in the second place, we know that there are "Bible belts" where the gospel is preached and people are converted but where built-in structures and attitudes of prejudice change very slowly.

Meanwhile, we can give ourselves in joyful abandon to the task of making Christ known, because the gospel of Christ is God's revolutionary power! What a revolution is taking place in our world today as Christ invades human personalities! Is there any other system in the world that can match transformed lives against those whom Christ has touched?

Communication Over a Coffee Cup

by Linda Beher

Coffeehouses offer a place for kids to unfold — and adults to unbend. What place do they have in the church's ministry to youth — and to adults?

Rough, unstained wood sets a neutral background for the variegated color in a small, table-filled room. On one wall a floor-to-ceiling display space shows off a collection of original sketches, paintings, and posters. A folding screen, découpaged with psychedelic patterns, diffuses light from a small kitchen. Flickering candles paint strange shadows on the faces of the young people gathered there, listening to a young man strum his guitar while a girl reads her own poetry.

New customers come in and, handing their quarters to the cashier, search for seats, either at a not-too-crowded table or on the floor. Teen-agers and adults alike, acting as waiters and waitresses, move quietly among the tables, filling orders for coffee Romano, espresso, hot apple cider, Borgia, American coffee, soft drinks, pastries, cheese and crackers.

The room is The Colloquy, an Elgin, Illinois, coffeehouse — one of more than 1,200 such places in the United States and Canada where young people gather to talk, to eat, to entertain and be entertained, and to meet other youth. Found in every section of the country, two thirds of the coffeehouses are under the auspices of major denominations — among them the Church of the Brethren — either singly or ecumenically (or, like Colloquy, in cooperation with community agencies). The other one third have varying sponsorship — social agencies like the YMCA, service organizations like Kiwanis, youth-oriented groups like Boy Scouts, and even individual families.

Some are upstairs in an old house, some down. Some serve only coffee, others full meals. Some are located on college or university campuses, some in church basements or social halls. Some charge fifteen to fifty cents for light refreshments, while for others a cover charge includes the cost of food. Some represent several thousand dollars' investment, while others begin with a used hot plate and a jar of instant coffee.

What is it about coffeehouses that accounts for their burgeoning growth in the past five years? What is their widespread appeal? Who visits them regularly — and why? What is it that coffeehouse people are trying to accomplish?

The coffeehouse phenomenon had its origins in the great cities of the Middle East, notably Mecca and Constantinople, as early as 1450. Soon recognized as centers of free discussion and political controversy, coffeehouses spread to Europe and to the American colonies in the 1600s, and by the beginning of the eighteenth century London alone contained more than 2,000. Popularity slackened with the intervention of legal authorities, however, who regarded the meeting places as dangerous sources of social protest.

But in 1965 coffeehouses began appearing once more — this time operated by church groups for young people. The majority of the clientele is still young — teen-agers through college-age students — but age doesn't seem to make a difference in the rapport of the patrons. Coffeehouses seem to be one place where suspicions on both sides of the generation gap give way to communication.

"The kids unfold in this setting," explains one coffeehouse director, a Salvation Army captain. "You really get to know them. Just having somebody to listen means a lot to them."

Communication between the generations isn't all that happens at church-related coffeehouses. Churches have entered the movement due to a widespread feeling that the forms and shapes of the traditional church have not been reaching today's youth.

"Young adults can't see that the church is relevant to modern society," says the manager of a Chicago coffeehouse. "They've had bad experiences with ministers in towns they grew up in" or with hypocritical churchgoers or with Sunday school rhetoric that simply does not grapple with life as young people see it.

According to Mrs. Lewis A. McDonald, a St. Louis, Missouri, homemaker who originated and planned The Exit, a now church-related coffeehouse in her city, "On the one hand are students, artists, drifters, the cautious and the curious, who are largely uncommitted to the church.

"On the other hand are church people who have glimpsed some of the joy of life under God's love, and they want to communicate the gospel in meaningful new symbols."

The Exit, she continues, is a place where these divergent and often polarized groups can meet and discuss their differences over coffee-stained tables.

Not all coffeehouses view themselves as merely places for persons to gather and to talk, however. The Lost and Found, sponsored by a Southern Baptist church in Worcester, Massachusetts, has a program which mixes religion and entertainment — Bible studies and short religious plays along with folk music.

"The coffeehouse is a place for kids to go," says the pastor, "but the . . . aim of our house is to bring people into a life-changing experience with Christ."

Some coffeehouses, while refusing to push salvation onto their clientele, hope to become informal counseling centers, where volunteer "staff" — waiters, waitresses, cashier, kitchen crews — are available to talk about personal problems: the draft, drugs, school, parents. Staffers in coffeehouses like these can refer serious problems to agencies in the community if a person wants to follow up, on his own volition, a conversation at the coffeehouse. "Food is not our most important commodity," stresses Mrs. Robert Goodsell of Colloquy at a staff training session. "We're here to help kids."

She might also have said, "We're here as staff to help one another — because the concern and love each volunteer brings with him to give likely will flood back into him, a gift from a customer or another volunteer.

"I am exhausted at the end of the six or seven hours," confessed one young volunteer. "But still it takes hours for me to unwind after such an intense sharing of myself with others — and often elation of receiving honest concern from the very ones I thought I could help. Instead, they are helping me!"

Not surprisingly, then, some patrons do show visible changes after experiencing the subtlety of the coffeehouse ministry. According to BVSer David Martin, manager of Colloquy for nine months, young people who have come to the coffeehouse have found persons who are committed and interested in them — and willing to listen and to help. Marv discovered such persons when he began joining the Friday and Saturday night crowds at one coffeehouse. He alienated many patrons with his antisocial behavior and ugly disposition. He became known as a "speed freak" — uptight, nervous, suspicious. He had been arrested at age eighteen for pushing acid — LSD — and could still get quantities of the drug from his source.

But as Marv began to mix with other young persons, "through exposure to people — friendly people — he began to come out of his hostility," says a volunteer who knew Marv. The speed freak mannerisms which characterized him in the beginning of his association with the coffeehouse have diminished, and he is gaining a reputation for his folk-singing and poetic abilities.

John, on the other hand, was shy, painfully shy. He would dart to a corner table at the coffeehouse in his hometown, speak to no one during his hours there, act tense and fearful. Volunteers began trying to draw him out, gently. John responded. He opened up. He even grew gregarious. Eventually he had overcome his shyness enough to join freely in discussions, moving from table to table, meeting new people.

"But the good has got to *happen,* almost by itself," muses one volunteer. "It can't be forced." Because of this, and because changes in persons are not always so obvious, it is inaccurate as well as foolish to boast that the coffeehouse setting can spark miracles in persons or to judge the success of the coffeehouse ministry in terms of its effect on the lives of the people it serves.

This seeming lack of drama — this subtlety — is the first target of detractors.

Why should a church commit support in terms of money and personnel when the coffeehouse does not remotely resemble the parish church, when it is difficult to know if evangelism really takes place, and when many of the patrons, much to the dismay of Sunday-morning Christians, scorn the institutional church? And when congregations hear reports that some of the kids have probems with drugs, dropping out of school, or copping out of society in general, concerned parents begin to fear that 'bad" kids will influence their "good" kids in unhealthy ways.

The comments of a Minneapolis coffeehouse director seem to answer, at east partially, the criticism leveled at he coffeehouse ministry: "Our goal was — and is — to provide a place for people to talk with each other about mutual concerns, the assumption being that when two or three are gathered together at the point of their concern *God is at work.*"

Wendell Belew, secretary of the department of pioneer missions for the Southern Baptist Home Mission Board, concurs. "If you're going to demand that a person meet you on the level at which you are comfortable, you're going to lose him. The people who come to the coffeehouse are usually unchristian but not antichristian. When you are there, you feel the presence of Christ in an uncomfortable way. There is a sense of expectancy."

Supportive words come from Matthew Meyer of the Brotherhood staff. As pastor of the Glendale, California, congregation, he was a major figure in the first Church of the Brethren experiment with the coffeehouse ministry. "Coffeehouses are here to stay," he says enthusiastically. "There are so many different kinds of coffeehouses — teen-sponsored, commercial, profit-making ones, campus-centered, local church- or community-supported — that they can minister to all different kinds of persons. The whole venture is worthwhile," he continues, "whether a coffeehouse's reasons for opening is to provide entertainment, dialogue, good food, a place to go — or all four — if it meets the needs of the community in which it is located."

Since the Glendale experiment, other Church of the Brethren congregations have become involved in the coffeehouse ministry, notably in Pennsylvania, Maryland, California, Illinois, Virginia. Many of these coffeehouses have been one-nighters, planned only as a high school youth activity. Some coffeehouse activities like this have been "partly successful" in the Shenandoah District, according to one youth.

Unfortunately, points out James Weaver, YWCA youth worker who with fellow Brethren John Lengle began The Zodiac in St. Charles, Illinois, "the word *coffeehouse* still has negative connotations." The Zodiac, though funded by nine churches and the Tri-City Youth Project serving St. Charles and two neighboring communities, experiences little strong backing from any of the churches as a whole but receives enthusiastic support from a few individuals in each congregation whose image of a coffeehouse does not assume pot-smoking radicals populating the scene.

"We have a very structured program," Jim continued, "with something each of the three nights a week we're open." Folk singing, a panel discussion between antiwar protestors and servicemen, a current film on Vietnam, a presentation by the John Birch society — all programs which have been featured fare at The Zodiac since it opened in July 1969 — speak for the efforts made to achieve diversity.

"If a coffeehouse is to survive — if it is to avoid the danger of being taken over by one in-group or another who then unconsciously or consciously make others feel unwelcome — it needs a well-planned program," Jim explains.

Well-planned is the byword at The Edge, an ecumenical coffeehouse in Villa Park, Illinois; for every six weeks marks another in the series of dramatic productions staged by patrons there. Housed in a one-time rectory, the theater upstairs, with its coffeehouse downstairs, grew out of the thespian interests of many of the first patrons. Now though, "the theater sustains the coffeehouse," reports William J. Hughes, Lutheran pastor whose congregation lends the facilities for The Edge. Such contemporary plays as Edward Albee's *The American Dream* have drawn full houses. After each performance, actors, director, and audience go downstairs to discuss the play over coffee.

Diversity for survival now; but what of the future of the coffeehouse? Warns Malcolm Boyd: "We must make sharp demands on coffeehouses. It is imperative that they not grow soft in fashion or fall easy prey to the decadence of celebrity. We must endeavor to cultivate — or not get in the way of — authentic community affirming itself in coffeehouses." Dialogue, confrontation, discovery, creativity, community, over exotic coffee Romano or simple espresso — all are facets of the subtle coffeehouse ministry, an engrossing, highly significant movement within and without the modern church. ☐

A Trip Through Red China

Former missionary Wendell Flory describes a three-week trip through Red China in 1946, when he and Ernest Wampler visited Christian centers, talked for hours with communist officials, and observed what communism does to persons

Halt! Your passes please!"

Three men in faded blue army uniforms appeared out of the shadows of an old building near the road, with their rifles at the alert. We looked carefully. Yes, the insignia was a bit different from that worn by Nationalist Chinese troops, although the rising sun emblem on their caps was the same. Were we indeed in territory controlled by Red army guerillas? We cautiously handed over our passes and awaited results.

It was May 1946. I had been back in China about two months, as a missionary in my own right. The city we had left that morning, Ping Ting, was my birthplace. My missionary parents had given fifteen years' service to these people. I had spent my boyhood here, hiking all over these hills with youthful friends. Memories went deep. My missionary colleague, Ernest Wampler, was back in the area where he had lived and served for over thirty years.

We were home, hopeful now to use our Christian faith and Christian fellowship to help heal the war wounds of these people. The people were weary and suspicious after ten long years of fighting. We were eager to visit our Christian groups on both sides of the Communist-Nationalist strife, to try to say a word of love and peace.

As the U.S.-sponsored truce settled uneasily over the land that spring, Ernest and I seized the opportunity to go to truce headquarters in Peking and secure military passes from both sides, giving us permission to travel as we wished throughout our former mission area. But having a pass is one thing, using it another. It was evident that we would need to use extreme care to show the right pass to the right sentries. There was close similarity of uniform and insignia. A mistake could be serious.

We watched those three men. There was finally a smile. Yes, we had apparently crossed the ten-mile no-man's land safely and were in contact with the Reds. We relaxed.

One of the men spoke. "Welcome to People's China. We were expecting you. Truce headquarters told us you were coming. Come in! Have tea."

Typical Chinese hospitality! We were among friends. Our early morning walk, with our bedrolls on an old donkey, was over. The communists were human, too. We were eager to get on.

It was the beginning of an amazing three weeks. We visited four county headquarters. We walked 150 miles. We were able to visit a number of Christians. Several times we were near military skirmishes, but experienced no real danger. Perhaps the Reds were nonplussed as to what to do with us. While they were deciding, we completed our tour. Later we discovered that they intensively questioned some of those we visited, to find the purpose of our trip. After years of warfare, perhaps simple Christian fellowship and love were difficult to comprehend.

We went where we wished. We talked with whom we pleased. It was four days before we could spend any money, so much were we hosted and dined. We were constantly telling the Red Army officials that we felt safer without their ever-present escort of bodyguards than we felt with them. Finally they stopped sending them with us. Undoubtedly their purpose was to keep an eye on us. But if we had met an army unit from the other side, the bullets would surely have been flying. We traveled each day by hiring a farmer and his donkey from the roadside to take us on the next day's trip, whence he could return home and we could secure another farmer for the following day's travels. Perhaps the Reds just concluded, after several days, that we were harmless anyway.

Memories of those days still flood the mind:

The first evening on reaching the nearby Red county seat we were deluged by their political commissar with innumerable written reports on how bad the Nationalists were: in terms of how many bushels of millet, wheat, how many pigs, chickens, houses, people they had destroyed or stolen. In the meantime, we learned that our host had sent word out to an old missionary cook to come and prepare our American supper for us. At eleven o'clock in the evening he proudly served us — a huge platter of pancakes.

The second evening, as we neared a second county headquarters town, it appeared the entire population was out to greet us. And it was, by order. All the school children had been kept together for this purpose. Now they were lined up on both sides of the road, a solid line of people for more than a half mile before we entered the city gate. Down between the rows we marched, like conquering heroes, amid the rhythmic chanting of slogans at which use the Communists are so adept. Over and over we heard, "China-America! 10,000 years' friendship," or "Down with Japan and Chiang Kai-shek!" We had to appear that we liked it and yelled right along with them.

Another time we were entertained at a delicious twenty-four course Chinese feast by the top party representative of the area. I remember the feast chiefly, however, because of the mob of curious children who gathered outside the home where we were eating and talking. They literally tore the doors and windows off the house to get a look at us. The owner, however, never gave an indication that anything was wrong and continued calmly in his role as a gracious host to us. I suppose white Americans were not common occurrences in those parts at that time.

We met two old Christian friends on the road one day. As they came around a sharp bend, encountering us unexpectedly, they fell off their donkeys backwards in their astonishment at finding us there. Rich fellowship followed.

In the former main mission station of Liao Chou, Wampler had buried three hundred silver dollars in 1940, in the process of being forced out by the Japanese. We dug up two hundred of them, one hundred in the basement of a bombed out missionary residence, the other hundred from under the floor of an old chicken house. The five hundred people watching us work had only one comment for their wasted six years: "If I had only known." Afraid to carry that much money around, we organized a relief committee in the town and gave it to the poor on the spot.

One night we were sleeping in a cave near a roadside village. We were awakened at three o'clock with the warning that Nationalist army troops were in the area. We hastily arose and went up on the nearby hill, standing in a wheat field where we could hide if necessary. We certainly did not want to be central spectators in a guerrilla battle. We neither saw nor heard the Nationalists, but in the dim moonlight we did see a youth running for cover up the hill and carrying what must have been his family's heirloom, a huge old grandfather's clock.

There was also a Christian evangelist's home where we stayed several days, holding prayer and Bible meetings for the local Christian group. The owner had been our longtime colleague in Christian labor. When asked how things were for Christian work, he went outside, walked all the way around the house looking for eavesdroppers, and, when he returned, insisted on whispering to us of the difficulties and persecutions he had suffered. To this day my prayer is that our visit with him did not increase his burdens.

But trips come to an end. After 150 miles on foot and donkeyback, with or without military escort, meeting, talking, eating, and discussing with all manner of people the issues of the day, time came to go back over no-man's-land again. The Communist officials tried to warn us not to go, as we had been warned from the other side. "Why not just stay with us?" we were asked. It was an idea.

On the appointed day, however, a farmer delivered us to the side of a river, across which was the Nationalist-controlled city of Tsin Chou. We waded across, identified ourselves, and presented our proper pass. Helpers immediately went back across for the baggage we couldn't carry. We were warmly welcomed by government officials and friends alike. It seemed as if we had come home.

Why did we go? To make a gesture of friendship to all men, of whatever political persuasion. To tell communists, as well as Christians, that God is the Father of all. To speak of God's universal love for all men. These deep beliefs we did share with all we met.

What did we learn? We learned that there is more hardship and suffering in a Communist area where a man is told he can believe in Christ if he wants, but cannot tell anybody about it, which is an impossibility for a devout Christian.

We also learned to take the communists seriously. They are not hypocrites. They deeply believe what they try to teach, although it so often comes out in so inhuman a fashion from following their doctrine. Disaster and human suffering always follow such ignoring of God's laws.

Would we go again? Yes, certainly, with even a similar remote chance to make the same witness again. For men are brothers under God. Chances must be taken in years to come to make our world a brotherly place in which to live. We must take the risks whether the other side does or not. For I still remember the words of the old Chinese brother whom we met on the road and who in his astonishment said, "Nobody but a Christian and a fool for God would go to these lengths to tell us that they still loved us." □

news

The NCCC General Assembly

Detroit: The turn of an era

THE CLOSE OF A DECADE, perhaps the exodus of an era, and possibly the coming of a new one for ecumenical Christianity in the United States characterized the eighth General Assembly of the National Council of Churches held in December in Detroit. Ten official delegates and some 15 other Brethren participated. Here and on the next several pages Office of Communications director Howard E. Royer, who was among the Church of the Brethren delegates, recounts some of the assembly highlights.

In the next issue of MESSENGER, the other Brethren delegates — S. Loren Bowman, Earle W. Fike Jr., Prudence Engle, Norman L. Harsh, David Miller, Jesse D. Reber, Clyde E. Weaver (part time) E. Paul Weaver, William G. Willoughby, and C. Wayne Zunkel — will assess the meaning of the issues and events which transpired in the sessions.

A woman at the helm

A LONGTIME CHAMPION of lay leadership in the church, and an advocate of openness and change, is Mrs. Theodore O. Wedel, 61, the new president of the National Council of Churches. The nominating committee's choice, she was elected by delegates in a vote of 387 to 93 over Albert B. Cleague, a Detroit pastor and black candidate put up by the National Committee of Black Churchmen.

Mrs. Wedel (pronounced Wi-DELL) acknowledged at her installation for the three-year term that this is the time that the National Council of Churches should have had a black president. But she felt in fairness to the nominating process, to the rival candidate, and to the cause of women's liberation in the church that she should not "unilaterally withdraw." She added further, "I hope and pray that my black brothers and sisters here, who may feel I have done wrong, will understand and stand by."

Dual tasks: Member of the Episcopal Church, Mrs. Wedel is an executive for the Center for Voluntarism of the Institute for Applied Behavioral Science in Washington, D.C. The agency's parent body is the National Training Laboratory, which has pioneered in sensitivity training. A second position she holds is one in which she has succeeded Church of the Brethren member J. Quinter Miller as the head, directing the Church Executive Development Board.

Born in Michigan and reared in Illinois, Mrs. Wedel in 1935 married a widower 19 years her senior. Until his recent retirement Theodore Wedel, reared a Mennonite, was former canon of the College of Preachers at the Washington Cathedral, one of the country's innovative efforts in continuing education for clergymen.

The former Cynthia Clark, the new NCCC president has made a virtual career of church and voluntary service. Her assignments have included being a local director of Christian education, youth director for the Episcopal Church, and a former staff member of the National Council itself. She holds a doctorate in psychology.

Living in an Episcopalian retirement community at Alexandria, Va., the Wedels are regarded as gracious hosts. A sister described Cynthia as a woman who "can be in a meeting until 5 o'clock and still handle 20 people for dinner."

Low-key: Her style of leadership is low-keyed, aimed at drawing from the group basic points of consensus. This is a skill which she will need in the work ahead, relating to constituents as diverse as those which comprise the NCCC.

But in assessing the General Assembly which convened early last month in Detroit, Mrs. Wedel is optimistic. "There were signs of life there that I haven't seen in the church in a long time," she remarked. "The enthusiasm of the women, youth, the blacks, and others — their desire to have their own caucuses and to impress the church — I think it's an extremely good thing. The worst thing in the world is apathy and atrophy which seemed to characterize the church a few years ago."

Looking ahead, the new council official talks openly of the need to change, to "smash some old structures and some of the rigidities," and to find a greater place "for the young and the black and the conservatives and the Roman Catholics and others in the council program."

"One thing is certain," she commented on the Detroit meeting. "After this exciting, disruptive, wonderful assembly, nobody will be able to go back to business as usual."

Widening the thrust

A FAR-REACHING BID for a radically new clustering of Christians in the U.S.A. was offered at the outset of the eighth NCCC General Assembly. While not pursued at length in the proceedings in Detroit, the surprise proposal does suggest a possible direction for reshaping ecumenical work down the road.

Originated by R. H. Edwin Espy, NCCC general secretary, the plan comprised the final quarter of Dr. Espy's Assembly address on "Christian Obedience and the NCCC: Our Ministry Among the American People in the Decade Ahead."

Basic to the proposal is the creation of a "general ecumenical council" inclusive of evangelicals, conservatives, Pentecostals, Roman Catholics, and other communions and movements well beyond the present 33 Protestant and Orthodox constituent bodies in the NCCC.

Flexibility: Perhaps as significant or more so than the move toward inclusiveness is another value Dr. Espy lifted out in a briefing to the press. This he described as a more flexible structure, a structure that enables specialized agencies to engage in experimentation and demonstration while at the same time upholding commitment to church renewal and joint action in mission.

Dr. Espy said he was opposed to making the ecumenical structure merely a forum for religious bodies to exchange views. Rather, he hoped that while the forum or "brokerage" role could be retained and expanded, at the same time the new pluriform council would allow denominations, agencies, and para-ecclesiastical groups to undertake very specific tasks in education, social action, theology, liturgy, or communication though largely autonomous units.

Denigration: He said it would be a denigration of role for an overall ecumenical agency to become solely a social action voice or to serve any other singular aspect, when its primary aim should be to represent the whole church to the whole society.

The "general ecumenical council" would have no authority to enforce priorities except in broad policy terms, according to the Espy blueprint. An annual legislative assembly would make only those decisions which reflect the agreement of constituents.

Terming the concept a "radical conciliar theory," the general secretary said the new framework was needed to reflect adequately the line of power in America's present religious life. That line increasingly must encompass not only the hierarchy of denominations, he said, but the people and the vital streams of life they express in ways sometimes quite apart from the denominations.

Home: "The decade ahead demands of American Christians not a diminished interdenominational agency or one more private fellowship of the specially concerned," Dr. Espy declared. "In the next ten years the National Council of Churches of Christ should reorganize its life and labor in such manner as to offer all the Christian churches in this country a common home for the sharing of reflections and concerns, and all the vital forces among the people of Christ the specialized channels they need to carry forward together their diverse ministries to humanity."

Conscience and the law

WITH TROUBLED CONSCIENCE, a 21-year-old youth from the Reformed Church of America sought the counsel of fellow delegates to the NCCC General Assembly. What, he asked, in light of biblical commandments and the churches' teachings did the churchmen there have to say to him as he sought to take his stand against militarism and the draft?

Specifically James D. Rubins offered to the delegates his draft card to be "held in trust." In adherence to Assembly policy, the overture was accompanied by a resolution signed by 12 delegates. What was sought in return, according to the resolution, were support, identity, a sense of community, a sharing of risk, and overt acceptance.

After being duly channeled through the Assembly's reference and counsel committee, the resolution initiated by the Hope College student came to the floor for delegate response. The committee, acting upon legal counsel, suggested the draft card be forwarded immediately to Selective Service in Washington, D.C.

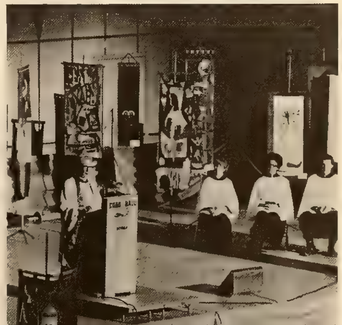
Debate: What followed were four hours of intensive exploration and agonizing, at a level of seriousness which doubtless would have surprised much of the country inside the churches and out. Many who spoke wanted to remove — and did momentarily — the reference to forwarding the card to Selective Service, letting the NCCC itself and the delegates personally hold the card and thereby stand the risk of Selective Service violation and charge of conspiracy. Two votes were taken, both recording a fair major-

C. Wedel . . . signs of life

Ed Espy . . . a new home for all Christians

J. Rubins . . . "God help us"

J. Sittler . . . and banners proclaiming life



ity in support of the resolution. Upon the realization that a two-thirds vote was needed, however, and after further interpretation of the probable illegality of the step, the final vote was reduced to 176 yes and 200 no.

Moved as all the delegates were on an issue about which feelings run deep, after the final vote James Rubins, who himself did not participate in the debate, moved to the microphone. He said while he was not in agreement with the decision of the delegates, he would respect it and deeply appreciated the expression of conscience from those who spoke on both sides of the issue.

"This shows there is life in the church," he said. "If the type of discussion which went on here today, and in the reference and counsel committee, can be continued, the church will be God's instrument. I believe in the church and I take my stand with the church. May God help us all."

Quite in contrast, however, the pastor of the Free Church in Berkeley, Calif., Richard York, took the podium and shouted, "This is despicable." Admonishing the delegates to "wash off the blood of your brothers (in Vietnam)," he splattered red paint across the worktable of presiding officers. Later he apologized to NCCC president Arthur Flemming.

Irony: Among the follow-up remarks were those of the general secretary of Mr. Rubins' denomination, Marion de Velder of the Reformed Church of America, a recording secretary for the NCCC. He offered as background that at the denomination's convention last June five young men like Jim Rubins offered their draft cards to the General Synod for holding, later to be refused. As a result, he added, an ad hoc committee of 25 men in the denomination now are holding the cards in trust, and to date no legal action has been entered against them.

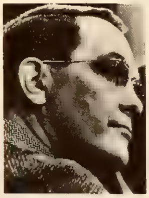
"It seems very ironical to me that we can be so eloquent in telling an individual that he must follow his individual conscience and therefore is to commit civil disobedience, but as a General Synod of the Reformed Church of America or as a National Council of Churches, we cannot bring ourselves to act in a corporate way to any act of civil disobedience," Dr. de Velder stated. "In the committee the other day I said that if legal counsel is sought, I know what that counsel will be. It will be 'don't commit this felony or this criminal act.'

"I submit to you sooner or later a corporate body of Christians will have to decide whether there are instances where they must take such an action. . . . "

"I have the feeling that if we do nothing more we are not keeping faith with these young people. And I for one would like to say right here that in the last five years that I have moved to a position where I cannot in any shape, form, or manner support this war. . . . I don't understand how we can make our young people believe and understand our integrity if we always say 'legal counsel advises us not to do this,' and 'under no circumstances is a Christian body of people ever supposed to engage in civil disobedience' as we advise individuals to do if their consciences so dictate."

Volunteers: Later, Episcopal clergyman Arthur Walmsley of Boston indicated that for individuals who wish voluntarily to declare their willingness to hold Rubins' draft card in trust, opportunity would be extended to them. The following day 125 delegates, among them the entire 10-member delegation of the Church of the Brethren, and some 90 other Assembly participants responded. A service of commitment and community followed. Acknowledging the emotion of the moment, Rubins decided to delay actually turning his card over to the group, pending further reflection.

Looking on at the service were representatives of the American Council of Christian Churches, who earlier in the day had wired Attorney General John Mitchell in Washington, D.C., asking, on the part of "a large body of Bible-believing Christians," for an investigation of the "criminal act" undertaken by the delegates in Detroit and earlier by the 25 members of the Reformed Church.



"There has arisen in our midst a cry..."

"We enter the 1970s burdened with a hellish legacy: assassinations, wars, riots, alienation, racism, poverty; and with them a dreadful burden of guilt and discouragement, amounting for some even to despair. No wonder that reason has come to be considered unreasonable, that it is all the rage to rage . . . that instead of consultation, confrontation seems to be the order of the day.

"Yet I say to you that these are thrilling times for the children of God. For precisely because of the senseless violence, the discrimination, the intransigence, the chaos, and the unreason, there has arisen in our midst a cry of outraged conscience that will not die down until it has burst the defeatest eardrum, shaken the mightiest throne, and reshaped the direction and destiny of mankind." — William P. Thompson, in a report to the General Assembly on mission in the seventies

A ministry to exiles

Meeting along the banks of the Detroit River, within sight of the country to which thousands of young Americans have gone in voluntary exile rather than serve in a war they deem immoral, National Council of Churches of Christ delegates last month endorsed a pastoral ministry to U.S. draft emigrants in Canada.

The nearly unanimous endorsement by General Assembly delegates followed a proposal drawn hours before in Windsor, Ontario. Involved in the Windsor consultation were the leaders of a dozen U.S. denominations, among them S. Loren Bowman, general secretary of the

Church of the Brethren, and representatives of the Canadian Council of Churches and of the draft resisters themselves.

Numbers: The church has long had a ministry to persons in trouble with the law, said the chairman of the delegation, United Methodist Dow Kirkpatrick of Evanston, Ill. He added that with an estimated 60,000 draft-age Americans now in Canada, a number increasing at the rate of 20,000 a year, there was widespread need for response by the religious communities in both countries.

The consultation reported that both Canadian and American churchmen were impressed by the mutual aid programs and self-help endeavors of the refugees. Though often faced with financial needs and family alienation, the resisters were found often to be less concerned with their own needs than with those of Americans still struggling with conscience and the draft.

In line with the position adopted, a coordinating body under the Canadian Council of Churches is to evaluate the kind of pastoral services to be rendered the American refugees in Canada, weigh project proposals, and disburse funds. U.S. church bodies are urged to support such services and to avail pastoral care to the families of the refugees.

The assembly statement further suggested military chaplains be urged to assist men in service who struggle with problems of conscience arising from the war. One recent report indicated that two thirds of the 45 American men who enter Toronto on an average day are deserters from within the military.

Responsibility: "As churchmen who have helped raise up many of these men whose conscience now rejects participation in war, violations of due process, and brutalization in military life, we must not abandon them in their hour of critical need," the Windsor delegation declared.

"As citizens of two countries which have proud traditions of welcome to immigrants escaping oppressive military service in their homeland, we should continue to honor that traditional liberty of conscience."

A sharing of power

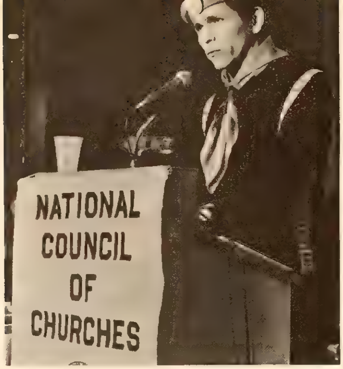
Midway in a worship service at the NCCC General Assembly, an Episcopal bishop stalked out. Right on his heels was a 20-year-old fellow delegate, Dave Miller, Manchester College junior. Upon seeing the older churchman take leave, it was Dave's impulse to talk with him, to hear what offended him, to invite his staying by. To the credit of Dave and the bishop, both returned for the close of the service.

The incident was illustrative of at least two moods which prevailed at Detroit. One was a confrontation of those whose outlooks of values were at variance. The second was the involvement of minorities in stepped-up levels of participation.

To hear out minority voices and to make room for their continuing place within the structure call for nothing short of restyling today's institutions. It calls for awareness that the less experienced, the less trained, the less recognized are vital parts of the church and that they have contributions to offer, contributions which are sorely needed. Who in the Detroit assembly could challenge more than a 20-year-old with the right sensitivities the closed-mindedness of a bishop?

Youth: It was in recognition that the voice of youth was largely absent from the Nominating Committee's slate that Brethren delegates earlier in the week had placed on the ballot Dave Miller's name as a vice-president at large. He was paired against an "establishment" layman, one well-qualified for the task. While Miller failed to win, he polled more votes (205 to the opponent's 254) than any other candidate named from the floor. Two other youth — none as young as Dave — were elected through the process of increasing the number of vice-presidents at large.

While proceeding gingerly in actually sharing power with those who too long have been on the fringes of the church's life, the Detroit assembly did adhere to an avowed policy of openness and listened to groups and individuals at length. A succession of speakers championed the rights of Indians, blacks, the poor, Arabs,



Indian spokesman . . . challenge of minorities

A. Flemming . . . open assembly

Jonathan's Wake . . . plea for new priorities

A. Cleague . . . black nominee

Catholic youth . . . among official observers

Hispanic-Americans, Alaskan natives, dissident whites, and women.

Indignation: On the latter, Peggy Billings of the United Methodist Church and the Women's Caucus of Church Women United read a "liberation statement" as 100 women throughout the assembly stood to demonstrate indignation at what they termed discrimination at the hands of a church dominated by "male, white-skinned clergy over 40."

Metz Rollins, executive director of the National Committee of Black Churchmen, dispelled myths about the intent of the black organization he leads. He stressed that it does not seek to supplant the NCCC or to form a new black church or to attain its goals through violence. But, he added, "You will not be free until we are free. We are not a foreign element — we are part and parcel of this organization, until you decide there's no place for us."

Black Manifesto author James Forman accused the Council of attempting to divide black communities and demanded distribution of the agency's assets as reparations to Negroes. The chairman of the Black Economic Development Conference, Calvin Marshall, alluded to Forman as "the selfless black prophet of the 20th century," urged withdrawal of missionaries from overseas and their reassignment to work against white racism in the United States.

Further appeals: Three representatives of the American Indian Movement appealed for aid to the Indian but also for an "Indian Board" with resources to meet the crucial needs of their people. The board is to be formed within the NCCC to help American Indians and Alaskan natives enforce their rights and correct grievances.

Another speaker was Hulbert James, associate director of the National Welfare Rights Organization, who declared the present welfare system is not working and that present anti-inflation measures will result in one million fewer jobs.

A small cadre of dissident whites, known as Jonathan's Wake, called attention to such issues as the draft, the Vietnam war, environmental pollution, and other concerns, providing a distinct change of style from Robert's Rules of Order.

Life: "Rather than assuming a defensive role about those who berated the Council and the churches generally, the assembly reacted to the attackers with a sense of confidence and a feeling that if the Council is to live at all, this would be its life," reflected one NCCC spokesman.

At least the listening began. What responses will follow and how power will be shared are now questions very much on the agenda.

War, peace, and risk

Vietnam, still central to the political and the personal lives of Americans, also was at center stage in the deliberations of the National Council of Churches of Christ General Assembly in Detroit.

In an address to the assembly, Edwin O. Reischauer, former ambassador to Japan, said the realization that the war was a grave mistake has "sunk home" only in the last two years. He said perhaps such an error was needed in order that the nation can determine a new Asian policy.

Dr. Reischauer further outlined the delicate course the Nixon Administration must pursue in Vietnam in order to avert two disasters: a blow-up of American society if withdrawal from Vietnam comes too slowly, and a spirit of "humiliating defeat" among Americans if withdrawal comes too quickly, evoking another "Joe McCarthy" era at home.

A resolution on the war, debated, referred to committee for more work, and eventually amended and adopted, noted the history of church concern with the human and the spiritual dimensions of the war and spoke out on disengagement, the U.S. and the Saigon governments, negotiations, and dissent.

Risks: "The United States can neither stay in Vietnam nor withdraw from Vietnam, without incurring serious risks," the statement concluded. "Any plan for the extrication of the United States from Vietnam, whether rapid or slow, runs the risk that there will be loss of confidence in the United States on the part of some other countries. On the other hand, any prolonged United States' presence in Vietnam, we believe, carries a far higher risk of loss of confidence abroad and dissension at home. If it be feared that peace will involve confusion and turmoil in South Vietnam, we believe that the present fighting causes worse confusion and turmoil. Peace entails risks; war entails risks that are greater."

On alleged massacres of civilians in Vietnam, the assembly voted for an inquiry under the aegis of an impartial agency such as the United Nations. Dr. Reischauer in his address termed the massacres as shockingly racist, pointing out that Americans were involved in no such incidents in the European war.

The Assembly commended peaceful dissent in protest to the war, citing particularly the participation of churchmen in the October and November peace activities throughout the nation and in Washington, D.C.

Commendation: On a related arms issue, support for the Administration's initiative in taking a major step to end use or production of chemical and biological war weapons was voted unanimously. The original draft of the resolution was prepared and submitted by Church of the Brethren delegate E. Paul Weaver, North Manchester, Ind.

The resolution went on "to urge prompt ratification by the U.S. Senate of the Geneva Protocol of 1925, without crippling reservations or interpretations such as those which would permit continued use of chemical defoliants and of tear gas as an accessory to lethal weapons."

The unfinished tasks

While strong in its forum role of listening and sharing, and vocal in the realm of social pronouncements, the Detroit General Assembly fell far short of two objectives: to review and evaluate the work of the National Council of Churches of Christ over the past three years and to establish goals for the coming three years and for the decade.

The mass of presentations, encounters, and new resolutions left time for convening delegates in only one of the four rounds of small-group work sessions as originally planned. In acknowledging the situation, the goals committee responded: "Committees propose, but assemblies dispose." The task of assessing the mood of the assembly, implementing actions, integrating new concerns, and completing unfinished work on goals was passed to the Assembly's interim governing body, the General Board. In this effort the board was instructed to confer with a continuing panel of "crisis consultants," representative of minorities, youth, and church renewal viewpoints.

Beyond those actions cited elsewhere in this report, the assembly . . .

- received the report of General Secretary R. H. Edwin Espy on the possible formation of a wider and more inclusive fellowship by encouraging explorations, favoring a national consultation, and opening the way for the General Board to recommend to the 1972 Assembly constitutional changes in line with the new thrust.
- amended the constitution to allow for a broader representation of youth, women, and lay people in subsequent NCCC proceedings. (The delegate body at Detroit, it was noted, was 87 percent white, 74 percent male, 66 percent over 50 years of age, 6 percent under 30, and 58 percent ordained.)
- called on the Nixon administration and the Congress to establish a major agency on population which would seek to halt excessive population growth.
- urged investigation of alleged abuses by state and federal agencies and insurance companies in the follow-up to Hurricane Camille in Mississippi.

Reflecting on the assembly and the work ahead, the newly-reelected general secretary said of Detroit, "There was a refreshing spirit of concern, openness, and rededication. The abundant life revealed through our Lord and Savior Jesus Christ has been opened anew before us. The new triennium will be a time of challenge that demands courage and determination."

Survey / *Periscoping the Brethren college campuses*

Special studies: At least two Brethren colleges this month are inaugurating a special January term in which students concentrate on a single course of their own choosing.

At Manchester College in Indiana, students on campus will have maximum contact with visiting artists, professors, and resource persons. Those who leave campus may be involved in seminars in Washington, D.C., and New York City, an urban education project in Chicago ghettos, a study of pre-Columbian civilization in Mexico and Central America, and research on marine life at Key West, Fla.

La Verne College in California also will afford students the opportunity of specialized study. One such interterm program is a geography field seminar which will center on industrial development in the Southwest, taking students to a Navajo reservation, the Great Western Stock Show in Denver, and ski facilities at Salt Lake City.

90th year: Among highlights of Bridgewater College's 90th year have been the completion of a $1.6 million Campus Center-Cole Hall project and a tour of historical sites related to the founding of the college.

The new campus center is part of a development program which this school year has also seen: Moomaw Hall, a home economics building, and renovations to other facilities completed.

The visit to the college's original site, at Spring Creek where it was known as the Normal School and Collegiate Institute for Males and Females, included in the entourage Byron M., Sammuel I., and Earl D. Flory, sons of Bridgewater's founder and first principal, Daniel Christian Flory.

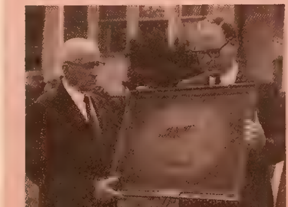
Open meetings: The board of trustees of Elizabethtown College in Pennsylvania has voted to permit six faculty and student observers to attend all its meetings. The Eastern and Southern Pennsylvania church districts, in addition to electing trustees, also are invited to have representatives present at sessions, according to the new board ruling.

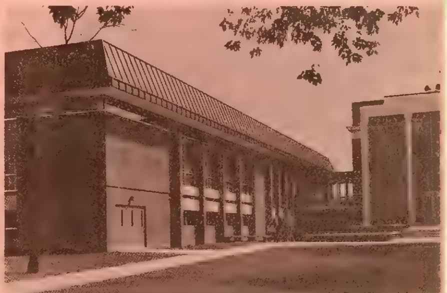
Search for uniqueness: Featured in *College Management*, a national magazine, last September was a 10-page interview with Leland B. Newcomer, president of La Verne College, whom the editors described as an "inspired" leader determined "to lift La Verne up to a place of prominence among American colleges."

In dealing with the need of the small liberal arts college to search out a new role, the interview quoted Dr. Newcomer as saying:

"I would rather preside over the death of a college than just keep its nose above water as a mediocre institution. If the small liberal arts college can't do something worthwhile, something unique, it is an anachronism and should not exist."

Below, Byron M. Flory, at left, and Bridgewater College President Wayne F. Geisert with painting of school's first facility. At right is one of its newest, the Campus Center beside the newly-fronted Cole Hall





One parish's response

ONE OF THE FIRST Brethren congregations to mount its own substantial Fund for the Americas program for minority development is the University Park church, Hyattsville, Md. The impetus and model for the congregation's venture took shape with the proposal introduced at Annual Conference last June.

Following Annual Conference members of the congregation's Social Education and Action Commission struggled with the idea of a local response. In weighing possible directions, the commission members (James Brumbaugh, chairman; John Earl Hutchison, delegate to the Louisville Annual Conference; Millie Vaniman; Bruce Boyd; and Richard Pogue, 1969-70 church board chairman) came to envision a fund to which the entire parish might contribute. A proposal for a $15,000 fund was advanced, financed (1) by transferring $7,500 from a bequest given to the church for "community action"; (2) by a monthly contribution to the fund from the ongoing church budget; and (3) by special contributions of interested donors, over and above regular commitments.

Expertise: The commission invited its incoming chairman, Donald Lefever, to share in the planning and to help shape proposals for investing the fund. Mr. Lefever, a grocery merchandiser, specialist on consumer packaging, and director for an Office of Economic Opportunity project, is long experienced in cooperatives and inner-city enterprises. The OEO project he directs specifically combines the two interests, offering technical assistance and training to co-ops and buying clubs in the low-income sections of cities along the mid-Atlantic seaboard.

Planners of University Park Fund, l. to r.: J. Brumbaugh, R. Pogue, J. Hutchison

With Mr. Lefever's aid, the commission explored proposals to make funds available to cooperative food markets in ghetto areas. A specific proposal was to lend $5,000, interest free, for two years to such a group in the Cardoza community of Washington, D.C. In addition, the commission proposed that the University Park church cosign a note for an additional $5,000 for the group. The only "strings" to be attached required the recipient group to accept the technical advice and training of a business consultant firm employed by OEO.

Support: The proposal for the fund and its specific use were outlined by Commission Chairman Brumbaugh at a retreat of the church board in September, and some nine days later to the church council. Both adopted the program, with minor amendments and with a high level of support. To assure broader understanding within the parish, an open forum on the plan preceded the council vote.

Recorded in the council minutes as the intent of the local fund was the statement: " . . . for the purpose of carrying Christ's message of love, reconciliation, and healing into our community, state, nation, and world through involvement in and support for worthy activities that offer potential for accomplishing these ends."

The council voted to deposit $100 monthly the first year, and $150 monthly the second and third years, into the fund from the ongoing budget.

Consonant: The University Park effort is in harmony with the program of the Fund for the Americas in the United States as conceived by the General Board, for part of the intent of the national venture is to encourage, firsthand, local involvement of congregations in development causes of minorities.

In addition to channeling funds, the "Americas" program seeks to make the expertise of laity available to minority groups and to build ongoing relationships between minorities and the church community.

A real FISH story

FROM VIRGINIA BEACH, Va., to Klamath Falls, Ore., Brethren congregations are joining with other Christians in witnessing the commandment — love your neighbor as yourself. They are forming local FISH organizations ready to help neighbors with babysitting, transportation, preparing a meal, reading, referral for professional help, and other emergency services.

A basically local program with minimal central direction, FISH goes into action whenever anyone dials the FISH number that has been published in circulars, in newspapers, and on radio stations. An answering service receives the call and relays the message to a FISH volunteer or contact person who is on 24-hour duty. The contact person then calls the person in need of help. Sometimes the caller wants only to share his burden by talking. At other times the caller is in need of something with which the FISH volunteer is not qualified to deal, in which case the contact person refers the caller to an agency that can offer professional help.

More often than not FISH can do something. Howard Miller, pastor of the Church of the Brethren in Dixon, Ill., related several stories of FISH's meeting the needs of persons in the community. An older woman was hospitalized for three weeks. During that time her semi-invalid husband was contacted twice daily by a FISH worker. When the woman returned home she asked if FISH could find someone to stay in her home for a week and help with housework. The woman, hired at a nominal fee, was a person for whom FISH had been seeking part-time work.

Sometimes the recipients of FISH goodwill become good neighbors themselves. One evening a lady who was having an asthma attack called FISH asking for a taxi to take her to the hospital and a babysitter to care for her children until her husband came home from work. This lady and her husband have since volunteered to be contact persons for the FISH program.

One outgrowth of the Dixon FISH program is FISHLINE, a telephone network of five or six people who call each other every day. FISHLINE is designed to help shut-ins or older people who have little contact throughout the week, but anyone may join.

Blair Myers of the Virginia Beach congregation described the satisfaction that many FISH volunteers feel. "Volunteers from all the churches are working together and meeting a real need," he said. "These people are finding out that somebody cares enough to do something about their condition. There is real satisfaction in knowing you have been able to help."

FISH was first organized at St. Andrew's Anglican parish in Oxford, England, where cards with a fish on them are placed in the window whenever help is needed. A visiting American clergyman was so impressed with the idea that when he returned to the United States he brought FISH with him.

The *Messenger* of the La Verne, Calif., Church of the Brethren best summarized the possibilities for FISH and concerned Christians when it said:

"The opportunities and avenues for a concerned Christian to be of constructive service to his community and fellowman are limitless."

Celebration of unity

We begin to celebrate . . . What?
Ourselves? Others? Things? Objects?
Success? Money?
NO:
The Word Made Flesh!
Is that Word here today? Where?
Can we see him? Hear him? Speak about him?
How can Celebration help us find him?
Because Celebration is a SIGN . . .
Yet in his Signs he is real . . .
His presence is HERE!
Then let us seek him in prayer
in the Word
in our response
in our mission.
COME, Lord JESUS.
We believe. Help our unbelief!

Through prayers, litanies, and hymns Christians across the world will join in commemoration of the Week of Prayer for Christian Unity, Jan. 18-25. The theme is the 1 Cor. 3:9 text: "We are fellow workers for God." Increasingly the encounter encompasses Catholic as well as Protestant and Orthodox worshipers.

In many locales, beyond a single common worship service or a rotating series of services in various churches, Bible study, faith discussion groups, or a unified project for peace or social justice will be undertaken.

Internationally the emphasis is sponsored by the World Council of Churches in cooperation with representatives of the Vatican. In the United States, the sponsor is the Department of Faith and Order of the National Council of Churches of Christ, with support from the Roman Catholic Bishops' Committee for Ecumenical and Interreligious Affairs and the Graymoor Ecumenical Institute.

The observance of the Week of Prayer was begun by Roman Catholics in 1908 and by Protestants in 1920. More historic still, however, is the Universal Week of Prayer inaugurated by the National Association of Evangelicals in 1846 and traditionally observed the first full week of January. In some countries and local communities, a common date for the observance is set to facilitate mutual participation by evangelicals and other Christians.

Sunday specials slated

Four one-hour specials on contemporary society and religion will be broadcast on television during the next three months. Differing in content and format, each program in the series is being prepared by a particular faith group and is scheduled on Sunday afternoon, 4 to 5 P.M. (EST) as a public affairs presentation of NBC News.

The special produced in conjunction with the National Council of Churches is slated March 8. With the theme of "Once Upon a World," the program is about change — how it happened before and how it happens still, — why it happens and where it is needed. Asserts a promo sheet:

"Once — there were Socrates, Christ, Joan of Arc, Martin Luther, Galileo, Cezanne. The world and the lives of people changed because of them and others. The world is still changing. 'Once Upon a World,' using dramatic vignettes, contemporary film, music, rhyme — and an hour's time — weaves a TV mosaic of society's changing character and enduring values."

Working with NBC on the production is Dr. Williams McClurken, director of broadcast operations for the NCCC's Broadcasting and Film Commission.

On Feb. 1, the initial program in the series will be presented in cooperation with the Southern Baptist Convention's Radio-TV Commission. With the theme "Tell It Like It Is," the program will be a contemporary folk musical attempting to bridge the generation gap.

On March 29 a one-hour drama will be produced in association with the Jewish Theological Seminary of America.

On April 12 the series will close with an "omnibus" type program prepared in conjunction with the National Catholic Office for Radio and Television. The theme is to emphasize that, in spite of the many problems, man should not lose sight of the good around him and should discern hope for the future.

All four programs in the series will be telecast in color.

Everyone Needs to Be Stroked

by La Vernae J. Dick

"I had no idea that Esther was so lonely until I sat with her at luncheon the other day," I commented.

"I've made sure that she's never had a chance to tell me," Iris replied.

"Oh?"

"I just don't want to get involved," she said. "I've got plenty of problems myself without hearing about hers."

The problem of not wanting to become involved with the problems of other people becomes greater as the population expands and more people move to an urban society. Here one often does not even know the new neighbors next door.

Loneliness is a problem which has not passed by the church — the concerned people of God. Sometimes church people do not find it easy to be compassionate to those within their own church circles, since admitted loneliness is supposedly a mark of an inadequate Christian life. Church people in particular seem to feel threatened by such problems which do not easily find answers.

But an even greater problem for some Christians is to involve themselves with those who are outside the church. One woman I know said that she found a strange quality of acceptance among friends who rarely went to church, an acceptance she had never experienced in her friendships within the church. They could not accept her as a total person nor let her use her abilities.

Creating friendships

If it is true that the essence of Christian life is to share the loads of other people, then the concerned people of God need to do something about this quality of nonacceptance that they are accused of by both people inside the church and those without. But how can the average person begin to develop an attitude of acceptance, love, and tolerance which will create friendships with meaning? Remembering that we are what our relationships to other human beings make us, here are five suggestions to guide you.

1. *Be sensitive to the needs of other people.* Every person is sometimes lonely. He feels at times that he is misunderstood and unwanted, especially when he is unable to communicate on a deep level with others. These experiences should make us aware that there are many different ways to say, "I'm not programmed for you today — go on your way."

The Ray Freys are new in our commu-

nity. One day Mrs. Frey expressed this wish: "I would like to be plain Louetta. When other people are always called by their first name and I am Mrs. Frey, I don't feel like I fit into the community or church. Neither do I want to be asked every time I attend a meeting what my name is. After all, they only have one new name to remember and I have several dozen to learn."

Many times we are sensitive to the needs of others when we realize that other people are more like us than they are different. Realizing this, one family responded in a particularly beneficial way to the needs of John Franz, a retired minister whose wife died recently after they were married nearly sixty years. This family made an effort to see that he never had to sit alone during the morning worship service. One day, he said to the father, "I appreciate it so much that you come and sit with me. You must know how lonely I feel."

2. *Accept the feelings, limitations, and abilties of others.* Everyone is limited in what he is able to accomplish, but we need to recognize that each person has something to contribute to others which will make life more worthwhile. Perhaps it is because of the teaching of the total depravity of man that the concerned people of God feel that people, particularly those outside the church, have nothing of value to offer.

Several years ago a local Christian Writers' group asked a university professor to speak to them. Because the man smoked and used strong and colorful language many of the writers felt his talk had no value even though he had told them that a good writer does not write something he does not believe in his heart, a fundamental of writing which this group also stressed. The habits of this man threatened the group.

Some may be threatened by the fact that often the non-Christian practices the teachings of Christian faith better than those who claim to have the love of God in their hearts.

It is when a person can accept another person as he is, remembering that he, himself, is sometimes angry, petty, and lazy, but also at other times is kindly, generous, and creative, that a basis for a solid friendship can be established.

3. *Put aside your own problems and accept those of another when you are in his company.* Several months ago, the

factory where my husband works went on strike. I was quite concerned how we would make ends meet financially. Over coffee, I mentioned this to a friend. She responded, "Well, Bernard was off work for three months last year. Four or five weeks is not very much next to that."

"But, Peggy," I protested. "Bernard had unemployment insurance during that time, so you at least had fifty dollars a week coming in. When you are on strike you have nothing."

"Well," she insisted, "it couldn't be as bad for you as it was for us."

Later I wondered why I had even tried to share my problem with her. She had not understood at all. All I really needed was some assurance that my husband and I were capable of finding a solution to our problem. All she saw in that conversation was that her life was more difficult than mine could ever be. It would have helped me considerably had my friend been able to say, "Yes, I know that you are going through difficult times. What will you be able to do about it?"

This would have given me confidence that my husband and I were capable of solving our own problems. I was left feeling that no one understood because she was unable to put aside her problems long enough to listen to what I said.

4. *Don't be afraid to disagree.* If it is true that a person understands himself only through his relationships with other people, then it is impossible for him to be a complete person if no one ever disagrees with him. He is not always capable of putting his problems in proper perspective and sometimes needs another person to help him do this.

Sam had decided that his boss was picking on him and he was going to give up his job even though he was top salesman in the state for his firm. He was telling Bill about it.

"Has your boss been complaining about the quality or quantity of your work?" Bill asked.

Sam thought about it a minute. "No, but he doesn't like me. That's for sure."

"How do you know?"

"He is abrupt and brisk," Sam replied.

"Is he that way with just you or is he the same with everyone?" Bill asked.

Again there was a pause in the conversation. Finally Sam said, "That is his way with everyone."

Later when Sam was ready to leave, he said, "Bill, I guess I knew if I talked to you, I would change my mind."

A tactful approach

Bill had been able to help his friend because he was not afraid to disagree. It is easy to think that if a person disagrees with his friends that he will not be liked. However, the person who will not disagree amiably is often thought of as having no opinion of his own and is often labeled as being phony and insincere.

A person who disagrees needs to be tactful. It is usually better not to come right out and say he disagrees in the beginning of the conversation. Instead, the other person should be led by questions to the place where he will begin to censure his own thoughts and begin to see the other side of the problem.

5. *Give compliments.* It has been said that it is easier to enter into the sorrow of another person than it is to rejoice with him over his success. The concerned people of God are often lax about complimenting people. Perhaps this is so because they feel that complimenting a person will make him proud. However, God, who created men in his image, asks men to praise him. Man also needs some praise.

Erna Ryan was invited to give several of her original humorous readings at a banquet in our church, recently. Later she told me, "I just love your people. So many of them came to tell me how much they appreciated my readings. You know, my own people never say this. If some remark is made it is to say how I could have done better or should have chosen different material."

Dr. Eric Berne, in his book *Games People Play,* brings out the fact that every person needs to be complimented or stroked, as he terms it, in order to be successful in life.

For it is man's greatest problem to understand what he is all about. He begins to understand it in how he relates to other people; he cannot get along without the experience of ideal companionship and comradeship.

A sculpture at the entrance of Boys Town, Nebraska, depicts a young boy carrying his brother. Underneath are these words, "He's not heavy; he's my brother." If we believe in brotherhood, then we will help bear the burdens of other people and they will not be heavy because they are our brothers. ☐

Reprinted by permission of *Christian Living,* August 1969.

day by day

"I'm tired of watching TV; there's nothing good on anymore."

"Another day of being penned in the house by this weather, and I'll be climbing the walls."

"School is so boring, I'd even welcome a fire drill to break the monotony."

"Hey, Mom, what can we do now?"

Comments like these call for therapy. With the holidays behind us, we enter a relatively quiet season of the year. Christmas festivities have faded into memories. NASA hasn't another moon spectacular planned for a few months. School vacations of any size are over until the Easter recess. In some areas weather conditions will limit activities. What can we do to make these winter weeks meaningful?

The new year should offer us the incentive for some self-renewal. We might look at the "ruts" that bind us and take steps to branch out in some new directions.

Experiment with the creativeness inside you — there really is some, you know — and discover what your family can do to erase the winter doldrums. The few ideas which follow are only starters. Your own will be better for your family. We predict that the ideas which involve other people will be the most rewarding.

Suggested activities

1. Remember the good times your family had getting ready for Christmas? Seasons hold no limit on family fun. How about preparing some homemade vegetable soup, sharing a jar and visiting with a shut-in or a lonely couple in your community?

2. Duplicate the menu of an especially enjoyable picnic or vacation meal last summer. While eating it, recall some of the memories of the day or trip. Conclude the evening by looking at vacation slides or pictures.

3. Revive the spirit of Christmas by "adopting" a lonely child, an elderly lady, a seldom-visited guest in a home for the elderly, or an overburdened young mother, and think of some ways you can interrupt their boredom. (It may do some amazing things for your own.)

4. Put mottoes, with a punch, in obvious places. Change them often. Try these for starters: "Wise up, O men of God, to do a common thing, uncommonly." "It's not so important where we stand as in what direction we are moving."

5. Get a new slant on New Testament scriptures by reading from the "Good News for Modern Man" translation. Don't overlook the sketches.

6. Use the hymn, "Great Master, Touch Us" (No. 401, *The Brethren Hymnal*) as a prayer several times in these two weeks. Discuss what the phrases "Do with us what Thou wilt" and "Complete Thy purpose" may mean for each family member.

7. Other hymns to use, all in *The Brethren Hymnal,* might include "We Would Be Building" (No. 384), "O Brother Man" (No. 378), and "Rise Up, O Men of God" (No. 329). —Ray and Elaine Sollenberger

DAILY READING GUIDE January 18-31

Sunday Psalm 51:10. Put a new and right spirit within me.
Monday Psalm 33:3. Sing a new song.
Tuesday Ephesians 4:22-24. Get rid of your old self.
Wednesday Lamentations 3:22, 23. God's mercies are new every morning.
Thursday John 13:34, 35. A new commandment to follow.
Friday Romans 12:2. A complete change of mind is sometimes good.
Saturday 2 Corinthians 4:16. Participate in day-by-day renewal.
Sunday Colossians 3:10. Renewal is constant.
Monday Isaiah 40:30, 31. God offers renewal.
Tuesday 1 Corinthians 16:13. Do all you do in love.
Wednesday 2 Corinthians 2:14-17. God uses us.
Thursday 2 Corinthians 9:9-12. You will be enriched for great generosity.
Friday Romans 12:11-13. Do not be lazy.
Saturday Proverbs 14:21. Happy is he who is kind to the poor.

A selection of poems

If Someone Is Listening...

by Jo Thebaud

Never?
Is there to be no graduation?

What refinements of knowledge
Did I fail to grasp
During all those other terms — those grades
Of pain? Of grief?
Of humiliation —
Which I attended
So compulsively?
What terrible lesson
Did I terribly fail to understand? Those other years —
Those unending semesters— the lessons growing harder and harder
As I grew older— and each year thinking
This course will be the last. Will do it.

So I thought.
And even— later— thought I had graduated.
With passing grades.
Perhaps this is the post-graduate course?
But so totally unexpected.
And given in a foreign language
I cannot seem to grasp.
Honestly, I do not know why
I am in this room, or what I am supposed to be
Learning here.

It appears to be a refresher course. I think.
But I had thought I was so well-versed in all the aspects . . .
Able to do an honest day's work.
Trustworthy. Conscientious
About it all. Uncomplaining.

What unknown test
Did I unwittingly fail
That I am back in this classroom?
This well-appointed torture annex?

Who will be better
Because my longing, my hurt,
My rejection, my heartbeat
Are returned to me
In a language
I cannot understand?

by Edith Ogutsch

Hear me, someone,
I need your help!
Come to my rescue, if you can.
I am not drowning,
I am not dying,
But *something* inside me
Never stops crying —
An unborn thought
That wants to take form,
An act of courage
To be acted upon.
Whatever it is,
I wish it would cease.
It clamors and rages
In the cell of my skull
And gives me no peace.
Soon it will shrivel,
Weaken, disintegrate.
If someone is listening,
Hurry, communicate!

Acknowledge my signals,
Take hold of my hand.
I am lost and alone
In a hostile land.
I am blind, I am bleeding,
My wounds are not healing.
Not hate, but indifference
Carved these scars.
Somebody —
Lead me back to the world
And the light of the stars.
Does anyone hear me?
The wind feels so cold.
It is late . . . late . . .
And I grow old.

by Bill Herod

the world turns —
history moves on —
Christ hangs,
bleeding,
from a million crosses
of our own building —
recrucified,
rejected,
waiting.

the Word made flesh,
and the flesh burned away
by the clinging, searing jelly
of our mass-produced,
saran-wrapped,
synthetic souls.

PETITION
by Patricia Kennedy Helman

God, bless all the haunted ones,
Who never look upon food
Without uneasiness,
Knowing that somewhere
Mortals are craving
One bite of bread.

God, bless all the haunted ones,
Who never feel the warmth of clothes
Without a twinge of conscience,
Knowing that somewhere
People are cold, ill-clad,
Wrapped in rags.

God, bless all the haunted ones,
Who never look upon a healthy child
Without an aching heart,
Knowing that somewhere
Hollow-eyed mothers try to sooth children
Who must cry their way to death.

God, bless these haunted ones!
Give them peace of mind
And let their love of mankind
Be a pattern for those who
Know not how to suffer
With their fellowmen.

Bless the haunted ones! Amen.

MIND-BENDING THREADS
by Bill Herod

mind-bending threads
dangling loosely,
frazzled ends —

torn fibers
to be rewoven
for new fabrics:

bandages for the bleeding wounds,
pads for the battered armor,
lace for my lover's collar and cuffs,
strings for packages wrapped in brown —
unopened.

WAITING
by Judy Simpson

Lonely . . .
Not alone,
but lonely.
Wondering . . .
About those I love —
If they're warm and happy.
If perhaps they're thinking of me.

Staring . . .
Into the gray sky —
But there's no answer there.
At the naked trees —
They're cold, too, in the autumn wind.
Into the faces of people —
Grave, gray, empty. . . .

Listening . . .
To the million muddled voices
that say nothing.
To the wailing of Wind,
who sees the world and cries.
To the silence
that speaks above it all . . .

Waiting . . .

Yearning . . .

If Someone Is Listening...

by Lena Miller

We've been here — you and I.
The world seems dark,
black,
grim.
The feeling is loneliness,
not caring,
anger.
The feeling is restlessness,
boredom,
escape.
The feeling is worthlessness,
not giving,
not accepting.
It is safer to withdraw and hide within ourselves.
Not one really learns to know us
when we can run and hide.

The pressures of life help drown us in our own
self-pity
our own stubbornness,
our own unforgivenness.

The daily chores seem to say you're stupid,
you're worthless,
you're a "nobody."

And so, we crawl deeper into our little world —
inside our shell — alone,
sad,
blue. . .
And refuse to reach out
long enough to be understood,
long enough to communicate,
long enough to understand.

We cease to be a person and crush those we love
most,
destroy those who extend a hand,
make life miserable.

And then, then we find someone who really cares,
really understands,
really seeks to know us.
Someone who
reaches out and takes our hand.
Someone who
does not reject us.
Someone who
accepts us the way we are.

We know they care by the sparkle in their eyes,
the touch of a warm hand,
the beauty of a smile,
the feeling of understanding.

We begin to build trust and slowly, O so slowly,
we begin to open our shell and peep out into a
brighter world.

Somewhere along this slow path of returning to reality
we begin to grasp self-confidence,
self-awareness,
self-understanding.

And we begin to reach out to others in love,
understanding,
concern.

As we reach and give ourselves we begin to
feel the hurt inside the other,
to sense the gnawing loneliness.
to feel the anger within them.

We reach and reach and reach and sometimes,
sometimes
we are overwhelmed with the idea, "Why try
anymore?"
And we have the urge to withdraw into our own shell
again.

And yet, feeling the need to see "whole persons"
unfold into a beautiful creation,
we continue to give of ourselves,
to accept without asking anything in return,
to love without demanding.

Rejection and barriers must not stop us.
In order to exist we must communicate,
understand and
be understood . . . or else,
there will be loneliness,
insecurity,
rejection.
So come out of your shell, my friend,
you are too beautiful to hide.
Come out and we will reach and reach and
reach . . . .

The Meaning of Prayer

EALITY AND PRAYER, by John B. Magee. Abingdon, 1969. 239 pages, $1.95

RAYER AND THE LIVING CHRIST, by Flora Slosson Wuellner. Abingdon, 1969. 144 pages, $3

HE CHURCH of today must perform the riple role of conserving the past, being rophetic in the present, and fulfilling a ninistry of reconciliation. To do this Christians must be religiously oriented, elieving that God will work through his raying church to heal and restore all ife.

There are some problems in prayer: Has science made prayer absurd and unecessary? In *Reality and Prayer* John . Magee suggests that the scientific enironment is purposive and congenial to rayer and that when we respond to the piritual order, it overrules the laws of ature.

What about unanswered prayer? God s not accountable to us; he may release ower which is greater than what we sk; the results are God's, not ours.

Magee describes the spectrum of rayer as consisting of many moods and ypes: adoration, confession, petition, inercession, thanksgiving, meditation, and ommitment; and he elaborates on the ontribution of each facet to a total disiplined prayer life.

The starting point is God's seeking us. When we adore and revere him, we achieve not a "chumminess" with God, but a depth to all moods of prayer. Magee conducts a lengthy discussion on confession in prayer in those areas where we most resist God: pride in the ego image, anxiety, inner power dominance, addiction to lust, passive contentment.

Magee defines his terms articulately. Confession means self-honesty before God, taking the forgiveness offered, and learning to love and to accept what God wills for us at the moment as a means of spiritual maturation. Petition is a form of participation or identification with God in loving creativity, reverent participation in his everlasting work. Intercession is the highest form of I-other-God relationship. It requires love, faith, and persistent meditating on God's will for persons and causes. Thanksgiving is an affirmation of the present goodness and power of God. Meditation is that practical mysticism that goes beyond reasoning and conscious imagining to illumination. It requires much discipline.

Author Magee believes that all true prayer eventually verges toward communion — the simple immediacy of God in the soul — or, as Jesus stated it, "the kingdom of God within you." God is reached by love, not by intellect, reasoning, or feelings.

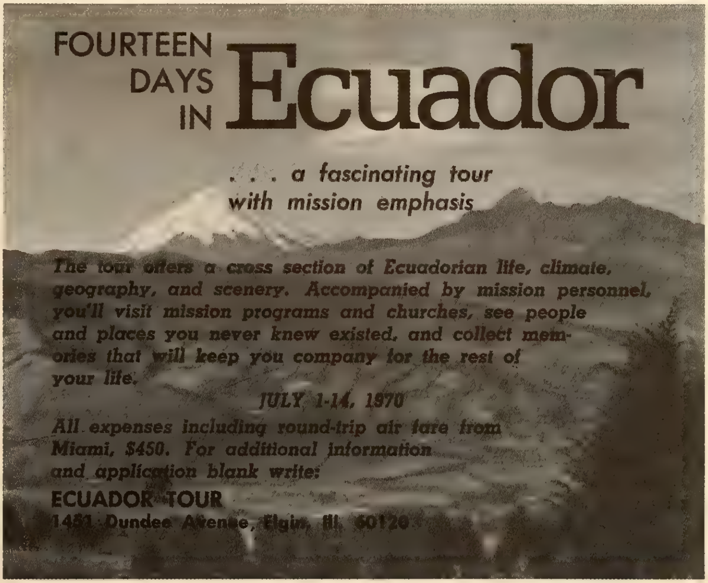
There will be "dry periods" in our prayer quest, stagnation, imbalance. But prayer should be continued, however distasteful. Prayer is growing in the mind of God — incarnation.

This book is different. The author shows broad intellectual thought and research in the humanities and natural sciences yet keeps an intelligent balance of these with the psychological and spiritual. The chapters on "Science, Law, and Prayer" and "Application of Confession" I found to be especially stimulating and rewarding.

Flora Slosson Wuellner, in *Prayer and the Living Christ,* develops the thesis that Jesus Christ exists in his own independent reality, regardless of what we do or do not think about him. Prayer with this living Christ does not necessarily mean ecstacy or mysticism for us all, where we press to feel emotionally close to him. Neither is prayer a kind of self-hypnosis, or a pushing ourselves hard, to love and be effective. Not a retreat from work or a substitution for it, prayer is rather an advance, an effective action into the very heart of the Power which controls all power.

Prayer is actual communication with a living Christ, whose energies we appropriate as our main source of strength and action.

As we work at growth through prayer, definite things happen to us.


FOURTEEN DAYS IN Ecuador

. . . a fascinating tour
with mission emphasis

The tour offers a cross section of Ecuadorian life, climate, geography, and scenery. Accompanied by mission personnel, you'll visit mission programs and churches, see people and places you never knew existed, and collect memories that will keep you company for the rest of your life.

JULY 1-14, 1970

All expenses including round-trip air fare from Miami, $450. For additional information and application blank write:

ECUADOR TOUR
1451 Dundee Avenue, Elgin, Ill. 60120

Our ability to be channels of love is increased. We are guided by Christ himself and not by our own prejudices and interpretations. We share with God in his many acts of creation. We grow in the assurance of God as dependable goodness. We assume a greater consciousness of self-awareness, a self-honesty about our genuine feelings. We grow from thinking of prayer as a subjective state of mind to seeing prayer as actual union with Christ. Intercessory prayer and petition are taken seriously with helpful answers.

Prayer becomes not a "cautious rationality" but joy, mirth, and beauty. Life is filled with unsuspected surprises: Other people and the material world about us become more interesting, instant strength comes to meet our needs. Our faults seem to grow worse, simply because we're more awakened to potentialities of pain because we're learning to love. The quiet decision to let the life of God flow into our ordinary life is eternal life here and now. (The author's thought of "communion of saints," in which the dead pray for us and we join in praying for them for a mutual deeper strength and awareness, is somewhat foreign to Brethren thought.)

There is greater power in the church as we depend on the God of our prayer, not on prayer itself.

The chapter on "Prayer and the Cross" is especially meaningful. The cross is not some illness, or accident — something we're forced to undertake — but rather it is the free choice of ours to be the concerned sharer and bearer of another's burden and being. Learning to love from Christ, we ask, "How can I help others?" Then Christ loves others through us.

This book is very readable, devoid of big words, easily understood, and will encourage any reader to surrender himself to the onrush of Christ's matchless energy. — Byron Miller

REVIEWS / MOVIES

Trilogy

This would seem to be the year that the craftsmanlike creativity of Frank and Eleanor Perry finds its audience. Already *Last Summer,* one of 1969's best films, is achieving box office success. Now the Perrys have joined forces with Truman Capote to film three of his short stories. Each of the component parts of *Trilogy* was filmed originally for television, but their comingling makes for a composition of particular clarity and crescendoing effect.

Blending the visions of the Perrys and Mr. Capote proves in *Trilogy* to have been a happy thought. If there is one theme that runs through the Perrys' work, it is the meanings of loneliness — from reaching out to overcome it *(David and Lisa)* to the tragic results of inadequately dealing with it *(Last Summer).* Mr. Capote, too, is concerned with loneliness — a loneliness which stems from our knowledge of mortality. In *Trilogy* the crescendo takes us from disintegration of personality as loneliness overcomes sanity ("Miriam") through dealing with loneliness realistically and honestly ("Among the Paths to Eden") to a nostalgic evocation of a time that might have been lonely except for the strength of an accepting person ("A Christmas Memory").

These artists are aided immensely by four truly professional — though non-"star" status — actors, whose work here is a joy to watch: Mildred Natwick, Maureen Stapleton, Martin Balsam, and, most especially, Geraldine Page. Mr. Perry's directorial handling of these artisans is as fine as his directing of neophyte actors in earlier movies.

"Miriam" — the least effective of the three stories — depicts a retired nanny (Miss Natwick), whose ego-involvement with "her" children causes her to lie to herself about her effect upon them. Outwardly serene, her inner dissolution gives birth to a dybbuk in child's form — Miriam (Susan Dunfee) — an alter ego for her own childhood. Miriam's truthfulness and insensitivity reveal the malevolence beneath the surface of Miss Miller's self-esteem. Unfortunately, this segment does not quite come off, largely because Miss Dunfee's woodenness makes it hard for us to believe in the malevolence of the child.

In "Among the Paths to Eden" a widower (Mr. Balsam) is encountered at his wife's grave by a spinster (Miss Stapleton) who has come to the cemetery looking for a potential mate. Their talk is warm, real, and eventually honest — Mr. Belli finally affirming his independence, and Miss O'Meaghan continuing her resolve. In a half hour we come to know and be engrossed by these two uncommonly warm human beings.

Mr. Perry's direction is at its best in this segment, using contrasts (the vitality of the New York skyline and the stark ness of the cemetery) and a creative use of close-ups. In fact, throughout the movie the camera stays primarily on the faces of the people. We come to be concerned about them rather than abstrac ideas.

These first two briefer stories warm

s up for the *tour de force:* the hour-long A Christmas Memory.” Mr. Capote arrates this autobiographical paean to time in his boyhood when a childlike inster cousin (Miss Page) shares with im the bittersweet joy of growing and sing and yet recalling. Through the aking of fruit cakes for their friends d the equality of giving and flying kites uddy (Donnie Melvin) and his cousin scover the warmth of a human companionship that transcends loneliness. In er final lines, as their kites reach toward e heavens, Miss Page offers Mr. Capote's and — presumably — the Perrys' stimony to the meaning of this warmth: I have been so wrong. I thought I could ly see God when I was sick and on y deathbed. Oh, Buddy, I could leave e world with today in my eyes.”

A sense of death pervades these stories - but not as morbidity or finality. Rather, lines like “That's how you know omething's real because real things die” nd “What makes things precious is when ou know they have to pass on” help us know that life has value as a result f our consciousness of death. If, as we now to be so, loneliness is a form of eath-in-life, then the Perrys throughout eir films have been looking for antidotes to death based upon the life-sustaining gifts that are given through human relationships. *Trilogy* helps them — nd us — in this quest. — Dave Pomroy

readers write

continued

ith the sword”? Also that we are to love ur enemies? How can we kill someone we ve?

Is not the draft to supply men to train or war? Those who go into alternative ervice are cooperating with the draft; they re concerned only about themselves and ot about protesting for their fellowmen ho must go out and fight against their onscience. . . .

Can we even begin to imagine Christ's carrying a draft card? I wonder if he would not be burning his draft card, too. I believe he would be protesting against any evil he was confronted with, yes, even a federal law. We are told to fight for God and our country. Is not Vietnam God's country just as much as ours?

Paul A. Gish
Mount Joy, Pa.

DEMONSTRATES WHAT?

Demonstrate. Even if this causes half a million people to be liquidated, bring the boys home now.

Let's get on with the show. America has over forty other Vietnams all signed, sealed, and ready to be delivered. The next one may be even better.

Meanwhile, how many demonstrators demanded that nations settle their conflicts in court? How many demanded that we repeal the Connally Amendment which says we'll settle conflicts in the world court rather than in a killing contest, if we want to, and whenever we please?

The cost of repeal? Well, ten percent of the so-called Christians would have to sacrifice an hour in time and six cents in cash, writing a letter to our president and to their representatives.

Will they do this? Will you? Don't tell me. Let me guess.

Roy White
Citronelle, Ala.

* * *

FRIENDS OF
Mr. and Mrs. Walter R. Replogle
ARE INVITED TO A
FIFTIETH WEDDING
ANNIVERSARY RECEPTION
AT
The Sebring Manor Lobby
Sebring, Florida
Sunday, January 25, 1970 3 to 5 P.M.

Hostess: Mrs. C. F. Speir
2118 Orange Blvd.
Kissimmee, Fla.

* * *

CLASSIFIED ADS

CHURCH PEWS — Fourteen 11-ft. walnut pews and sixteen 9-ft. oak pews. Faith Church of the Brethren, 611 N. Van Buren, Batavia, Ill. 60510. 312-879-2161.

People Make WORD TOURS Different.

CARIBBEAN CRUISE
INCLUDING ST. THOMAS AND HAITI
JUNE 13-20, 1970
ENJOY A FULL WEEK OF SUN, FUN, STUDY, AND RECREATION WITH THESE CHRISTIAN LEADERS:

KEITH MILLER
KEN CHAFIN
BRUCE LARSON
BEN C. JOHNSON
LOUIS EVANS, JR.
JARRELL McCRACKEN

Or choose one of these exciting WORD TOURS:

Around-the-world comparative religion study. July 4 to August 7.	ROSALIND RINKER
The Reformation Tour of Europe. July 7 to 28.	BISHOP CANNON LOREN YOUNG
The Ecumenical Summer School at Canterbury. July 1 to 31.	ARCHBISHOP OF CANTERBURY
Student Dialogue Tour. Russia and Western Europe. August 1 to 22.	LAMBERT DOLPHIN BILL SCOTT
From the Far East to Europe. July 6 to August 8.	JACK ROBINSON

For complete information write:
Bill Scott, Director,
WORD Tours
Dept. 7, Box 1790, Waco, Texas 76703.

in brief

PERSONAL MENTION

Named to two-year assignments as directors of Brethren Colleges Abroad units in Europe, beginning next July, are **Professor and Mrs. George T. Dolnikowski** of Juniata College, who will serve at Marburg, Germany, and **Professor and Mrs. Herbert M. Ingraham** of Manchester College, who will serve at the University of Strasbourg in France. . . . Doctors **David** and **Irene** and **Raymond Stayer,** frequent volunteers in the Nigeria medical ministry, are spending January and February in service at Nigeria's Ahmadu Bello University.

✣ ✣ ✣ ✣ ✣

Immediate past moderator **Morley G. Mays,** president of Elizabethtown College, underwent surgery at Lancaster, Pa., Dec. 5. . . . **Harry A. Brandt,** retired General Offices editor, and **Lucile Long Strayer,** retired college teacher and missionary, were married in November in Ohio and are residing at La Verne, Calif.

Launching the Church of the Brethren rebuilding program for Hurricane Camille victims at Gulfport, Miss., late in December were BVSers **John Thompson,** Auburn, Wash., team leader; **Tom Lavy,** Uniontown, Ohio; **Dale Seese,** Delphi, Ind.; and **Marcus Hofer,** Farmington, Pa.

✣ ✣ ✣ ✣ ✣

Two men were licensed recently to the ministry: **Claron Brown,** Emporia, Kansas, now serving as part-time pastor at the Verdigris church in the Western Plains District; and **Craig Young,** a student at Wesleyan College in Oklahoma who is serving the Bartlesville First congregation.

Hospitalized at Reading, Pa., is **Teri Kreps,** 10, daughter of Ecuador field secretary George Kreps, after an attack which left her paralyzed in her arms and legs. The disease has been diagnosed as similar to polio but not infectious. She is receiving therapeutic treatment and anticipates recovery of ninety percent of the use of her limbs. She will be in the hospital several months.

Martin R. Rock, a former BVSer and until recently with the Mennonite Central Committee at its Akron, Pa., headquarters, left for Vietnam in December to become administrative assistant to the executive director of MCC operations in Saigon. His new address is Vietnam Christian Service, CORDS/REF APO96243, San Francisco, Calif.

✣ ✣ ✣ ✣ ✣

Two long-time workers in the Church of the Brethren died recently. **Louis Holderreed,** who organized the congregation at Bartlesville, Okla., died Nov. 20, 1969, at Twin Falls, Idaho, where he and his family had lived for over twenty years. He was 94. He served as elder in five congregations in Oklahoma, Idaho, and Washington. . . . A missionary to India from 1920 until 1959, **Chalmer Shull** died Dec. 7, 1969, after a long illness. At 77, Mr. Shull could look back on forty years of evangelistic, educational, and lay-medical work in India, as well as a term as president of the Bombay Regional Christian Council. He had resided since 1967 at La Verne, Calif.

✣ ✣ ✣ ✣ ✣

Our congratulations to two couples who celebrated golden wedding anniversaries near Christmastime: *Mr. and Mrs. Rudy Royer,* Dallas Center, Iowa; and *Mr. and Mrs. Walter Kern,* Ashley, Ind. . . . Others marking anniversaries include the *Harvey Hoovers,* Lebanon, Pa., fifty-one; the *Fred Nelsons,* Medford, Oregon, fifty-two; the *John Brightbills,* Lebanon, Pa., fifty-four; the *Leo Millers,* South Whitley, Ind., fifty-eight; the *Ward Nances,* Verdigris, Kansas, sixty; and the *C. Ray Weimers,* Wentachee, Wash., sixty-three.

Three couples are observing fifty-third anniversaries: *Mr. and Mrs. Wright Dean,* Wenatchee, Wash; *Mr. and Mrs. Ammon J. Hostetler,* Orrville, Ohio; and *Mr. and Mrs. Milton Lohr,* Stoystown, Pa.

CALENDAR

Jan. 18-25	Week of Prayer for Christian Unity
Jan. 18-25	Church and Economic Life Week
Jan. 25	World Day for Leprosy Sufferers
Jan. 25-30	Youth Seminar, Washington, D.C., and New York
Feb. 8	Race Relations Sunday
Feb. 8	Boy Scout Sunday
Feb. 11	Ash Wednesday
Feb. 15	First Sunday in Lent
Feb. 22-27	Adult Seminar, Washington, D.C., and New York
Feb. 22 —	Brotherhood Week
March 6	World Day of Prayer
March 8	One Great Hour of Sharing
March 15	Passion Sunday
March 17-20	General Board, Elgin, Illinois

BVS ASSIGNMENTS

Persons in the October 1969 BVS unit have been given their assignments. They include:

Theodore A. Barkley, National Institutes of Health (NIH), Bethesda, Md.; **Rebecca Beynon,** Florida Brethren Homes, Sebring, Fla.; **Heinrich Bischoff,** Fahrney-Keedy Memorial Home, Boonsboro, Md.; **W. Franklin Bohn,** Berlin, Germany;

Susan Cracraft, Lend-a-Hand Center, Walker, Ky.; **Lowell Dell,** West Central West Virginia Community Action Association, Parkersburg, W. Va.; **Keith Detwiler,** Lend-a-Hand Center; **Carol Eller,** Brook Lane Psychiatric Center, Hagerstown, Md.;

✣ ✣ ✣ ✣ ✣

Howard Freund, Tri-City Youth Project, St. Charles, Ill.; **Friedrich Gocht,** NIH; **Robert Gross,** Joseph House, Baltimore, Md.; **Don Harman,** NIH; **John Hartsough,** Morocco; **Paul Hendricks,** Material Aid, New Windsor, Md.; **Debra Herchelroath,** Church of the Brethren, Harrisburg, Pa.; **Harold Hochstetler,** First church, Virginia Beach, Va.; **Marcus Hofer,** disaster team, Pass Christian, Miss.;

J. Ronald and Patricia Hostetter, Broadway Christian Parish, South Bend, Ind.; **Rita Jackson,** Harrisburg church; **Thomas Lavy,** disaster team; **Connie Lehman,** Lend-a-Hand Center; **Thomas Leming,** Cochabamba, Bolivia; **Steven Mann,** Church of the Brethren, La Verne, Calif.;

Sheri-Lyn Miesback, Cross Keys

Brethren Home, New Oxford, Pa.; **Charlotte Montel,** Colonias Del Valle, San Juan, Texas; **Linda Myer,** Mother Goose Child Development Center, Elgin, Ill.; **Rodney Nippert,** NIH; **Julie Phillips,** Europe; **Debra Riffle,** Bethany Brethren Hospital, Chicago, Ill.; **Linda Robinson,** Mother Goose Child Development Center; **Ruth Rowland,** Tri-City Youth Project; **Christa Schapitz,** Bethany Brethren Hospital; **Wayne Senger,** NIH; **Harold Snyder,** Brethren Home, Windber, Pa.;

Thomas Tawney, Youth Center, Gaitherburg, Md.; **Beverly Thomas,** Brethren Home, Neffsville, Pa.; **James West,** SERVAS, New York, N.Y.; and **Lois Wine,** Bolivia.

Assignments are still pending for Clifford Kindy, Rodney Ott, and Mary and Frederick Schmidt.

POTPOURRI

With a goal to assist theological seminaries in their response to the black experience and challenge, a conference Feb. 20-22, 1970, will be held at Howard University, Washington, D.C., hosted by the **American Association of Theological Schools.** Among leaders of conference sessions will be Charles Shelby Rooks, executive director, The Fund for Theological Education; Charles Copher, professor, Interdenominational Theological Center, Atlanta, Ga.; Jefferson P. Rogers, minister, Church of the Redeemer, Washington, D.C., who will conduct an evening session on contemporary experiments in worship by black people; and, as a workshop leader, Archie Hargraves, who spoke to an Annual Conference audience at Louisville last summer.

* * * * *

In Northern Michigan a Church of the Brethren pastor and a Roman Catholic priest **"exchanged more than pulpits"** when they participated in a pulpit exchange which began with the priest's speaking to the Onekama congregation. Afterward he invited them to be guests of his parish at Manistee, Mich., for celebration of the Mass and a fellowship dinner. Onekama pastor Richard D. Ward spoke during the Mass.

A two-hundred-bed convalescent center and fifty new apartments are in development stages for **Friendship Manor** at Roanoke, Va. The apartments will be ready for occupancy this spring. . . . The **Easton, Md., congregation** dedicated remodeled facilities Nov. 23, a culmination of two years' work which included redesigning the chancel, replacing the ceiling, and painting and carpeting the sanctuary.

THE CAMPUS SCENE

Elizabethtown College officials have come up with a program that could reduce the cost of going to college as much as $6,300 over a four-year period. Here is the plan, to be used experimentally at the Pennsylvania college:

The student would go to school for three academic years and three summer sessions, instead of four academic years with summers off.

He would receive a summer session grant based on his academic average for each of the three summer sessions and, at the same time, take advantage of lower summer school tuition rates.

Upon graduation in three years, he would earn a professional salary in the fourth year.

The lower per semester hour costs of summer school, the summer session grants, and a professional salary together add up to a substantial reduction in the overall cost of a four-year degree program.

* * * * *

At **Juniata College,** Huntingdon, Pa., President John Stauffer announced the successful completion of the $2.8-million first phase of the college's "Margin of Difference" capital campaign. The goal was reached nearly one year ahead of schedule.

A $10,000 grant from the National Science Foundation went to **Manchester College,** North Manchester, Ind. The funds will be used to purchase equipment and supplies, books and periodicals, and for other projects which will strengthen scientific research and education in the sciences at the college.

DEATHS

Beard, Doris LaVal, Westminster, Md., on Nov. 13, 1969, aged 48
Becker, Henry, Mount Joy, Pa., on Dec. 3, 1969, aged 66
Beckner, Elias, Glendale, Ariz., on April 12, 1969, aged 67
Bergman, Lawrence, Beaverton, Mich., on July 31, 1969, aged 80
Bingham, Ada E., Martinsburg, Pa., on Nov. 18, 1969, aged 87
Black, Mae S., McAlisterville, Pa., on Sept. 30, 1969
Bloyer, Catherine, Lanark, Ill., on Dec. 1, 1969, aged 72
Brubaker, Enos, Lebanon, Pa., on Nov. 22, 1969, aged 68
Brubaker, Lola, Virden, Ill., on Nov. 1, 1969, aged 75
Cooney, Vivienne, Santa Ana, Calif., on Oct. 27, 1969, aged 68
Daigle, Carolyn, Santa Ana, Calif., on Sept. 10, 1969, aged 23
Dressler, Viola P., McAlisterville, Pa., on Nov. 3, 1969
Eikenberry, Luella Mae, Modesto, Calif., on Oct. 29, 1969, aged 71
Ennis, Mary Baker, Nokesville, Va., on Sept. 18, 1969, aged 70
Fasnacht, Dale, Greenville, Ohio, on Dec. 3, 1969, aged 50
Fishburn, George A., Overbrook, Kansas, on Sept. 4, 1969, aged 106
Fleagle, Belle, Sherwood, Ohio, on Dec. 9, 1969, aged 96
Foley, Anna, Harrisonburg, Va., on Nov. 12, 1969
Frantz, Elias M., Bethel, Pa., on Sept. 9, 1969, aged 86
Frederick, Irma C., Souderton, Pa., on Oct. 26, 1969, aged 84
Freed, Paul D., McVeytown, Pa., on Dec. 5, 1969, aged 56
Gall, Harley, Nappanee, Ind., on Jan. 28, 1969
Harclerode, Martha Drake, Williamsburg, Pa., on Sept. 6, 1969, aged 27
Hawthorne, Elizabeth S., Elizabethtown, Pa., on Nov. 19, 1969, aged 71
Kriner, Jacob, Greencastle, Pa., on Oct. 22, 1969, aged 91
Kurtz, Addie Gillett, Glendale, Ariz., on Oct. 30, 1969, aged 71
Lowdermilk, Orie A., Brownsville, Pa., on Oct. 4, 1969, aged 72
Massey, Robert, Winter Park, Fla., on Oct. 11, 1969, aged 62
Miller, Alma, North Manchester, Ind., on Nov. 17, 1969, aged 78
Miller, C. William, Lanark, Ill., on Nov. 12, 1969, aged 85
Miller, Jessie, Bridgewater, Va., on Nov. 21, 1969, aged 71
Miller, Myrtle, Beaverton, Mich., on Oct. 18, 1969, aged 61
Myer, Jessie Musselman, Camden, Ind., on Nov. 30, 1969
Rohm, Cora, Bedford, Pa., on Nov. 2, 1969, aged 68

Born to Be Born Again and Again

The idea is not original. In a way it was suggested by an Annual Conference message we later published in MESSENGER, on the idea of change "From a Caterpillar to a Butterfly," by Guy Wampler Jr. Some months later, in a worship service at the General Offices, a new member of the General Board, Gladys Weaver, lifted up a banner on which board members, staff members, and office and plant workers could see a caterpillar and a butterfly, but it was the caterpillar that was reflecting, "Who? Me change?"

At the suggestion of the worship leader we wrote down the thoughts that were prompted by the banner. Almost everyone was impressed with the fact that change is inevitable, whether it comes from outside or within oneself. Yet many added that perhaps men as well as caterpillars are created to be changed, that change is absolute, not optional, that change is inherent in nature of things and in the nature of man. Some indicated reluctance to change personally, but at the same time they recognized that to back off from change is to back off from life.

If you look at a caterpillar and see nothing more than a worm, if you ignore the potential the caterpillar has for changing and becoming a new creature, you do not really see the insect that God created. It may require a climactic experience, a passing through death into life, before a butterfly emerges from its cocoon and tries its lovely wings. But once you have seen it and remember from whence it came, you know that God never intended that particular crawling caterpillar, however dexterous it might prove with its many legs, to remain a caterpillar. God was at work in its basic design looking toward a moment when it would take wings and fly. And God was at work at every stage of its development to release its potential, to set it free, to enable its unique beauty to be joyously shared.

To be a new creation in Christ, to be born anew — that is the purpose for which we were born in the first place. But there is risk in seeking a new life. A worm stays close to the ground where he may be warm and comfortable. He doesn't mind drabness so long as he is unaware of beauty. His world is limited, two-dimensional, fairly safe, and if he has enough legs to crawl from place to place, who needs to fly? Why should he anticipate so risky an adventure as to die in order to know a different life? "Who? Me change?"

But we were born to be born again, and again, and again. Man has a spiritual potential that is waiting to be set free to grow, to flower, to spring up from the ground — even to fly. God wanted it to be that way. He doesn't ask us to risk the transformation in our own strength or by ourselves. He puts his own life on the line with ours. There is a cross and a tomb in his own history. But there is also a glorious resurrection. As one thoughtful person observed, "Even in a butterfly you see the clear imprint of a cross." But the imprint has also taken the form of wings. And the God who is still at work is the God who makes all things new.

Let's stop harping on the merits of change for the sake of change and begin to look for the potential in every man that is waiting to be realized as God intended. Let's stop resisting change because it is change and begin to join God in his intentional work of transforming caterpillars into butterflies. Let's put our actions where our prayers ought to be, on behalf of the brothers God has given us in his family, so that they can be reborn and renewed as he intended and so that they cease to crawl when they should be able to walk, if not as yet to fly. — K.M.

he student search today

MEET ME AT THE DOOR

By the author of Through the Valley of the Kwai
ERNEST GORDON

The author, who is Dean of the Chapel at Princeton University, finds that in the midst of the tensions of academic life many students are searching for an authentic philosophy, one that cuts beneath the superficiality of a consumer society. Dean Gordon tells concrete stories of encounters with students. He finds that in a time of personal crisis many come to see God's grace at work in their lives. Ernest Gordon, who discovered a robust masculine Christianity as a prisoner of war, relates how that faith speaks as eloquently to the students of today as it did to despairing prisoners in the jungle of Thailand in World War II.
$4.95

ROCK 2000

HILEY H. WARD

A graphic presentation of scattered impressions reflecting the bewilderment and rebellion of today's youth and providing a glimpse at their hopes and fears for tomorrow. The author says: "There is much in this book not on the surface. It invites pausing over a page, reflecting on it and opening many vistas and much discussion . . . this book is . . . an honest attempt of a newsman in touch with all generations . . . to see where we are, what youth are thinking, what youth can do, in thought and action, in shaping the future." From the book: "If I had no friends, I'd be a friend." "If I were God, I'd quit . . ." "If I were a soldier, I would learn to shoot without killing," etc.
Paper, **$2.75**

CAMPUS APOCALYPSE

DONALD L. ROGAN

Looking behind the chaotic, rebellious facade of student behavior today, an experienced college counselor finds a constant search for salvation. College students, he insists, "want to be saved," although they might not admit it and would never accept this terminology. Donald Rogan, a close observer of campus life for almost two decades, analyzes six specific areas of behavior: the use of drugs, the lively interest in sensitivity training, the study of Eastern religions, the insistence on relevance, the mood of activism, and the call for revolution. He finds that the search for salvation through sex "is passing." The author is chaplain and Associate Professor of Religion at Kenyon College.
$4.95

CHURCH OF THE BRETHREN GENERAL OFFICES • ELGIN, ILLINOIS 60120

LOOK FOR THESE FEATURES IN THIS *messenger*

Evangelism in a Day of Revolution. *Neither a blind rejection of all revolution nor a naive acceptance of it, but a recognition that the gospel calls for constant change — this is the position taken by a prominent evangelist.* by Leighton Ford. page 2

Communication Over a Coffee Cup. *Dialogue, confrontation, discovery, creativity — all are key words in understanding the coffeehouse ministry.* by Linda Beher. page 6.

A Trip Through Red China. *Two China missionaries made a three-week journey through communist-held sections of China in 1946. They talked with Christian leaders and communist officials, witnessing to God's universal love for all men.* by Wendell Flory. page 10

Detroit: The Turn of an Era. *A series of seven brief news stories reflect some of the facets of a significant, sometimes turbulent, National Council of Churches General Assembly.* a special report by Howard E. Royer. page 12

One Parish's Response. *The University Park Church in Maryland has already launched its own "Fund for the Americas" and is currently exploring specific uses of the fund to aid minority development.* page 18

Everyone Needs to Be Stroked. *Many persons are lonely and in need of understanding and acceptance. Christians may be unaware of the burdens they can easily share, if they are alert and responsive. The author has specific suggestions to guide those who care.* by La Vernae J. Dick. page 20

If Someone Is Listening. . . . *Words and phrases, even if they seldom appear to be formal poems, give voice to personal feelings, insights, prayers, and benedictions.* a selection of verse. page 24

OTHER FEATURES include "A Real FISH Story," news of Brethren voluntary aid programs (page 18); "Day by Day," by Ray and Elaine Sollenberger (page 23); a review of two books on "The Meaning of Prayer," by Byron Miller (page 27); and a review of a recent film, "Trilogy," by Dave Pomeroy (page 28).

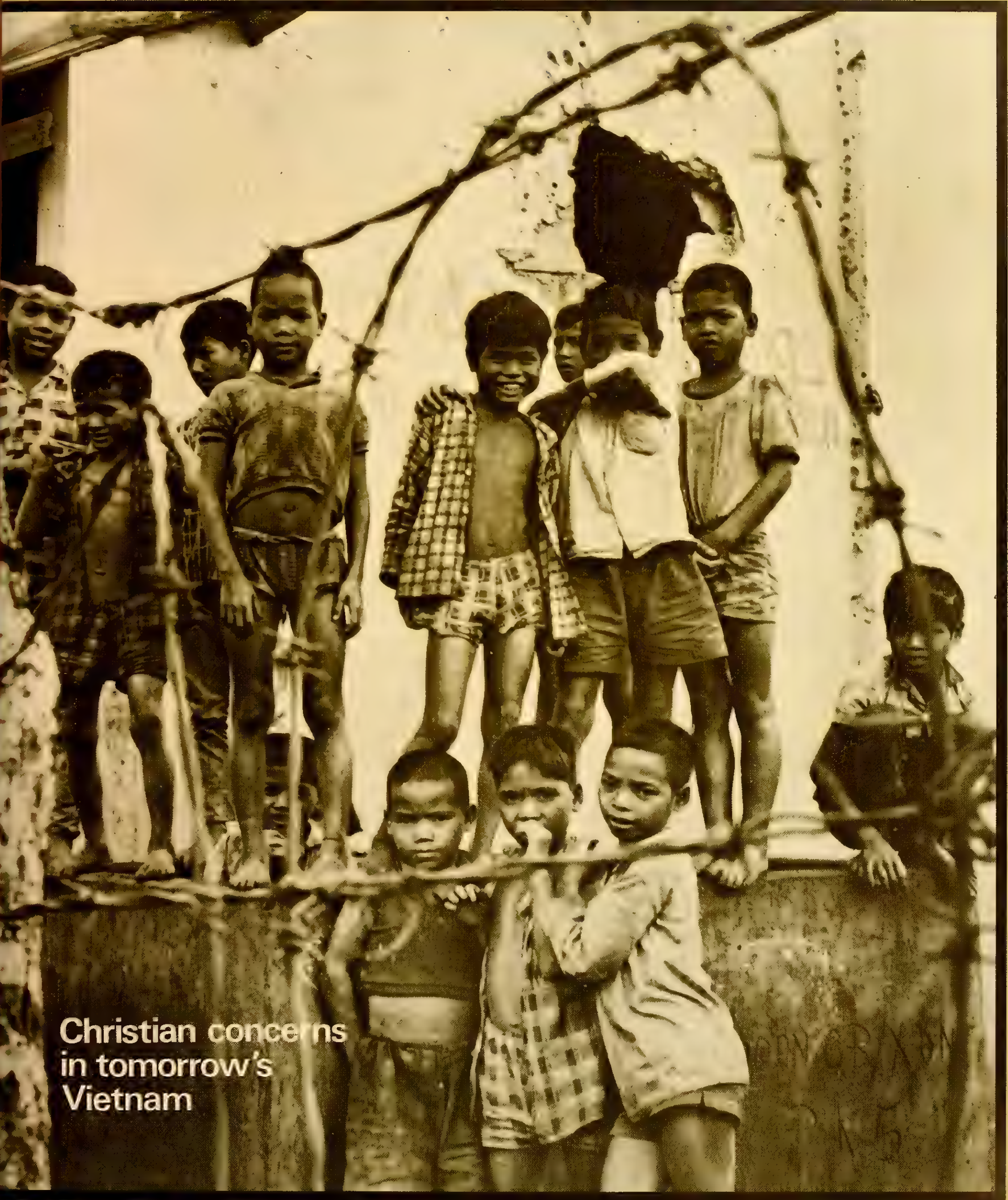
COMING NEXT

What does the New Testament have to say about the controversial subject of obedience and civil disobedience? Graydon Snyder examines a familiar passage from Romans 13 in the light of its setting and with a view to its meaning for current questions. . . . Inez Long sees how tempting it is for pastors to move "up the ladder" into administrative, teaching, or community positions. In support of the pastoral role she offers "A View From the Bottom Rung."

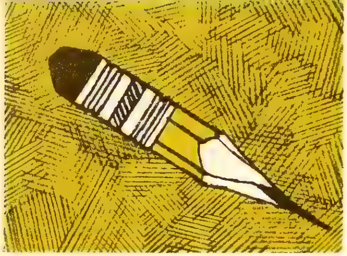
VOL. 119 NO.

messenger

CHURCH OF THE BRETHREN 1/29/70



Christian concerns
in tomorrow's
Vietnam



readers write

A PETITION IN DRAMATIC FORM

Among the thousands who participated in the March on Death in Washington, D.C., were twenty of us who are in training at the Missionary Orientation Center, Stony Point, N.Y. Others, who were sympathetic with the effort, shared by caring for the children of those participating.

It seemed important to us both to participate and to express to our government why we were doing so. We sent the following telegram to the President of the United States: "We will be supporting the March on Death as part of our continuing nonviolent petition to our government to withdraw from Vietnam and to grant increased nonmilitary aid to underdeveloped countries."

The right to petition the government is a basic ingredient in our form of government. The March on Death was simply that — a petition delivered in dramatic form.

For some of us, the Moratorium also provided a way of demonstrating that our government and its policies are capable of change. We do not feel that the system is hopeless or that it must be overthrown.

But our government is a human institution. It can err. And with regard to our presence in Vietnam, it has erred, and erred badly. Therefore, we joined with thousands of others in urging our government to acknowledge that error and to reverse its direction in order not further to compound that tragedy.

Don Fancher

Stony Point, N.Y.

WAR OBJECTORS IN HISTORY

While I do not know of any Church of the Brethren library refusing a gift of my book *Christianity vs. War*, I am sure many of your readers who write would greatly improve their letters on war objectors if they knew facts of Brethren history. Forty-one Brethren war objectors in Maryland during the Revolutionary War are named with the penalty they paid. Two hundred forty-five similar objectors to World War I came to Camp Meade from Maryland and Pennsylvania expressing "Faith like Dunkers." . . .

As a result of an editorial in the Carroll County *Times*, *"Christianity vs. War* has been placed in the libraries of our high schools. . . ." Recently, a Methodist pastor's wife called me after reading the much handled book from our county library and secured her own copy. Her one son already returned from Vietnam is about to become a Buddhist. Her other three sons will likely be COs.

John D. Roop

Linwood, Md.

FULL GOSPEL

I am commenting on an article in a very recent Messenger which I lost and cannot refer to. It concerned views about the future of the church and asked for replies to specific questions that I can't remember fully. However, this is the reply that represents about a dozen of us members at Olympic View Church of the Brethren in Seattle.

We ascribe to the Apostle's Creed fully. We, however, would term "catholic" to mean "ecumenical" or "universal." We believe in the "full gospel fellowship," also called the "charismatic renewal" in all its biblical implications. We are not "liberals, modernists, fundamentalists, pentecostals," but follow the "full gospel fellowship," and ascribe to "all the gifts" including the baptism of the Holy Spirit and speaking in tongues. We also ascribe to demonstrating the Christian attitudes and walks of life in the fruits of the Holy Spirit. We are also involved with hippies and other fringe elements.

We also occasionally meet in homes for praise and prayer since it is excluded from the church. We believe in the rapture which says that "behold I come quickly and my reward is with me." We believe in the second coming of Christ, the generation that will not pass away since the return of Israel to the Holy Land, so are not worried about the church in 2000 A.D. We believe that charismatic renewal is the *true* ecumenical movement on the spiritual level and entirely guided by the Holy Spirit. We believe in his power to heal, cast out devilish entities, and lead dedicated lives as he consecrates us to our "agency" in his enterprises. Some of us visit three full gospel churches, one Roman Catholic, one Episcopal, and one really Pentecostal. We believe that we share a life together that is quite impossible in any other persuasion, and in so doing, that we are obedient to the great commission of our Lord and Savior, Jesus.

Harold A. Lawrence

Seattle, Wash.

TWO PARTS OF THE BROTHERHOOD

Among many things for which to be thankful, one of the foremost thoughts on my mind at the moment is your excellent story "The Actionists and the Revivalists" (Nov. 20).

I feel these are two very outstanding parts of our Brotherhood today and I appreciate their humility and love for each other even though having differing opinions as they speak possibly for every congregation in our Brotherhood.

Ivan R. Lutz

Lititz, Pa.

IT HAPPENED IN MINNEAPOLIS

Kindly allow me to recall another happening at Minneapolis (Nov. 6). A Harvard professor came to town with his Bible lectures. I was there. I saw. I heard, and I pondered.

Now it came to pass that the city was the seat of a well-organized arch-conservative group. Emissaries were sent to heckle and confuse the speaker. This was hardly unlike the Pharisees who sought to confuse and bedevil our Lord. I was there, and I continued to ponder this occasion as it was developing before my very eyes.

PHOTO CREDITS: Cover, 16-17 Brennon Jones; 3 Ronald Orr; 5 artwork by James Woodend; 12, 13, 15, 20, 21 Religious News Service; 25 Bishoff's Studio, Petersburg, W. Va.

Kenneth I. Morse, editor; Wilbur E. Brumbaugh, associate editor; Howard E. Royer, director of communication; Linda Beher and Jeanne Donovan, editorial assistants. Messenger is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918 under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1969. Messenger is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version. Subscription rates: $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan; life subscription $60; husband and wife, $75. If you move clip old address from Messenger and send with new address. Allow at least fifteen days for address change. Messenger is owned and published every other week by the Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill. Jan. 29, 1970.

Copyright, Church of the Brethren General Board, 1970. Vol. 119 No. 3

And now it came to pass that on the front age of the morning paper there appeared in ig, bold letters: How Professor ——— re the Bible to pieces.

And now a crusading revivalist and self-alled "Bible Believer" set himself to make ublic answer. I was there and so were iany others. The speaker started off with a ang. By way of introduction he exclaimed, I have been in conference with forty other reachers and I was the only one that be-eves in the Bible!"

Now, he said, we are closing our crusade gainst the professor with a banquet and ou are invited to be present "if you believe s we do." I was there and I continue to onder. This occurred at Minneapolis many ears ago.

David F. Warner
Voodland, Mich.

F YOU TOOK IT STRAIGHT

Among other reasons for its infamy, Chiago is a journalistic wasteland. One of this ity's very few observers of the times worth oting is Mike Royko. One gets accustomed the powerful way in which his sense and anity get communicated through his daily atire appearing in the *Chicago Daily News.* ersuaded by the effectiveness of the style, wrote such a letter to the Messenger. It ppeared under Readers Write (Oct. 9). To hose who do not understand satire, please e assured that I meant exactly the reverse f what I wrote. If you took it straight and greed with the letter, please know that you nd I are poles apart. If you took it straight nd opposed what I said, then we should hare some of the same convictions. Finaly, be most assured that I will never write a atirical letter to the Messenger again.

Murray L. Wagner
hicago, Ill.

A FIELD OF WONDERS

Regarding the letter of Amos Bontrager Sept. 25), I liked what he wrote which was n short this for me: Miracles and spiritual ower went "hand in hand" in Bible times, nd *should* be (if not *are*) so related in nodern times. . . .

For forty years, as a Brethren for whom atural science has been emphasized, I was hearing the miracles of the Bible "explained away." Yet I was being bothered severely: How could I believe the Bible promises, especially those of Jesus about eternal life,

More on page 24

Page one...

January doesn't happen to be our favorite month, but it offers a convenient time to survey the past year and to anticipate the new one. Maybe that is why the Romans named it for their two-faced God, Janus, who looked both directions at once. Some ancients regarded him as a god of all beginnings; others put him in charge of doorways and archways. Since this particular January ended one decade, the sixties, and inaugurated another, don't be surprised if practically every newspaper and magazine — including Messenger — has a two-faced look about it.

Looking back over the sixties, a special report from Religious News Service provides an overview of that decade, focusing on religious issues and the trends they have taken. But Christians must always look ahead. Their concern for Vietnam, for example, is not only to end the fighting but to begin now to plan for the kind of constructive aid that can best assist that troubled land. Toward this end we welcome the direction that *H. Lamar Gibble,* a fairly recent newcomer to the General Staff, can offer. His pastorate at Kensington, Maryland, a Washington, D.C., suburb, exposed him to national and international politics. An avid interest in social issues led to a master's degree in international relations (American University), two lengthy papers on the church's role in shaping theories of international relations, and attendance at conferences and seminars on such subjects as China and world peace.

SNYDER

Imagine our surprise a few weeks ago when we picked up a copy of *Christian Advocate,* a United Methodist magazine for pastors and church leaders, and saw on the cover a picture of *Graydon Snyder* energetically talking to a small group in someone's living room. It turned out that a Methodist pastor had written an article describing an arrangement by which Grady worked last year with a Presbyterian church as its "theologian-in-residence." Grady tells us that the experience is worthy of a report in Messenger or perhaps a longer analysis for *Brethren Life and Thought.* While we wait for that, we can sample some of Grady's theologizing in his perceptive study of Romans 13. As professor of New Testament at Bethany Theological Seminary, Grady has been serving as theologian-in-residence for several years now, at the Oak Brook campus and otherwise for the benefit of the Church of the Brethren.

Turning to other contributors, we salute *Rosella Flory* (Mrs. Earl), a homemaker who lives on a farm near Nampa, Idaho.

Public schoolteacher *Inez Long* (Mrs. John), Lancaster, Pennsylvania, has served with the General Board, has contributed other thought-provoking articles on the role of the church.

Plattsburg, Missouri, is the home of *Bernice Hoover Cook,* a member of the Church of the Brethren in that town.

"I have felt led to write and share this," reflects *M. Corinne Hoff Simmons* about her essay. Recently widowed, Mrs. Simmons lives at Harrisonburg, Virginia.

A member of the York Center congregation, *Carrie Stern* lives at Villa Park, Illinois.

Fred W. Swartz serves the Summerdean church at Roanoke, Virginia, as pastor, while book reviewer *Paul L. Groff* holds the pastorate at Akron's Springfield church in Northern Ohio.

The Editors

She Takes the Books to Where the Children Are

by Rosella Flory

"Helen Watts wants a bus to use as a bookmobile." Knowing Helen, we were not surprised when our Church of the Brethren pastor went on to say, "It's just a matter of time until she gets one."

A trait which Helen Watts refers to as "just plain stubbornness" enabled her to make a reality of her dream. Her bookmobile provided the means of distributing 3,945 books at eight migrant-labor camps and neighborhoods in the Nampa, Idaho, area. The story of the bookmobile, though, cannot be separated from the person who realized this expanding dream of "books for migrants." If stubbornness means being unwilling to quit or to give up in the face of obstacles, then Helen Watts is certainly stubborn. Add to this a warm, vivacious, outgoing temperament, and we have a more complete picture of her.

After a year at McPherson College, McPherson, Kansas, Helen married Otha Watts and used her enthusiasm to become a homemaker and helper on the farm. With four children and church and community activities, Helen has a busy schedule — but not too busy to respond to the needs of others, such as caring for several Indian children while their mother served a jail sentence.

Because of this demonstrated concern, the sheriff called Helen when Frank, a fourteen-year-old Mexican, needed a home. The six months he lived with the Watts family were full of problems. It was hard to understand, for example, why Frank wanted to keep Helen from disciplining her own children until it was discovered that he had unfortunate memories of beatings when very young. But Helen and Otha found out what their home had meant to Frank when he returned from Vietnam for a visit with Mom and Dad Watts before going on to New York, where he is now making his own home.

It followed naturally that when younger members of Frank's family were without a home, Helen was called again, and she eventually asked for their temporary custody. She describes that summer as almost "funny." "There were my brother Bob and two nephews with us, our four children and four new ones, and a farm helper now and then. Beds were everyplace, and the house running over with children." But as she set herself the task of finding just the right permanent homes for the Mexican chil-

The school bus was no longer safe for people, but Hele

Left: Helen Watts, powerhouse behind the wheel of the bookmobile for migrants; (above) Mrs. David Travernicht checks out books for girls from nearby labor camps

dren, she found it to be a tremendous responsibility which took heavily of her time and spirit. After many interviews and trial visits, along with much patience and prayer, families and children were matched, Mary and Toni staying together, Angelita becoming an only child, and Danny fitting into the Watts family. All have been given the love and care, training and discipline typical of any good home.

This close contact with Spanish-speaking people was Helen's inspiration and preparation for work with migrants. Sponsored by the Migrant Ministry and Church Women United, young people's groups made weekly visits to several camps, directing recreation with games, crafts, and slides. Helen and members of her family went often with the groups to help and to get acquainted with the migrants.

She recalls that she began to realize that there were other basic needs such as a better understanding of the English language and introduction to the joy of reading and wholesome leisure activity through the week. To try to meet these needs, she and other volunteers gathered books from their own and neighbors' homes and took them, packed in cardboard boxes, one night a week to the camps. Almost before they were arranged on card tables, eager children crowded around to choose their favorites for the week.

As the migrant library idea became known, books from various sources began to come in. A vacation Bible school gave books and money; public schoolteachers brought discarded schoolbooks to be sorted; Church Women United gathered books and voted funds for necessary library supplies. But always there was a need for a better quality and a greater variety of books of interest to teen-agers and adults as well as to children. So, Helen talked "Books for Migrants" to everyone.

"I think people crossed the street to escape me," she says. But if they did, they also invited her to speak at clubs and group meetings. Her enthusiasm was infectious, and many groups responded with volunteer help and funds. However, the Watts family continued to take responsibility for sorting, indexing, and making library cards as well as mending — an unending task since most of the books were well-used before being

Watts could put it to use -- as a bookmobile for migrants

donated.

Even with added help, because lugging the books from home to camp and shuffling them between camps for better variety was a haphazard system at best, Helen's idea of a bookmobile was born. When she presented it to the Idaho Council of Churches, they responded favorably and decided to hire a driver and try to find a vehicle. Fortunately for this project, the old school bus which had served for church-camp transportation was being discarded as no longer safe for people. But for books and short trips, it was a real find! The dream began to take shape as shelves and tables replaced the worn seats — to the box and card table crews it looked like a real library with check-in and check-out counters at front and back doors.

At first different drivers took the bookmobile to the several camps; one, the pastor of the local Spanish church, helped the language situation considerably. However, this left the books without regular library care, so it soon became evident that there should be a driver-librarian to take complete responsibility for bus and books.

"I'm not a good driver," confessed Helen when the Council asked her to take charge. "But I never back up," she went on to explain. "It is a rule for buses. We must be careful as there are always children around."

Last summer she kept a regular schedule of two hour-long visits each evening, four nights a week. She hopes to make ten visits a week next year. At each place two or more adults from the church or community are scheduled to be there to help check out books. There was one exception when four girls came to help and set a record by checking out 105 books in an hour!

Over and over Helen emphasizes that many individuals have helped. She says they have four common characteristics: They are busy; they love children; they love books; they are eager to give time to something worthwhile. In her words, "John was wonderful. And don't forget to mention LaWayne; he was so faithful and capable directing recreation on library nights. Then Mrs. D. is always looking for Spanish books. This year fifty dollars has been given for her to spend for books in Mexico when she and her husband make their annual visit there." The list is long and ends with, "I could never have done it without the patience and cooperation of my wonderful husband and family. But," she adds quickly, "their benefits far outweigh their sacrifices."

She noted, too, that this seemed to be the kind of project that catches the imagination of many different groups, a wonderful example of people of goodwill working together when they see a need.

The use of Spanish books is an interesting aspect. Since English is used in the public schools, the English library books are invaluable for improving reading skills and for enjoyment. But an ample selection of Spanish books and magazines recognize the dignity and worth of their own language and culture. The Little Golden Books in Spanish have been especially popular. With these, the non-English reading parents can comply with the familiar "read me a story" plea and avoid a bit of Spanish generation gap.

What sparked Helen's deep concern and interest in migrant farm workers? She is sure that her experiences with Frank, Danny, and their sisters made a difference. Thinking farther back, she said, "This work satisfied something that goes back to the time I attended the Wenatchee Annual Conference the year before I was married. It was the year the Brethren Volunteer Service program was started. I remember feeling excited and thinking I would try to use my talent and energy in Brethren service in my home community. This has been my opportunity."

This dedication led quite naturally to a desire for more education and training. During these busy years, which now include enjoying a bouncy grandson, Helen has been adding up credits by attending night and summer school — enough now for a library science minor. Her ambition is to earn a degree in elementary education. Just where that will lead is uncertain, but "books for migrants" is sure to be a continuing interest.

One September Sunday morning I missed Helen in church. Otha's eyes shone as he explained, "Oh, she's at that institute in Seattle this week. It's a long name: 'Institute for Advanced Studies — Libraries and the Disadvantaged.' I didn't use it all when I wrote to her. It is really quite an honor for her to get to go." She had applied, been accepted, and awarded a stipend to attend the government-sponsored institute. Nearly all persons attending had major library responsibilities or administrative positions, and many races and creeds were represented. The bookmobile idea seemed to be unique, since none other of its kind was reported. It was a thrilling experience, both educational and inspirational — a well-deserved recognition of hours and days of hard work, thought, and planning.

What is the future of the bookmobile? The old bus is hardly worth the cost of the complete engine overhaul it needs, but it may have to serve beyond the reasonable expectations for a bus its age. However, there must be a better one somewhere, waiting to fit into the bigger and better plans for the migrant library. And, since Helen wants a bus again, it is just a matter of time!

A VIEW FROM THE BOTTOM RUNG

Young men in seminary report that among seminarians in the powerful eastern sector of the country, students planning to enter the pastoral ministry are on the bottom rung of the ministerial ladder. Ministries in sociology, psychology, chaplaincy, inner-city mission, coffeehouses, labor and industry, councils of churches, and education enjoy higher prestige. This report is verified by popular public opinion in communities outside the ivy walls.

In common parlance, to be a pastor is to be less than a person. Even more bluntly, to be a pastor is to be the object of the action rather than the energizer of the action. So in a day when frequent and sensational exposure seems to be the vehicle by which makers of destiny achieve their own as leaders, any competent person who is "with it" does not voluntarily choose to remain an anonymous laborer if he can be publicized initiator. It is that simple. Voluntarily handing the interview back to the master of ceremonies when one has the competence to hold the spotlight himself is a fatal maneuver smacking of self-intimidation for anyone who knows how the leadership game is played. So the reasons run. So the pastor sees himself — down at the bottom rung of the ladder.

So the bottom rung isn't crowded. No one likes to keep the territory open simply for trespassers on their way to higher ground. No one likes to have his shoulders as a hoist for publicity seekers. No one likes to have a ladder propped from his back by which others

by Inez Long

reach heights to appeal to the fans. No one likes to provide an arena. Everyone, by nature, likes the spotlight. To be at the bottom rung of the ladder is to feel second-rate. It is to feel that one is cleverly being used by others, that one is stuck in an outmoded place, that one is snagged at the crossroads of a traffic jam of Christians pursuing utopias in the seventies.

Yet, in spite of these feelings, many pastors continue to elevate the intellectual elite who are still amazingly prolific and confident in their explosion of knowledge. Pastors continue to try to enlist the urbane cosmopolitan who uses the latest slick jargon. And from the bottom of the ladder, pastors strain to see the high-blown blueprints of idealistic planners which the sixties produced in endless Xeroxed copies. All of these men are needed. They are so needed, so advertised, and so popular that any young, red-blooded man who wants to use his energy productively questions if he could ever feel truly alive as a pastor at the bottom rung of the ladder.

Added to this are feelings of nagging doubt about the church as an institution whose veins, reportedly, are near collapse at a time when heart transplants have not proved especially successful. Pastors feel the waning pulse of the church as strong men continue to graduate themselves from the church — strong men who, like alumni, pronounce the completion of their own course of study, or who, like men in the draft, defect because they hate the system only to be lock-stepped into another. The feelings of doubt while in a second-rate position are real, man-sized feelings for those at the bottom rung of the ladder.

Why, then, do men stay in the pastoral ministry? Some stay by default, because they have nowhere else to go or can't do anything else. Many don't stay. Some leave, try something else, and then return. Often they return for precisely the same reasons that they left: to find a place of power and relevance in the world of today. The test of experience has provided them with a basis of comparison on how to be most productive in a changing society. Personal experience is more real than headlines or sensational projects reputedly "somewhere else where the action is." Most pastors choose the field at the bottom rung of the ladder because they have seen the power at work there, steady power day after day, century after century.

First, they see the power inherent in the opportunity to express, fifty times out of the year to a volunteer audience of all ages, these hard-won concepts which have the authenticity of a life proved trustworthy in the company of those who, also, have felt the fire and seen the sparks. These concepts are relevant and hard-won because of the daily scuffle, the guerrilla warfare of everyday shocks and tactics. They are hard-won and memorable because they are not plucked from the linear order of a textbook but hammered from the crucible of open warfare with sin.

Second, they stay or they return because of the opportunity to join the struggle of souls in the crucial stages of life. They see the power, stronger than physical force, of symbols and ideas in which the life of the church expresses itself. They see the power of the church as a center for action because the power is born of community, insisting on structure where love can do its work and justice can open its doors. They see the church as an institution which is skilled in building community in a world computerized for fracture. They observe at church conferences and church gatherings how persons who have been total strangers go briskly about the business of building immediate community. On the deepest levels — of morality, mutual respect, and personal freedom — church members have the feel and the know-how for community and the practical

INCREDIBLE!

by Martha N. Parker

Great plans were made,
the tower was going up;
then came trouble,
men spoke in tongues,
confusion reigned, Babel
ended in rubble.

Technologically we move
farther and faster
into space;
man himself yet not matured
enough to guide
the human race.

Plans intricately woven
With "Telstar" and "hot lines"
lack interpersonal relations;
the gap
in our communication
widens — stretching tensile
strength, threatens
to snap,
ending human habitation.

frames of reference to build it.

Third, from the bottom rung of the ladder, a pastor hears the basic questions asked every day, and he stays around long enough to see people answer them. What is real? What is good and right? How can I be a fulfilled person? These are questions which every human being incorporates, like the air he breathes.

In answering them, every man spends time at the bottom rung of the ladder. That's where the pastor is. He's not up in the crow's nest hunting ultimates like Moby Dick, though he and the crew know that they are living within ultimates. He is not spying out the enemy, though he and his flock are alert to foxes everywhere and wolves in sheep's clothing. He is not garbed in the grotesque to pronounce doom on the earth, though he knows full well the nature of reality, the invisible line between the temporal and the eternal. The pastor is in the mud and the mire, in the garbage heaps of men's lives, and the stench of these left behind at the bottom. He is also at the bottom where those who, kneeling at the altar, catch stars in their eyes and begin as reborn men and women on the narrow path of being Christian in a secular world.

Fourth, and most important, the pastor keeps the place at the bottom of the ladder for freedom and diversity. He doesn't get stuck on any one rung. He doesn't fulfill any stereotyped role. He doesn't fortify any one position. He insists on freedom at the bottom of the ladder so that every member of the church may be free. He knows that man may not have a choice about the set of circumstances in which he finds himself, but man does have a choice about his attitude toward those circumstances. And while the prophets who hang limbo on the top rung, and the radical disciples who hold forth on self-appointed or God-ordained rungs, criticize him for not taking a position, for not exposing his beliefs, and for not putting his body on the line, the pastor remains where he is: at the bottom rung of the ladder in the mish-mash of individuals working their way through freedom in the church.

The pastor knows from the bottom rung of the ladder that in a free society we have no official ethics any more than we have an official faith or a political philosophy. We can have the historic faith of men in Jesus Christ. We can have a moral consensus. We can have principles but not rules. The morality of a situation will be worked out in the inner citadel of a man's heart and soul. The principles of the Christian faith will find their rule in the processes by which a man comes to terms with God. The pastor is at the bottom rung of the ladder because he is protecting the due processes by which reason may be employed, without harrassment, by every man at his own pace, and the openness for mystery by which the Spirit may break through as it wills.

The troubled pastors are those whose congregations have not yet decided whether to set hidebound rules for the thin-skinned and the flabby, or to keep the ground open, even the mud and the mire, so that people can take their own steps. For freedom's sake — the freedom which is every man's through Christ Jesus — the true pastor knows his place is at the bottom of the ladder where the mud and debris from rebellious lives and revolutionary groups dirty up the temple and his own image. Still he stands, protecting the right of people to diversity, so that each man's ears may hear the beat of a distant drummer for that walk, or dance, or march, or swagger which every man chooses to make from the cradle to the grave.

The bottom rung of the ladder is the place where the greatest issue of our time is undergoing a flagrant test in churches large and small: Is it possible to develop a climate which strengthens the individual person while simultaneously strengthening community? Often the two have been mutually exclusive: Strengthen the individual only, and he becomes a powerful end in himself, sometimes benevolent, sometimes tyrannical. The same is true of community only. History is against pure individualism, which grows rampant, and against pure community, which grows into uniformity. Judaism asks two rhetorical questions in this regard: If I am not for myself, who is for me? This speaks to the uniqueness of each person. But if I am for myself alone, what kind of person is that? This speaks to the structure of community which is more than an agglomeration of individuals.

For the two thousand years of her history, the church has worked through those periods of recurring renaissance — periods much like our own — in which individual human worth has been emphasized. Meanwhile, the church kept the continuity of community so that it outlasted all secular systems. This is because the church has purpose, united with a power of being, which is her Lord, and uniting men with a power of love, which is shared by those who have been redeemed by God's love.

In addition, the church has the symbols and rituals, universal and timeless, for remembering and celebrating that which holds community together. It is no wonder, then, that in spite of the traffic jam to the top of the ladder, the pastor stays at the bottom rung through thick and thin. ☐

Obedience or Disobedience? An understanding of Romans 13

by GRAYDON F. SNYDER

Paul's admonition to the Romans regarding obedience to the state seems clear and forthright: "Let every person be subject to the authoritative powers. For there is no power except from God and the ones that do exist have been so ordered by God. And the ones who resist will bring judgment on themselves. For the rulers are not a terror for good conduct but for evil." Paul goes on to say that Christians should support the rulers and pay taxes, as would any good citizen.

The apparent clarity of this passage, lodged as it is in the great and basic letter to the Romans, has been a tool, even a bludgeon, in the hands of the state, ever since the time when Christianity was accepted as the public religion under Constantine. Bishop Ambrose of Milan (374-397) invoked it to call for obedience to the state, while Pope Gelasius I (492-496) used it to claim the divine right of kings.

In these days of civil disobedience, demonstrations, renewed peace activity, and noncooperation with the state, some persons question such actions in terms of the admonition by Paul in Romans 13. On the other hand, those engaged in such actions avoid the passage. In our own church the Brethren Revival Fellowship couched its criticism of civil disobedience in a thorough study of Romans 13. On the other hand, the Annual Conference report cited a number of instances where Jesus appeared to disobey law but failed to deal with his faith in the law (Matthew 5:17-20) or with the early Christian teaching regarding obedience to the state (Romans 13:1-7; 1 Peter 2:13-17).

What shall we say about the New Testament at this point? Is it a case, as with the writings of Lenin and Mao, where you can find any opinion you want on the subject? Can the critical attitude toward the state in the New Testament, including the constant threat of persecution, be squared with these passages which clearly call for obedience?

This question, often asked in such trying circumstances as the times under Hitler, has made Christians question whether we have rightly understood such passages as Romans 13. After careful consideration it is the opinion of many that we have not fully understood the intent of these "obedience" passages.

While many things could be said regarding the reassessment of these passages, two crucial points will suffice to show what Paul likely intended to say in Romans 13. These two questions involve the context of the passage and the meaning of the word we translated *power*.

Normally one interprets a passage in the Bible in relation to its context. To do otherwise would be to invite fundamentalist prooftexting or liberal spiritualizing. Nevertheless there are some passages, such as the "woman taken in adultery," where the present context obviously was not the original context. Some scholars claim Romans 13:1-7 is such a passage.

Those who defend the passage as Paul's teaching of a blind obedience to the state recognize that the context has nothing to do with such a teaching. Chapter 12 reads almost like the Sermon on the Mount, in which Christians are advised to love their enemies. The passage from 13:8 reads the same way. In fact, one *could* delete Romans 13:1-7 from the book and never notice it was missing! That is, 13:8 seems to follow 12:21 without any difficulty. Likewise those who are embarrassed by Romans 13 tend to say it is a section of early Christian teaching or catechetical material which has been inserted without any real relationship to Paul's theology.

I believe the passage belongs in the context in which it is found. Paul has finished his great descriptions of the reconciliation God has done in Jesus Christ (Chapter 8). After pondering the meaning of this for Israel (chapters 9 — 11) he turns now to the implications of this reconciliation to social life. Just as man now, as a Christian, can love and obey God the Father (8:12-17), so can he also love his neighbor and obey the institutions which have had power over him (chapters 12 and 13).

I realize this understanding of Paul must be confusing to most modern readers. Most of us think of freedom as the getting out from underneath oppressive authority. The New Testament does not see it that way at all. For Paul, especially, freedom is to be restored to authority so that one is no longer forced to react to it. Man's necessity to react to authority is what is called "demonic power."

Here is an illustration. On a Sunday

afternoon in the fall many of us husbands and fathers are likely to be found sitting in front of the TV watching a professional football game. If a wife comes and reminds us this is the day to play with the children, we are caught in a problem. We may recognize that, indeed, this is the day to play with the children, and in fact we may have been thinking about it, but now that she has mentioned it we find it nearly impossible to do. In Paul's terms that is sin. Sin is when you cannot do what is good and right because of reaction to authority.

But there is even a worse condition. If I am watching a game between the Chicago Bears and the Green Bay Packers, I could argue the game legitimately kept me from playing with the children. But if I watch Pittsburgh play Philadelphia (a game of little consequence for Chicago fans) simply because I know my family does not want me to watch, then Paul would call that "death." "Death" is the condition of doing what you do not want to do because you must react to authority. The demonic or satanic in our world is precisely that: Man is forced by his reaction even to God, the good, to do what is destructive or evil (Romans 7:21-25).

The good news, then, is not that we are free from authority, but that we are free from our hangup — our reaction to authority. The man in Christ can respond in love to his family and his neighbors because he does not need to react. He can carry luggage from a Roman soldier a second mile because he is free from the necessity to react. This freedom from the demon of reaction concerns not only our personal relationships, but also our institutional. For that reason I believe Paul's discussion of the state properly belongs where it is. The Christian no longer need fear those who may have some power over him. He does not need to react when persecuted or return hate for hate. In fact the spread of God's reconciling act depends on the Christian loving when hated. Only in that way could new life appear.

This is true of the state as well as neighbor. The Christian is free to obey the state because he does not need to react or rebel. The non-Christian cannot obey the state because his "sin" prevents free obedience.

But what does the state have to do with the power of God? That is the second major question. The word we have translated above as "power" can mean authority in the institutional sense of it or "powers" in the sense of God's delegated or ordained administration.

Some say the word should mean only the actual governmental officials. Nothing more. Those who take this position

"No, the Christian does not destroy systems, does not commit civil disobedience, does not cop out from institutions.

But if Christians did obey the state, they would turn the world upside down..."

Obedience or Disobedience? An understanding of Romans 13

are then forced to say that the state was given us by God to protect us in our common life alien from God. Presumably if the world were reconciled to God, there would be no need of the state. Such thinking almost invariably forces the reader to distinguish between the purpose of God and the purpose of the state. God wills love, but the state wills justice. God calls for the church to live in peace, but the state must protect by the sword. In this position the Christian must choose whether he will obey the state or obey God, for while the state was ordained by God, it does not always do what God wills. We call this two-kingdom ethics.

Much of our debate in the Church of the Brethren is couched in this kind of language. Both the Brethren Revival Fellowship and the civil disobedience paper at Annual Conference use language which stresses obedience to God and state except where there is a conflict. That is two-kingdom language. The very phrase "civil disobedience" is a two-kingdom phrase. It supposes that the Christian must disobey the state in the favor of God or conscience. Such thinking would be foreign to Paul.

No, the will and purpose of God are the same as the will and purpose of the state. There is no power on earth except God's (John 19:11). The institutions of man are representations of God among men. They are the functions of God among us, his power(s). Therefore, "power" in Romans 13 refers to God's power expressed in the state. In Deuteronomy 32:8 God created states according to the number of these powers, called Sons of God. Institutions which are evil and demonic do not possess another power over against God; they simply have thwarted, frustrated, or seduced the power of God (Genesis 6:1-3).

Man's problem is not to choose between two warring powers or authorities but to be released from the reacting sin in him which makes obedience to God impossible. Once released he is free to speak of God as Father and to obey his authority, that is, the state, in this world. In other words, the Christian is free to obey the state in accord with God's will and purpose. The Christian is free to support the state, even to go a second mile or to turn the other cheek or to bless when persecuted.

Disobedience to the state is not a theological possibility. Obedience to God automatically brings obedience to the functional power of God in the state. If the state or some citizens wish to call such obedience civil disobedience, that is their point of view, not the Christian's.

The meaning of Romans 13 to me is that in Christ the necessity to react to authority has been destroyed and we Christians are free now to obey the state as God intended. Practically, this means we are free to support the state in its doing good. We are not bound to react against the state simply because its prior decisions were demonic.

The Christian is not anti-institutional. To be otherwise would be reactionary and therefore demonic. The Christian can support the Nixon move to integrate the schools of Chicago even when he knows such pressure has political overtones against Mayor Daley and possibly even against black power. He can support on the basis of God's will rather than reacting to political maneuvering.

At the same time this means the Christian actively pursues the will of God for the state. He does not cop out when the state demands evil of him. He goes the second mile because he believes the state is ordained of God and will respond as such. Therefore he responds to a case of conflict by acting in accord with the will of God as he sees it. Called to go to Vietnam he does go, but as a volunteer reconciler, not as a paid killer. Called to quell a riot in the city he responds by working for the free movement of all citizens and the abolition of ghettos. If the state cannot accept his obedience as obedience, then that is a condemnation of the state, not of the Christian.

No, the Christian does not destroy systems, does not commit civil disobedience, does not cop out from institutions. But if Christians did obey the state, they would turn the world upside down.

It seems to me such an understanding cuts through much of our current discussion. It is not at all anarchist, because it believes in the role of state. At the same time it agrees with the anarchist that the real man is free from the demonic power of state. It is not liberal because it does not believe we can devise another system or place another set of people in office and thereby save the state. But it agrees with the liberal that the state should always be called to its ultimate purpose. It is not conservative because it in no way regards the opinion of the state as the determinative factor in which citizenship is. The Christian acts for peaceful reconciliation and for just rights regardless of whether the state can call that patriotic or not. At the same time, with the conservative, Paul's position does not call for the deliberate destruction of state, for the state is ordained by God. □

BROTHER HOOD?

by John M. Storer

I had me a chat the other day
With a chap who happened to pass my way.
He, with his family, had come to town
To find a spot to settle down.
He told me his name was Brotherhood;
And you've got to admit that sounded good.
The name of his wife was Harmony,
And her father's name — Democracy.
I could tell by the look their children wore
That Grandpa had died not long before.
One child was Reason, another Love;
The one called Peace had eyes like a dove.
With a ready smile and extended hand
I tried to welcome this family man.
He took my hand, but shook his head,
And, turning away, he softly said,
"Your town; I know that you're proud of it,
But we have discovered we just don't fit.
We'll just have to reconsult our maps
And look for another: Detroit, perhaps."

I met me another chap, meanwhile,
Who's been in our town for quite awhile.
I've no idea just when he came,
But I had to admit I knew his name.
He said that his name was Prejudice,
And the name of his wife was Avarice.
His children were Evil, Hatred, Spite;
Quite fair of skin and dressed just right.
He told me he worked in the heart of our town,
And very few people had turned him down.
I told him I couldn't quite detect
Just how he commanded so much respect.
"The secret to that," my friend replied,
"Is getting the right folks on your side.
You start by teaching the younger folks
That those who are different are evil blokes.
You teach them respect for Authority;
And Authority, 'round here, is me!
If you label it right with a fancy cloak,
People will pay for a pig in a poke!"
Each man who saw us tipped his hat;
You've got to respect success like that!

That other fellow . . . Brotherhood. . . .
I'll bet he was up to nothing good.
There must have been lots of evil there . . .
I could tell by the way he wore his hair!

news

Religion in retrospect (below)

Religion on the current scene, p. 14

Where we have been

Overview of a decade: Trends and transition

Religion in the 60s: How will it be remembered in the annals of history? As a time of church renewal . . . revolution . . . frustration?

Regardless of the labels historians ultimately choose to apply to the decade, surely no assessment, at least in the Western world, will separate religion from the social and political ferment of the day.

Four interwoven religious thrusts of the period will probably catch the historian's eye:

- Unprecedented stress on ecumenism and interreligious relations
- Theological transition tempered by social conditions
- Challenges to established ecclesiastical structures
- Intensified church initiatives for justice, peace, and development.

Vatican II: Ecumenism, especially among Protestants and some Orthodox, was already established when the 60s opened. But nothing of the century so fostered and improved interconfessional relations as did the Second Vatican Council, summoned by Pope John XXIII in 1959 and convened in 1962.

As a result of the Council, formal and mutual condemnations between the Roman Catholic Church and Eastern Orthodoxy were removed, Protestants and Catholics were provided an opportunity to study and discuss amicably the differences that had divided them since the Reformation, and never-before-available channels of communication among the three dominant branches of Christianity were established.

The greater impact of the Second Vatican Council was, of course, within Catholicism itself. Vernacular and experimental liturgies, reform in religious orders, greater degrees of decentralization through national conferences of bishops and broader-based theological probing have become global. Pressing challenges to church authority — on birth control or a married clergy — come from those who would carry further the liberalizing influence of the Council.

Pope Paul VI underscored the ecumenical thrusts of the Council with visits to Orthodox Ecumenical Patriarch Athenagoras and to the headquarters of the World Council of Churches in Geneva.

Strain: Yet the changes in Catholicism and the expansion of interchurch ties in the 1960s did not sail unclouded into the end of the decade. Christian-Jewish relations were strained by the fact and aftermath of the June 1967 war between Israel and its Arab neighbors. While many Jewish scholars found religious meaning in the return of Jerusalem to Jewish control, some Christian counterparts were unconvinced that Judaism needed what they saw as a political framework.

A hopeful sign that progress on Christian-Jewish understanding had not been severely hampered, however, came in December 1969 when a Vatican document asked Catholic respect for the link between Judaism and modern Israel and recognition of the Jewish faith as more than a stepping-stone to Christianity.

Remaining still was the problem of Palestinian Arabs made homeless by the Middle East situation. Refugees were a dominant religious concern in the 1960s as their number increased in Asia, Latin America, Africa, and the Middle East. It was toward refugees, including the feeding of the starving in the Nigeria civil conflict, that some of the most concrete ecumenical work was directed.

Cooperation: At decade's end there was no clear indication that Protestant-Catholic-Orthodox ecumenism would move rapidly toward organic unity as was hoped at times in the 60s, but in the U.S. a proposal from the National Council of Churches projected a "general ecumenical council" of all churches. There was general agreement that the historic communions are mutually interdependent, and grass roots interchurch cooperation was probably more common than official records indicated.

Protestant-Orthodox cooperation grew with the entry of all major Eastern Orthodox churches into the World Council of Churches. In the U.S., nine denominations joined in a Consultation on Church Union (COCU), launched in 1960. The explorations toward unification led to a draft union plan, expected to be released early this year. Of the larger denominations, only the general Baptist Conventions and the three Lutheran bodies were outside COCU and its planning toward creation of a new Protestant church.

Theology: The year 1960 found Protestant theology in the final stage of an evaluation of so-called "neoorthodoxy," a basically Calvinistic position linked to Swiss theologian Karl Barth, who died in 1968. The neoorthodox view departed from both the fundamentalist-conservative wing of American Protestantism and from the liberal-social gospel outlook which battled with conservatism in the early 20th century.

Neoorthodoxy judged liberalism too self-confident about human ability and reasserted the sovereignty of the divine. This theology waned in the early years of the decade, making room for the "radicals" who worked toward a "secular theology or toward a religionless Christianity" suggested by the German martyr Dietrich Bonhoeffer.

A spectacular theological development

Vietnam: Where from here, p. 16

Meanwhile back home, p. 18

You can help spread the word:

Lovescapes and commercials, p. 20

came at mid-decade with the "God-is-dead" school. For a variety of reasons, it proved of passing importance to the public at large. Many theologians, however, were not willing to see the work of Thomas Altizer, William Hamilton, and others as a mere fad to be erased from memory. They saw the "God-is-dead" postulation reopening the issue of transcendent power in man's world.

Mission: Theology — across the board — is in a state of transition. The mission of the church was a key topic of deliberation among both conservatives and liberals.

Closely allied were moral and social questions, such as peace, justice, and economic development. Pope John in his encyclical "Peace on Earth" and Pope Paul in his historic visit to the United Nations dramatically championed international peace.

The World Council of Churches, the National Council of Churches in the U.S., Patriarch Athenagoras and Protestant denominations put their influence on the side of peace to an unprecedented degree. Such dialogues as those between the Brethren and the Russian Orthodox and between Christians and Marxists and such push as churchmen gave to the anti-Vietnam war movement were specific expressions of a desire to establish international harmony and end military conflict.

Pope John, a moving spirit whose impact from the early 60s remains strong today

In part the question of church mission hinged on church authority, putting under fire not only the total primacy of the Pope for Catholics but the relevancy of denominational and interdenominational structures for Protestants. Particularly critical were minority groups and youth.

The 1960s was the era in which established religions of the West became aware of the causes of minorities and of the Third World peoples. Indigenization of missionary-maintained churches was a sign of the decade, as for the Church of the Brethren in Ecuador and India. So too was economic development of former colonial territories, launched as a chief goal of joint Vatican-World Council cooperation.

Race: Appeals to the churches to combat racism grew from modest requests to thundering demands in the 60s. In the U.S., the civil rights movement was still a fledgling drive when the decade opened. Sit-ins in the South had just begun. Dr. Martin Luther King Jr., assassinated in 1968, was fighting segregation in Southern schools and public facilities.

Sit-ins were followed by freedom rides, summer work projects in the South, marches on Washington, and the Selma-to-Montgomery pilgrimage in 1965. Churchmen of all traditions rallied to push for federal civil rights legislation, and won, only to confirm that racism and prejudice was a national malady of deep-set proportions.

Black militancy increased as promises went unfilled and church deliberations on how to eradicate racism and establish justice expanded. To some blacks, the churches failed in the 1960s to put action or resources behind freedom-supporting rhetoric. Thus came the Black Manifesto and its demands for reparations for church complicity in past injustices.

Though the Manifesto was basically rejected, signs pointed to a church more intent in listening to minorities in the 70s and to new religious strides toward social justice.

Reassessment: The surge for liberation symbolized by the black movement cannot be separated from the negative reactions of a substantial number of young people to inherited structures, including the churches. The 1960s was a time of institutional reassessment, resultting on occasion in rejection of established forms.

Interest in religion grew on college campuses while youth participation in the churches declined. Eastern mysticism and, among some, drug hallucination, spread. The underground church — now termed "free church" — developed ecumenical ideologies and liturgies. Priests and ministers quit by the hundreds.

Enrollment in theological seminaries generally grew from 1964 on, but a decreasing percentage of graduates sought local pastorates.

The established churches enter 1970 with probably less enthusiastic support than they enjoyed in 1960. They are decidedly less sure of the value of inherited structures and more eager to review priorities. But the religious scene was far from cloaked in pessimism as the decade drew to a close.

Forecast? Church struggles, theologians' voices, outcomes of authority challenges, and probes into the religious dimensions of existence — these are more closely watched and heard than they were 10 years ago.

A comment from a prominent literary critic offers a succinct summary of the direction religion took in the decade and, perhaps, a preview of the future: "Everyone I see ends up talking about the same things — meaning in life, peace, what is ultimate — and all these are religious subjects." — RNS, H.E.R.

At the turn of the decade

Reflections from one solemn assembly

WHAT TOOK PLACE at the recent General Assembly of the National Council of Churches of Christ was, in a sense, unique to that situation. Yet, in another sense, the developments in Detroit went far beyond a particular happening or structure or set of circumstances. The meaning of the week carried implications for the religious life of individuals and institutions far and wide.

Consider, for example, the following reflections by the official delegates of the Church of the Brethren. Their observations hark back to the occurrences of the General Assembly, but they reveal further something of the status of religious affairs at the turn of the decade. And far from centering on the NCCC alone, their impressions offer a commentary that touches on issues central to parish and denominational and perhaps personal struggle.

On the status of the NCCC: "Frequently it was alleged that the NCCC is dead or dying. Yet, for the first time in history, the Council was regarded of such significance as to warrant a contest in the election of its officers and leaders." — *Norman L. Harsh*

"To those delegates more familiar than I with the NCCC and past assemblies, this one seemed different. I sensed it as a limbering-up exercise for the Council, with the accompanying strain and tension of putting some long-neglected muscles into use and the cracking of a few old bones." — *Prudence Engle*

"If everyone would study the 30-page Report on Mission in the Seventies the NCCC prepared for the General Assembly in Detroit, no one could fail to see that the Council is seeking to know God's will and proceeding from deep Christian convictions. As I studied it carefully, I wished that all detractors would take care to study this message. They might come to know Christ in such a way that they would no longer seek to divide those who follow him." — *E. Paul Weaver*

On the proceedings: "The age of organized, well-planned, and predictable conferences is at an end. The conference chairman shares a new role with the college president of our time — presiding over dedicated confusion. Somehow, Robert's Rules of Order seem to impede the Holy Spirit of the 70s. A contemporary parliamentarian saint is needed." — *Clyde E. Weaver*

"Though often personally frustrated by administrative mechanics and tangles of parliamentary procedure, I was impressed (and somewhat reassured) by the elasticity of the structure as the agendas were radically altered or extended. I was also greatly impressed by the openness, adaptability, and miraculous 'cool' of President Arthur Flemming, even in the midst of raucous Yippie demonstrators and clamoring delegates." — *Prue Engle*

"Parliamentary rules and procedures were frequently lambasted for their restrictiveness in the exercise of freedom. But it would be tragic if we were allowed to forget that the privilege of parliamentary rule was won by sacrifices at least equal to (if not greater than) the sacrifices and sufferings of today's militants. Parliamentary procedure, at its best, is designed to protect minorities from the majority." — *Norman Harsh*

"I would like to state clearly my reasoning for standing in favor of the suspension of rules when Mr. Forman and Company requested the vote to deal with the proposal to prohibit churches from calling civil authorities in cases of nonviolent demonstrations. I stood in favor of the suspension of rules when it was officially requested to affirm that institutions can never be put above man. Structure is for man, not before him. I grant that there were other issues involved, but this was the issue of highest priority in my thinking." — *David W. Miller*

"A large organization can be slow and cumbersome when its major assembly meets only once every three years. Concerns for reform in procedure, and facility for responding immediately to pressing current issues, seem always to be referred to a procedure which would take three years to finalize through the next General Assembly. In the kind of rapid, changing world in which we live it gave me the feeling of being behind the times. It also made me grateful for an Annual Conference in the Church of the Brethren. While we feel this sometimes is slow and cumbersome, meeting every year is a great advantage." — *Earle W. Fike*

On peace concerns: "For me, the most relevant and revealing experience of the week was the sincere seeking by delegates to respond to the request of James Rubins that the NCCC 'accept and hold in trust' his draft card. With many delegates sincerely seeking a way to make this General Assembly meaningful and responsive to the times, I considered this the test of the assembly's mood and readiness. I see the support by so many, even though not a two-thirds majority, a very hopeful sign within the church which too often is one of the last institutions to accept risk in uncertain times. The integrity displayed through the sharing of personal convictions concerning the draft and Christian fellowship by both delegates and officers was, to me, an example of profound Christian witness." — *Prue Engle*

"The assembly voted to encourage the American churches to give pastoral support and aid to the some 60,000 draft age refugees in Canada. Most of us in the United States tend to think of these young men as 'draft dodgers' or 'cowards.' But the truth is that most of them appear to be sincerely troubled in their conscience about the immorality of the Vietnam war. Yet no provision in law is made for 'selective conscientious objection.' " — *William G. Willoughby*

"When the Church of the Brethren first joined in the Federal Council of Churches, the hope was expressed that we could help all Christians to work for peace.

"In 1952 when I visited the General Board of the National Council in Atlanta, it was difficult then to get the board to take a stand even against military conscription. In 1954 at the General Assembly in Boston, I was saddened that so many still had not come to understand the utter sinfulness of war.

"The 1969 General Assembly amazed me, in terms of the change of attitude in these years. We formerly thought that Brethren, Friends, and Mennonites are the only 'peace' churches. We shall surely need to move to hold our own as a peace church." — *E. Paul Weaver*

On the representation: "It was evident the assembly wanted to hear everybody. I was glad we were not so bound to preplanning as to rule out those who wanted to speak. All this was healthy and encouraging. Yet I wonder if we heard from the man who sits in the pew?

"Throughout the assembly not much was said about how we can help the churches face the social issues of the day. Unless the conciliar movement helps denominations and congregations face the issues we struggled with at Detroit, the ecumenical movement is dead. If the assembly showed anything, it was that we did not hear from the man in the pew." — *Jesse D. Reber*

"The failure of the nominating committee for the Detroit assembly to hear and respond to the encouragement of many to provide a ballot which would be representative of minority concerns stands as a major faux pas in the life of the NCCC. The signs were there, but the stubbornness of the committee in preparing such a ballot reflects the inflexibility and defensiveness of an establishment. Much of the time which was spent in the nominating process could have been saved had a realistic ballot been provided by the nominating committee." — *Earle Fike*

On the role of youth: "Of the 400-plus delegates, only about 20 were youth. The influence of this group, however, was in inverse proportion to its numbers. The youth delegates were alert, aware of issues, participated with understanding and with responsibility, and helped make the assembly alive and exciting." — *William G. Willoughby*

"I felt very positive about the contribution of the younger members of the delegation to the General Assembly, and in particular the contribution of the two Brethren young people, Prue Engle and David Miller.

"David's nomination as a vice-president at large, and the fact that he received more votes than any other candidate nominated from the floor, speaks well for him and his appearance before groups in the campaigning process. The witness which David performed as he worked an act of reconciliation with an Episcopal bishop who left the hall to protest the interruption of a worship service stands in the tradition of Brethren ministry.

"The pain of the youth ministry came in what I felt was the immobility of the General Assembly to hear their prophetic voice and to respond. The fact that the young people pointed to the hypocrisy and inconsistency in the institution, the fact that they based their prophetic voice soundly on radical obedience to the New Testament and the way of Christ, for me added considerable pain to the response which often came to their voice — either a silent write off, or a downright rejection of their position as being 'young and unrealistic.' " — *Earle Fike*

On the critics: "I came away with a high personal regard for Edwin Espy, the general secretary, and the Council officers and top staff. Throughout they were gracious, patient, and more than fair as shrill voices were heard on every side. I happened to be in the washroom after paint had been poured the length of the officers' table. Ed Espy, who was there trying to get some of the paint off, did not seem the least bit upset. He expressed his personal agreement with the concerns which led the young man to pour the paint. He too had hoped the Council would have acted more boldly on some of the pressing issues. As a result of some of the 'confrontations' I came away less impressed with Stephen Rose and Malcolm Boyd and others who write so well but whose mode of operation sometimes left something to be de-

On Detroit one Brethren delegate observed: "We did well in providing a platform for many voices; we did rather poorly in challenging these voices as to the solidarity and interdependence of the human family"

Continued on page 21

Where do we go from here?

Christian concerns in tomorrow's Vietnam

The era is past when we (white, Christian, Westerners) determine and they (nonwhite, non-Christian, non-Western) comply to programs of relief

"STOP THE KILLING! Quit raping our fertile country and its people!" These cries of anguish from the Vietnamese people must be of primary concern as Christians search out their responsibility for the hell on earth that is the war in Vietnam. Even while rays of hope begin to brighten for American military deescalation and disengagement the urgency of peace is still the primary priority!

Christians, grieved by the inhumanity of war, are concerned not only about the cessation of hostilities but are looking toward their responsibility in the "peace" that must come. Because of genuine compassion or out of a sense of guilt, large sums of money are already being designated for work in this war-ravaged land. Hence these questions press upon us: How can the churches most responsibly prepare to channel and use these funds? How can the churches avoid the errors of past relief and rehabilitation operations? How will the churches relate to and work with a largely non-Christian culture and with the Christian minority (largely conservative evangelicals and Roman Catholics)?

Assumptions: Faced with the above concerns and an inescapable responsibility to do more than "bind up a nation's wounds," the Christian community must weigh directions and chart strategies. Looking ahead, certain assumptions emerge which do not necessarily follow traditional planning for missions or relief operations. These assumptions can be summarized as follows:

1. Cease fire or armistice agreements and the political complexion of postwar Vietnam will, to a large degree, determine the extent to which Western Christian churches and related agencies will be allowed witness and involvement. The sensitivity with which Christians have conducted their service efforts in the present conflict may also be critical in determining the degree to which permission will be granted for a continuing presence. Vietnam Christian Service has been a serious effort at such a sensitive ministry to human need (the needs of the whole man).

2. The era is past in which *we* (white, Christian, Westerners) determine and *they* (nonwhite, non-Christian, non-Westerners) accept or comply without question to *our* programs of relief and rehabilitation. This stance is no longer acceptable nor do we desire such an unequal relationship. It is imperative, therefore, to listen to Vietnamese voices as needs and priorities are articulated for tomorrow's Vietnam. Most likely, assistance by churches (as well as that from governmental and nongovernmental agencies) will need to be under Vietnamese leadership and in line with Vietnamese priorities.

3. Sharp distinctions in planning and in actual programming must be made between immediate, short-term relief needs and long-range development and community needs.

4. While some form of cooperation

Vietnam Christian Service worker Bill Rose, refugee in Dak To examine fabric for use in Montagnard Handicraft Program

might be anticipated with the Evangelical Church and Roman Catholic Church in Vietnam, their generally conservative, pro-Saigon stance might tend to be a limiting factor in postwar organization for rebuilding and development. Therefore, cooperative arrangements should also be explored with other indigenous religions and organizations.

5. While it is hoped that a vital Vietnamese church might emerge in tomorrow's Vietnam through the working of the Holy Spirit, it is assumed that it will not be a carbon copy of the Western American church.

Considerations: Postwar Vietnam obviously is not postwar Europe or postwar Korea. The assumptions outlined above begin to indicate some of these differences but not all of them.

Some sensitive and knowledgeable observers of the Vietnam conflict suggest that this nonindustrialized, highly agrarian, richly recreative and verdant land does not show the scars of war in the same manner as did Europe, Japan, and even Korea, nor will its people require the same types of immediate and long-range assistance. Therefore, since Vietnam presents a unique set of problems and challenges, making previous models for service and mission largely obsolescent, it seems advisable that we begin now as Brethren to ask ourselves:

Will assistance by churches (largely from Europe and America) be useful? The question of assistance should not merely revolve around the question of whether it will be welcome. If the Vietnamese determine that assistance would be useful, then how flexible will we be concerning the provision and use of funds and materials if Westerners or all foreigners are excluded from their administration?

If church assistance is needed and welcome, what broad areas of need are likely to be most prominent? If the Vietnamese determine that long-range development needs are of higher priority than immediate relief needs, will we be willing to commit ourselves to long-term programs exclusively or largely under Vietnamese direction?

If strong antiforeign, anti-Western and anti-American attitudes are widespread in postwar Vietnam (as they likely will be) presenting serious obstacles to postwar assistance from the West, would it be better for U.S. church agencies such as the Church of the Brethren to stay out? If not, what policies and attitudes should characterize assistance in postwar development?

Outsiders: The impact of the American presence, the effect of the war, the forced injection of technology, and the fact that Vietnam has been the focus of blazing international attention has had a destructive influence upon Vietnamese society. Will it be possible then in this context for Christian outsiders to make a contribution to the growth of Vietnamese spiritual life and if so, under what conditions and with what methods?

The people, culture, and institutions of Vietnam have been fashioned and formed by social, religious, and historical forces for which most of us have very little understanding or appreciation. That which is uniquely Vietnamese is in many respects foreign to our Western values, feelings, and thought patterns. It is even more important, then, that we look ahead, ask the hard questions, and plan for a ministry that will be truly human and truly Christian and geared primarily to the real needs of the Vietnamese people rather than determined so much by an effort to find an outlet for the heavy guilt that is now pressing upon our consciences. While solution is not to be found by ignoring the problem and our responsibility, neither is it to be found in a smothering paternalism, be it theologically, psychologically, or ideologically oriented.

Between these two extremes we seek to find a responsible Christian ministry for tomorrow's Vietnam that will not only serve our brother's need but will also value his human worth and dignity in the sight of God. — H. LAMAR GIBBLE

Meanwhile back home

The plea of the migrant

Engraved on the front of the old Union Station in Washington, D.C., are the words:

The Farm — Best Home of the Family
Main Source of National Wealth
Foundation of Civilized Society
The Natural Providence.

The farmworkers and their families who live in Texas' Lower Rio Grande Valley by hoeing vegetables and cotton, harvesting cantaloupes, or picking grapefruit, mostly for less than one dollar an hour, disprove the myth that a man willing to work can earn a "good living." Few people work harder than these Mexican-American citizens, whose desire for work often takes them several hundred miles in search of a job. For this they are rewarded with an average family income of less than $3,000 a year, underemployment, and a life expectancy of less than 50 years.

Exclusion: "Migrant farmworkers typify the severity of poverty in rural areas more than any other group," stated Sen. Harrison A. Williams in the 1969 report of the Subcommittee on Migratory Labor. "Children of migratory farmworkers have fewer educational opportunities and a lower educational attainment than any other group of American children. . . . Most important is that migrants have either been expressly excluded, or written out in actual practice, from almost all conventional citizen and worker benefits enacted by federal and state law, including unemployment insurance, social security, workmen's compensation, wage payment and collection laws, and others."

The 56,000 farmworkers in the Rio Grande Valley are painfully aware of these exclusions as they try to squeeze out a living by bending their backs. One Mexican-American summed up the frustration in the *Farmworker Newsletter* by saying, "I'm not going to sit at your table and watch you eat, with nothing on my plate, and call myself a diner. Being here in America doesn't make you an American."

Green carders: Besides the low wages, poor housing, and nonexistent benefits that migrant farmworkers have to contend with, the Mexican-Americans living near the southern border face still another problem with green card workers. "Green carders" are Mexican Nationalists who migrate across the border to work in the fields for 50 cents to 60 cents an hour. The law requires that the workers establish residence in the United States while working here, but very few of them do.

Duane Gibson was one of three Brethren Volunteer Service workers assigned to the Texas Conference of Churches and worked with many farmworkers in the Valley. Gibson recalled last spring when he and Sen. Walter F. Mondale, chairman of the Committee on Migratory Labor, watched 7,000 green card workers come across the border to work for the day. Gibson said that the senator was astonished when most of the workers were not even forced to show their cards. "They just walked on through and that evening when we saw them return we realized that the law was not being enforced."

On the surface it appears as if the green card worker is the U.S. farmworker's major problem. But he is only the means, a man trying to earn enough money to feed his family like the Mexican-American farmworker. Susan Law, another BVSer working in the Valley, explained, "When one sees the extreme conditions of poverty in Mexico, it is difficult to condemn these people for trying to better their desperate situation." The United Farmworkers Organizing Committee emphasizes that their union is open to everyone, including green card workers.

Gibson sees the farmworkers' problem as a "lack of power to decide the activ-

farmworker

ities, living conditions, and basic decisions in one's life." This lack of power is brought about by the farmworkers' exclusion from the National Labor Relations Act, by giant "agribusinesses" that seem interested only in the largest profit, and by stereotypes that eventually kill initiative and motivation.

The colonias: Ironically one solution to the complex situation may lie in the geographic closeness of the farmworkers' poverty. Most Mexican-Americans live in *colonias*, small rural communities of 400-500 people. Physically the homes are shacks stapled onto the landscape without running water, barely sheltering malnutritioned bodies. In September 1967 Hurricane Beulah shredded many of the over 200 *colonias* in Cameron, Hidalgo, Starr, and Wilacy counties. To meet the threat of starvation the *colonias* organized the Colonias del Valle and survived the disaster by helping each other. The organization has adopted a set of by-laws aimed at working for social, economic, and political justice for Mexican-Americans.

One direct result of the organization is a battered yellow bus called "La Tienda Campesino" — the farmworkers' store — which bounces along the back roads of Hidalgo County stacked with canned goods that are sold at cost to residents of the *colonias*. In the future it is hoped that cooperative food stores will replace the bus with one located near each of the major *colonias*. Other cooperative ventures, including a canning factory and some light industry, are being planned by the Colonias del valle to help the poor hepl themselves.

Growers' stance: The growers seem indifferent to the demands of the Colonias del Valle and the United Farmworkers. Many growers complain that they cannot afford to pay the farmworkers any more than they already do. Al Ramirez, Edinburg's first Mexican-American mayor before retiring, stated in the Houston *Chronicle* that the small farmer has just as big a gripe as the worker. "What's happening to him has already happened to the corner grocer. He is being run out or bought out of business by the big combines, by the 5,000-acre boys, many of whom have their own packing sheds." The same article in the *Chronicle* went on to point out that most of the farming in the Valley was being done by large agricultural corporations which had received over 30 million dollars from the federal government for keeping certain land idle. Gibson added that these same growers refuse to pay the farmworkers a decent wage and that they are against any organization to help the poor.

The future? This past November hearings were held in Edinburg, the county seat of Hidalgo County, by the Subcommittee on Migratory Health. Senator Ralph Yarborough and Sen. Walter Mondale were present at the hearings, which included a tour of the *colonias* as well as several hours of testimony. BVSer Law expressed the frustration of the hearings when she said, "Why is it necessary to hold hearings to prove the need for more funds for health care for migrant farm workers? The need is more than obvious."

Some farmworkers feel any real hope for justice may lie with the union's being organized by the United Farmworkers or the beginning of an independent Spanish-American newspaper, *Ya Mero!* (Soon). Duane Gibson agrees: "The Mexican-Americans have more potential than any outside organization would hope to have. They know the problems . . . they've lived with them from childhood up."

But knowing the problems and organizing unions to deal with them isn't enough. Something must be done to insure the farmworker the same rights as any other American citizen. Toward this end one religious group, the National Catholic Conference of Bishops, some 15 months ago issued a Statement on Farm Labor which encouraged Congress to enact legislation:

- To include farmworkers under the National Labor Relations Act,
- To include farmworkers more effectively under a national minimum wage which will ensure them a decent standard of living, and
- To include farmworkers under the national unemployment insurance program.

The farmworkers have learned not to expect too much from the *gringo* (Anglo-American) and his government. Antionio Orendain, Secretary of the UFWCC, said it best: "What we are seeking is not education (without power or the right to use it), nor favors, nor laws (since laws are usually not enforced), but only the right to set a price on the sweat of our brow." — TERRY PETTIT

BVSer Duane Gibson beside the farmworkers' store — a battered bus stocked with food for sale at cost to residents of the colonias

Spreading the Word

"YOU HAVE 24 HOURS TO LIVE. Today, that is. So what are you doing with your time? . . ."

"You'd think by now God would say 'Phooey!' . . ."

"Hate Blacks! Hate Whites! Hate Jews! Hate Gentiles! . . . What sane person needs any of that noise? So how do you turn it off? With love. And all the caring, kindness, and consideration that love means. Start today, lover."

If you have wondered if you understand correctly when such spiels as this burst forth from the crass world of print advertising and broadcast commercials, question no more. Right you were. For a very deliberate effort is now under way in the mass media to elicit response to three little words:

Love your neighbor.

The theme is the nub of the current campaign of Religion in American Life (RIAL), an agency that formerly centered on church attendance but appeals today for the spirit of brotherhood. On posters, billboards, television spots, and newspaper and magazine advertisements Americans are urged to avail themselves of the resources of religious faith and to put these values to work daily.

The advertising campaign is the 22nd mounted by RIAL, a program which involves more than 30 national religious groups including Protestant, Catholic, Orthodox, and Jewish bodies. The Church of the Brethren General Board contributes a yearly token of $125 to the RIAL work.

The impact of the modestly staffed agency is magnified by the millions of dollars worth of mass media time donated through the advertising council by media personnel. The campaign materials are designed by RIAL's volunteer advertising agency, the J. Walter Thompson Company.

Graphic artist Ronald Chereskin created the visual interpretation for the theme poster (below). A psychedelic mod style is given to the "lovescape" in which the theme word floats against a background of trees, fanciful, multicolored clouds with pastel faces emerging from them, and a huge pink heart.

The quality of many of the messages beamed to mass audience is reflected in the following 60-second television commercial. Each successive frame is illustrated either by a child's drawing or a close-up of a boy. The text states:

Some people believe that after God created the sun . . . the earth . . .

the moon . . . and all the stars . . . he just stood back to see what would happen next.

But if God is here and now, as we believe — then his creation is here and now, too . . .

always changing, always continuing.

And everyone of us is part of that creation.

We're God's hands here on this earth.

So God's work is our work.

Next time you shake your head over violence . . . or war, or poverty . . .

the problems of our cities, or even a storm in your own soul, remember: God put you here to change things. For the better.

One person can do a lot, you know.

And it all starts

when you show God's love in the world.

RIAL: Communicating what the world needs now

. . . SOLEMN ASSEMBLY
(Continued from page 15)

sired. As someone put it, 'My mind said yes but my stomach said no.' " — *C. Wayne Zunkel*

"Carl McIntire, whose life has been invested very largely in fighting the National Council of Churches of Christ and its predecessor organization, came into the hall occasionally. I almost pitied him. If he had been a little green man dropping in from Mars, he would not have understood less the spirit that is moving in the churches." — *E. Paul Weaver*

"NCCC leaders and representatives of the church 'establishment' were generously accused of mouthing rhetorical generalities. The critics themselves appeared to be past masters of the art, too." — *Norman Harsh*

On challenge and response: "At Detroit, the realities of racism, war, and poverty were never far away. One wonders: Why all the confrontation that was taking place at this meeting of representatives of denominations? Is it because 'the world' knows that 'the church' cares? Perhaps the Brethren should feel indicted if the victims of racism, poverty, and war do not regard 'our' solemn assembly at Annual Conference significant enough to raise a fuss." — *Norman Harsh*

"Repeatedly, in taking a position, individuals or groups declared that 'we only' (our group) can provide the ministry needed for this day. Declaring ourselves as 'the chosen' runs in the religious and racial traditions of the world and has been a part of our Judeo-Christian heritage since the days of Abraham.

"This concept is one with which we must deal creatively and honestly in these days of struggle between sectarianism and ecumenism, personalism and pluralism, uniformity and diversity. At Detroit, we did rather well in providing a platform for many voices. We did rather poorly in challenging these voices by the concept of our solidarity as an interdependent family of human beings." — *S. Loren Bowman*

"Because so much time was spent in listening, the time left for reacting to and acting upon items before us was greatly limited. We seemed to be between the 'devil and the deep blue sea' — if we were to listen we couldn't act, but to act wisely, we needed to listen." — *Prue Engle*

"The blacks, the reds, the browns, the laity, the women, the youth will no longer accept our ministering. They rightly demand to share in priestly power *and* function. The 'priesthood of all believers' must now take on an organizational and structural identity. Traditional 'ecclesiastical lend-lease' must share the power as well as the words (ideas). If the NCCC has listened carefully and if the 'voices' stay close enough to become involved, we have a great future. The agenda is changed. Can we follow it?" — *Clyde Weaver*

"In terms of the General Assembly's ability to have an organizational facility for managing impromptu requests and deal with them in ways which involve the groups that made the requests, one could conclude the General Assembly is out of style. In terms of an orderly progression through well-defined business moving toward a successful culmination, one could judge that the General Assembly is dead. On the other hand, perhaps the mark of the present church is its willingness and ability to be a hearing ground for the polarity and ferment which is in the life of the church. If that be true then the General Assembly performed a very meaningful function." — *Earle Fike*

On the Council's future: "I came away feeling that the NCCC is a middle-class, middle-of-the-road, typically respectable Protestant organization, different from most mainstream American Protestants only in its willingness to hear out the divergent voices. But when the time for action comes, the NCCC is generally restrained, proper, and usually slightly to the conservative side. I don't agree with everything it does. But then neither do I agree with all of the decisions of my denomination, my congregation, or my own home. We need to be there, sharing and receiving, and helping to make it the kind of creative, responsive, bold, and increasingly more inclusive organization it must become if Christians are to make an adequate witness in our changing world." — *Wayne Zunkel*

"Perhaps the mark of the church is its willingness and ability to listen to the polarity and ferment in its life"

"The Christian Church needs a more viable ecumenical instrument as it looks to the future. The NCCC has served helpfully during the past two decades, but as we move into the 'global village' that may be the mark of the 21st century, a more inclusive, flexible, and experimental ecumenical instrument needs to be created. A new style of operation will be required depending more upon partnership, openness, and cooperative development of programs and less upon social pronouncements, political arrangements, and competitive services." — *Loren Bowman*

"The assembly decided to study the possibilities of a wider and more inclusive Christian fellowship. I hope that if such an organization ever comes into being, it will be big enough and loving enough to include the Assemblies of God, the Baptists, the Roman Catholics, and many other groups. I also hope that such an organization will be big enough and loving enough to encourage a prophetic voice that will be clearly heard in the land." — *William Willoughby*

In sum: "One could hope that the Detroit experience, taken as a whole, was the means of freeing us to be brothers instead of rivals as we learn to walk humbly with our God." — *Norman Harsh*

speak up

A Subtle Persecution Is Coming

I have been listening to speeches against dissent, for "unity" behind the government, and I am scared and nervous.

I see a subtle, creeping religious persecution coming upon us. I see fascist thought permeating many people. Just listen to nighttime radio and you can hear it.

Peacemakers are being belittled with words that cut and shock. I have received letters from a great farm organization president asking that I help keep the clergy silent until they get certain legislation through Congress.

I remember well, years ago, when *Time* magazine printed a warning to America from a German Catholic priest. He recalled the time when Germany was the center of learning; when a minister who wanted to reach the top had only to attend a great German theological school. But they kept their theology within walls, in formal churches. Never, in their wildest predictions, did they dream they could become brutalized as they did finally in 1914 and again in 1940. They simply did not have Christian activists: As Dr. Niemöller said, they and he laughed at the Sermon on the Mount. He writes of being on a ship on Christmas day, reading his Bible, and watching a shipload of American men go down — his ship had sent out the torpedo — and with no emotion at all.

This priest was warning America that if we are not careful, we can become brutal also. What about Vietnam? I heard a woman on the radio the other night screaming for bombing Vietnam off the face of the earth. Likely, though, she is a gentle woman who could not kill a chicken, and if there were a burned baby in the neighborhood, she would be among the first to raise funds to care for it. Are we becoming brutal?

I have been haunted by a speech of Hitler's I heard in 1933. It came by radio and was translated sentence by sentence, quite something in those days.

Hitler was calling for unity of his people behind him, and then they would solve their problems and have a good economy. Then, he defended his curtailment of the church by recalling (to my dismay) the persecution of the Mormons in Missouri in the early days. I suppose that is why I recall that speech.

I often turn the radio dial in the night, not listening much, but listening enough to be aware that there are many programs, hundreds of them, from the Far Right, attacking the National Council of Churches, Jews, Catholics, Methodists, peacemakers, educated men in government. They keep it up night after night, and year after year.

Fear of communism is their big line. I hear that some of these programs are paid for by very wealthy men who have much to keep, pay little taxes, and want to propagandize the American people. I think they are succeeding. It is showing up of late.

And when the Christians take to the radio to respond, if they do, they are so much less eloquent, so much less dynamic, so much less assured. What is happening to us? I am grateful for the vitality of the youth, from whom we are receiving letters. Perhaps they hold the renewal of the church in their hands.

My Methodist husband and I enjoyed the Louisville Conference, by far the best I ever attended. Never before, and perhaps never again, were so many subjects that are close to us discussed freely and frankly, without restraint, with feeling but, as far as I could tell, little show of temper.

We were both thrilled, excited, elated by all these opinions coming from a cross section of the country. Do you suppose it will ever happen again? — Bernice Hoover Cook

I Was Ministered Unto

During my twelve years as a minister's wife I failed miserably in Christian service to the bereaved. Not knowing what to say, I said nothing. Not knowing what to do, I did nothing. Now, after several months of being a widow, I have been the recipient of so much kindness and love; I felt the loving arms of our Lord and Master Jesus Christ; and I want to share what I have experienced and learned about bereavement.

Our service to the bereaved does not cease with the funeral service. For the widowed this is only the beginning. During the early weeks there is much to help fill the hours and the mind: doctor bills to pay, insurance to collect, social security to file, acknowledgments to write, and, of course, the visits and cards which all too soon cease.

Do not assume that because the widow is again smiling and fulfilling her responsibilities that all is well. Behind this façade is a heart laden with sorrow and a vast loneliness and emptiness.

I, as a widow, crave contact with persons and the opportunity to talk and to cry. Tears seem to cleanse and to heal. No matter how awkward you may feel at first, your arms around me help tremendously. Your encouragements to "cry it all out" are what I have waited to hear. To be strong and courageous and say the right words has a place, but it is meaningful to me for you to share your tears. I am thrilled to know that you too care for my beloved.

I have a great need to talk about my husband and I want to hear you talk about him and what he meant to you personally. If something you say should bring tears to my eyes, you have not erred. You have merely aided me in my catharsis.

For those who live afar, I welcome your letters and cards. I appreciate your recollections of my husband. I treasure your correspondence and enjoy the opportunity to reply and pour out my heart on paper. Your phone calls are also welcome, and many times the sound of your voice has given me a lift.

These days everything I do requires great effort. I am concentrating so much energy on holding myself together that I am in a chronic state of exhaustion. I move as though in a dream. Preparing a meal without my husband to enjoy it is a chore, despite the fact that I still have an appetite.

I am always so happy to have a man offer his services. All the mechanical and financial areas were my husband's domain, and when the lawn mower won't start, the automobile makes odd sounds, and merchandise I've paid for never arrives, I'm at a loss as to how to cope with the situations.

I neglect my three sons who now need me more than ever. They crave male companionship and fun. I just want to sit around and think. Those who have played with my children and forced me to participate in softball, swimming, and other forms of physical activity have little idea how much tension I have released in the activity.

To those who have taken my children for a few hours I am grateful, too. I need some soul-time. The peace and quiet permit me to read, meditate, and chart the future.

Brothers and sisters in Christ can lift one another up through prayer. You pray in private or come and pray with me. Your hand on my head or in mine and our sharing our Christian faith in prayer is an unforgettable experience. — M. Corinne Hoff Simmons

Growing Up and Growing Old

I didn't have much time to dream about growing up when I was a little girl. Yes, I did dream some. I remember wanting to have a beautiful yard and lots and lots of flowers like my grandmother had. Later I dreamed of being beautiful and wearing nice clothes.

But almost from the time I can remember, I tended babies — my own brothers and sisters. I watched them when Mother was out of the house at her work. I held their bottles and rocked the cradle. I sang songs to them from *The Brethren Hymnal.* I played with them when they were unhappy.

When they were older I rescued them from falling out of windows, falling head first into the calves' drinking tub, from falling into the creek and from trees.

When there was sickness I was at my mother's side even in the middle of the night (one brother was subject to croup), and we had some scarey times. Then there was the measles, that awful kind, first for my father, then for me. I had taken his food to him, as he lay sick in bed and delirious part of the time. Then there were five others all shut up in one room with red faces looking out the windows. Much later there was malaria, Mother and Dad first and for months, then a younger brother. I was their nurse.

The doctor said, "You should train for a nurse." That sounded great. Being a nurse meant being somebody important. I could do so much good. I was a teenager then. But people said, "That's hard work; you would never stand it."

With all of this we had time for play and fun together. There were the boy friends too, some wanting to marry me. Marriage was a serious thing to me. I wasn't ready for that. Later I learned to be a practical nurse. I studied hard, took care of sick people. It was thrilling. They got well.

Later there was the question of marriage again. I did marry (the best man in the world). I was happy and busy. After a few years I, too, was going to have a baby. A great joy filled my soul — a baby all my own, to love, to enjoy, to watch grow in health and intellect. This happened to me again, and I felt my life was full to overflowing. In all of this the love of God and his guidance gave me courage. I never really felt afraid.

I never thought much about growing old or feared the future. But now I must

SPEAK UP / *continued*

be growing old. Some people who know my age think I *am* old. I don't have much time to meditate on the past. I go on finding much interest in life and living, in anticipation. I take trips sometimes to old familiar places and faces. It is mentally stimulating.

If I am old at seventy-three, I don't know it. My body hurts sometimes, badly. With a little medication and a heating pad I sleep and rest. Then there is that new day again.

I love the out-of-doors; my garden, flowers, and yard are a great joy to me. My home is my little heaven on earth. I do my shopping and other chores on my three-wheeled bike. That's a thrill. There have been tragedies, heartbreak, sadness, and grief, and I am lonesome sometimes. Many loved ones and friends have gone to a better life. There will be a great reunion some day.

I may be growing old but I am so busy and content that I don't know it. — Carrie Stern

Who "They" Are

"They: pronoun plural; poss. *their* or *theirs,* obj. *them.* 1. Nominative plural of *he, she,* and *it.* 2. People in general. 3. Nonstandard. (Used with an indefinite singular antecedent in place of the definite masculine "he" or the definite feminine "she") ex., 'Whoever is a Christian, whether *they* agree with the church or not, should be agreeable church members.' "

They: objective, others, enemies, egothreats, the committee I'm not on, cliques, pastor, government, choir, church board.

They: excuse, insult, hurt, frustration, selfishness, loneliness, neurosis, senility, childishness, generation gap, Father-Son-Holy Spirit.

They: protesters, reformers, change, strangers, radicals, poor, prostitutes, hippies, prophets, crusaders.

They: Catholics, Jews, North Vietnamese, black neighbors, dirty neighbors, daring preachers, adventuresome churchmen, "living" churches.

They: IRS, NAACP, NCC, AFL-CIO, the denomination, the district, the "authorities," the church office, the majority.

They: A word frequently used to identify (or identify with) a nebulous, nonidentifiable person or group of persons. Frequently used in defense or frustration. Probably one of the most unfortunate and well-connotated four-letter words of our language; yet heard used often in church and by churchmen and churchwomen. Definitely the opposite of *we,* or charity. — Fred W. Swartz

---

READERS WRITE / *continued from cover two*

and not believe the miracles written about by the same author? They seemed contrary to natural law. At the age of fifty I began a serious study; and then a field of wonders, seldom discussed by most church leaders, opened up. My faith was strengthened as was Thomas', when Jesus said, "Thrust your hand in my side," as I learned of the many modern day miracles. . . .

Alan Walker [a minister] of Sydney, Australia, said at Bethany Seminary just recently: "The Pentecostal churches (so much like the original church born at the Pentecost of Acts 2) are doubling in numbers every ten years." Another evangelist present told of the changed morals of the illiterate people in South America where their work is extensive. And I recall reading of modern day miracles of healing among them elsewhere. Perhaps many of us are not seeing what is going on today, as Kirby Page said about the historians of the first three centuries A.D. He said, "Not one of them ever mentioned the Christian movement which was coming to be the great former of the future."

Worthy of mention here is the "Spiritual Frontiers Fellowship, Inc.," whose headquarters are at 800 Custer Avenue, Suite #1, Evanston, Ill. 60202. Let us "exhort one another to good works."

Ota E. Gibson
Westmont, Ill.

STAND AGAINST ATROCIOUS EVILS

I recently read in our local paper about the massacre of 300-700 Vietnamese by U.S. troops over a year ago. It's just now coming to light because the commander ordered the men to say nothing to their congressmen. As David Dellinger recently said, "Violence breeds insensitivity. It makes people commit atrocious evil without even realizing it."

This insensitivity is a part of war and the military. So how can we be a "peace church" without taking some dynamic stand against these atrocious evils?

To Mrs. June Nedrow (Oct. 9) I wish to say that if you *sincerely* felt shame at being a Brethren — a church that in its foundation believes in peace and love of mankind — perhaps you would feel more satisfied outside this church. I am personally glad to see young people of conscience saying, "Not all laws are right." Forcing people to kill is wrong; killing people is wrong — according to Christ. I also wish to say to Murray Wagner, "Hurrah!" — and well-said indeed.

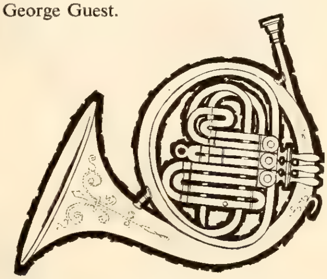
We must, each of us, attempt to better the world, broaden ourselves, learn to love — really love — mankind, accept change, and work together — "For the times they are a-changin'!" I am proud of our youth today. They won't settle for money, cars, prestige. Their world could be destroyed tomorrow *literally,* and they want reality and relevance. I don't agree with all the methods, but they *are* searching for answers. Let's not be too "old" to keep searching too — and changing and growing.

Joyce Minnix Beskar
Villa Rodriguez, Uruguay

Songs and a Portrait

A LINCOLN PORTRAIT: Copland (London) casts Gregory Peck as the reader of Lincoln texts in this American classic, which receives a bright, keen performance by Zubin Mehta and the Los Angeles Philharmonic. Paired with it are two works by William Kraft, one of which is titled "Contextures: Riots — Decade '60." Premiered on the day of Martin Luther King's assassination, "Contextures" was subsequently revised to memorialize the sainted black leader. Skilled musicianship is more in evidence than feeling, however. At any rate, I've listened repeatedly and it has yet to make an impression on me.

CREATION MASS: Haydn (Argo) might better be called "Enlightenment," for it quotes a sprightly tune from Haydn's oratorio, *The Creation,* as a musical comment on *peccata mundi,* suggesting that the sins of the world are mostly not very serious. The mass as a whole, Haydn's eleventh, abounds with both vigor and delicacy, and it receives a sensitive performance by the choir of St. John's College, Cambridge, and the Academy of that remarkable London church, St. Martin in the Fields, conducted by George Guest.



FIVE MYSTICAL SONGS: Vaughan Williams (Angel) are settings of poems by George Herbert, sung here with quiet strength and finesse by baritone John Shirley-Quirk. A most welcome addition to any church library. Overside is Vaughan Williams' more familiar *Mass in G,* in what is probably the finest currently available recordings, with the redoubtable David Willcocks conducting the choir of King's College, Cambridge. As if these were not enough, there is also a short motet, "O Clap Your Hands."

CANTATAS No. 32 and No. 57: Bach (Musical Heritage Society) is a beautiful reminder that some of the very best Bach cantata recordings are not available from your record dealer. This is one of the latest and one of my favorites (especially the delightful "Liebster Jesu, mein Verlangen," No. 32). Highly authentic, it features the Heinrich Schütz Choir of Heilbronn and the Pforzheim Chamber Orchestra under Fritz Werner. Fine quality at a bargain price. Write to MHS, 1991 Broadway, New York, N.Y. 10023.
— William Robert Miller

Faith Looks Up

Nearly sixty years ago I was called to the ministry by the Greenland congregation of West Virginia. I had reasons to believe that it was a call from God. At the time I was a public schoolteacher, and I enjoyed teaching; however, I did not wish to make teaching my life work. I wanted to secure an education, so I entered Bridgewater College in the fall of 1912, and Crozer Seminary in 1917. My first full-time pastorate began in September 1920 after my marriage to Myrtle L. Idleman in August.

A pastor, if he is to be effective, must be a student of the Bible, a reader of books written by great thinkers, and acquainted with some of the great preachers of his time. He must spend regular hours in sermon preparation and study for his pulpit work. He needs to keep abreast with the current issues of the Christian movement.

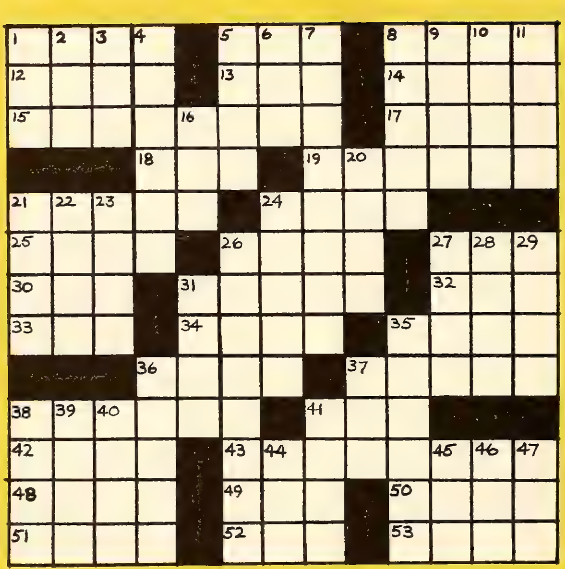
Someone has said that the world is tired of words — it wants a faith to live by. This sentiment is certainly true of the church. Zwingli is reported to have said at the time of the Reformation, "A Christian man's task is not to talk grandly of doctrines but always to be doing great and hard things for God."

My love and devotion to the church has been real, and a pastor must be a man of great faith. Being a pastor in the church these many years has been a satisfying experience. To be sure, there have been heartaches and disappointments. But it has been a most rewarding experience. The joy of knowing intimately so many good people cannot be told in words. I would choose the ministry again.

CLARENCE G. HESSE, now retired and living in Petersburg, West Virginia, has served as pastor of the Somerset, Pennsylvania, church; First church, Roanoke, Virginia; Bridgewater, Virginia; Greenville, Ohio; and Hartville, Ohio, churches, as well as interim pastor at Petersburg. On four occasions he represented his district on the Annual Conference Standing Committee. He has also been moderator of his local church and a member of his district's ministry commission.

AMERICAN INDIAN PUZZLE

by Carol and John Conner



ACROSS

1 On the sea
5 Tennessee Valley Authority (abbr.)
8 Makers of fine pottery and kachina dolls
12 Mouthful
13 Sky
14 On
15 Where Osage Indians were sent
17 Forbearing
18 Romaine lettuce
19 Puts grains of maize in ground
21 See at a distance
24 What irrigation supplements
25 Ripped
26 Part of bride's name in poem Hiawatha
27 Plant juice
30 Reverence
31 Enjoy the taste of
32 Color
33 Uncooked berries
34 American Indians in Central Canada
35 Scarce
36 Let use and give back
37 Ancient, highly civilized Indian
38 Apache weapons
41 Early Southwestern Indian storage place
42 Poverty and hunger
43 Kind of Indian who guided Lewis and Clark
48 Chant
49 Part of corn plant
50 Always
51 Sum of money paid
52 Color wool for weaving
53 Price

DOWN

1 Past
2 Korean grain measure
3 Building extension
4 Jicarilla or Mescalero
5 Multistoried New Mexico pueblo
6 Energy
7 High plains Indian
8 Belonging to mankind
9 Letting in air
10 One who expresses beauty
11 Writing materials
16 Temperature of desert
20 Prevaricator
21 Outstanding performer
22 Sioux tribe
23 Matured
24 Northwest Coast Indian clan name
26 Troubled
27 Two-wheeled carriage
28 Emanation
29 End of hammer head
31 Flat-bottomed boat
35 More willingly
36 Mandan Indian house
37 Wrong (prefix)
38 Handle
39 Horse's bridle strap
40 Pay to live in
41 Gaze steadily
44 Grass cut for horses
45 Eggs
46 Fish catcher
47 Before

Honest Prayers From Parish and City

LOOK AT US, LORD, by Robert Marshall Haven. Photography by James R. Finney. Abingdon Press, 1969. 92 pages, $4.95

PRAYERS FROM THE BURNED-OUT CITY, by Robert W. Castle Jr. Sheed and Ward, 1968. 126 pages, $3.95

BLESS THIS MESS AND OTHER PRAYERS, by Jo Carr and Imogene Sorley. Abingdon Press, 1969. 112 pages, $2.50

"THERE'S A KIND of Easter, Lord, in this alcoholic. Today, he tells me, is his sixth anniversary. It has been six years since his last drink. Life out of death in six years. His concern for others is genuine. He really wants to help other drunks. No pietism. No sentimentality. No do-goodism. No self-righteousness. There's nothing phony about him. He's an Easter figure. He's what it's all about."

With this kind of insight and frankness, Robert Marshall Haven takes the reader on a guided tour through all the life experiences of the parish and the minister. These happenings in this first book of prayers include the thalidomide baby, a birthday party, the summer heat in the city, the unwed mother, the prisoner, the war in Vietnam, the lonely woman, a happy marriage, weekend affairs, the empty church, empty liturgy, the aged, the blind, the simple and the wise, the genuine and the phony, the successful and the defeated.

The language of the poem-prayers is refreshing in its honesty and simplicity. Father Haven, in the foreword, writes: "The parish church when it functions properly is irrevocably tied to these experiences, and any man who has ever served as a parish clergyman knows the deep sense of meaning which comes from being with his people at these times. That is why I believe in the parish. The parish clergy through the liturgy and the pastoral ministry of the church are where the action is in the lives of their people."

Each poem-prayer is made more powerful by the excellent photography found on each page. The prayers and pictures are beautifully designed by Nancy R. Bozeman, making *Look at Us, Lord* an excellent gift idea.

The second book, *Prayers From a Burned-Out City,* is authored by Robert W. Castle Jr., who like Father Haven is an Episcopalian minister. A rector until 1968, Father Castle now serves as a machinist and salesman and supply priest in Newark, New Jersey.

This book of prayers is an angry book! The frustration, anger, bitterness, and despair of the people of the ghettos of the city everywhere are powerfully conveyed in this volume. Father Castle not only lived among these people but shared their lives. It is from the "tattered fabric" of their lives that he has woven these prayers. They are indeed angry and anguished declarations and petitions but somehow always alive with trust.

A short story is included with the prayers that is very well done. It is the story of a black teen-ager who tells candidly the story of his life, the night of his death, and the following events so filled with the irony of our day: "You know, man, this is my story. It's about the night I died and how they laid me here in the ground. It isn't a long story, but it's my story. I'm cold bones in the ground now, man, but it's my story. The story lasted for sixteen years, but it all got squeezed into a couple of days in the end. I died early. But nobody told me I was dead. . . . Running, I was running, man, since I was a baby. We were all running. We learned to run from the Man. To run from job to job, from tenement to tenement, from rats to rats, four-legged and two-legged. We ran from the enemy: white, soft, comfortable, big, powerful. . . . I was running again and I was scared. They caught me at the cut. I fell. I was scared. Then I got it . . . the blade shot through my chest, went to my heart and through it, till it came out the other side. I felt no pain. No more, no less, than all the pain those years. You see, it couldn't hurt me anymore; the school, no jobs, the cops, the landlords, the crooks at City Hall, the garbage, the church, all the good people in the city, had killed me long ago and I didn't know it! Now all the death of sixteen years went through my head and started to come out of my heart. I didn't have to run anymore. . . . You know, man, when they carried me out of the church for this last ride, some old white lady on the corner, looking at all the cops and all the people, said, you know what she said, she said, "Somebody very important must have died."

The third book, *Bless This Mess and Other Prayers,* written by two homemakers, belongs with the first two on the basis of the honesty of the petitions, the covering of all areas of life, and the humor and sage that run through the entire volume. This all adds up to a delightful sharing that leads the unsuspecting reader to profound truths.

The authors are completely free in their writing. The following expressions are quotations from the various prayers and form the basis for these prayers: "Lord, I wish I could yodel!"; "My richly embroidered daydreams do not alter things"; "Good grief, I'm getting swamped again"; "I need a blanket like Linus, I'm insecure"; "Dear Lord, deliver us from fuss on Sunday morning"; "Lord, I got out of the same side of the bed that I always get out of . . . so what went wrong?"; "Lord, bless this mess!"

The uses for all three books are limitless. They all give guidance in areas of life that literally fill our schedules. The attempt of all these prayers is best summed up by words in the foreword of the third book: "Sharpen my sword, Lord. I've got some everyday-type dragons to slay." — PAUL L. GROFF

CLASSIFIED ADS

BRETHREN TRAVEL — Plan now to leave New York on June 15 for a magnificent three weeks in Scandinavia, including Lapland, the Land of the Midnight Sun. Three-week tour of Western Europe, including 1970 Oberammergau Passion Play in the Bavarian Alps, leaves New York July 5. It is possible to participate in either or both tours. Write J. Kenneth Kreider, Route 3, Elizabethtown, Pa. 17022.

day by day

A GAME NIGHT at home once a week is a must in our family. Our children demand it for several reasons. They have a real desire to relate to their parents and brothers and sisters in more than the matter-of-fact contacts of family life. They crave a meaningful fun-time when everybody can "let down his hair" and have a good time together. A family which endeavors to experience Christ as Savior knows that there are times when it needs divine assistance in providing a "saving" moment to heal hurts, reestablish brokenness, and to make love available as a bond of moving affection.

Thus, we have established a game night at our house, a time when different games are played. Peter Marshall as a father and husband was known as the "GGP" — the Great Game Player. As members of a family, we don't have to excel at every game each of us plays, but we learn that by playing a wide variety of family games, we all may come to improve our abilities to play such games. We also discover that competition has direct bearing on our sharpening our ability to play more effectively the "game of life" in relationship.

Games may be one of God's ways of bringing us together as families. Besides mealtimes, modern families find few moments when they can be together. Often only the evening meal provides a time when the entire family can look itself in the face and talk of common interests. Games at this point can be blessings in disguise. A game can be a means to an end, a method of implementing the faith, hope, and love we profess to have as followers of our Lord. A good game well-played can increase a family's faith in each other (trust); can enlarge a family's hope in the fulfillment of lives (perspective); and can strengthen a family's love for each other (acceptance, understanding). More than once, through a game we have played together, our family has been brought closer in depth and in feeling toward each of its members.

Games can become avenues of healthy competition between all ages in the family. What are some games which can provide for an intimacy of togetherness for a family needing something to do as a unit? Here are a few: "Monopoly," to enhance the ability of children to use money; "Scrabble," to enable everyone to work with words and thoughts; "Three-Dimensional-Tic-Tac-Toe," to give persons a larger look at the possibilities of physical arrangements and thus be able to perceive the size of life's many problems and facets, life just as it is.

We believe that games portray a life-in-miniature pattern-form. Games serve as instruments of discovering "who we are" in relation to others. Eric Berne, in *Games People Play*, tells us that as parents, adults, and children we should fully live on the level of the parent, adult, or child in the proper dimension of maturity of that role. He points out that we should be careful not to slip out of our proper role of relationship and being into another role. He states: "Pastimes and games are substitutes for the real living of real intimacy . . . are preliminary engagements rather than unions. . . ." We as a family feel that "games" which make for face-to-face struggles in the desire to win and the ability to lose with right attitude are very necessary in breaking ground for the "real living of real intimacy" of which Berne speaks. The game of avoiding another in the family for any reason can possible be avoided when we play a game around a table in direct contact with the person.

Games may well be a channel through which the Holy Spirit can work to unite a Christian family in immediate and larger purpose. It is our belief, if there is a "generation gap" between different ages in our society and world, that someone greater than ourselves can help us to bridge that gap. God, working through personal relationships, can be *in* the generation gap. Parents and children will never see eye-to-eye on everything, because they view the world at large from the stance of their particular "worlds." If we give the heavenly Father a chance, he can lead us together toward the goal of Christian-social living to achieve the ends of personal development and rewarding Christian-human relationships.

The "games families play" may be our way of reaching out toward one another and, at meaningful times, of joining hands literally and symbolically. Dare we do any less than attempt this in today's world? — DANIEL AND NANCY FLORY

DAILY READING GUIDE — February 1-14

Sunday Ruth 1. A mother, two daughters-in-law demonstrate love.

Monday Ruth 2. A man and a woman meet; a romance develops.

Tuesday Ruth 3. A woman courts a man; what next?

Wednesday Ruth 4. A man wins a woman; a family is established.

Thursday Acts 1:6-14. The family of disciples come together in communion.

Friday Acts 3:1-16. Physical healing restores one man's faith in others.

Saturday Acts 5:1-16. A husband and wife learn a lesson of life, death.

Sunday Acts 8:9-24. God's gifts can be obtained by means other than money.

Monday Acts 9:1-31. Christ confronts Saul; a home is opened to Paul.

Tuesday Acts 12:1-23. Peter and the angel: from prison to home.

Wednesday Acts 14:8-23. Of 'gods' and men; a church family is strengthened.

Thursday Acts 16:11-15. Lydia is baptized with her "household" — all of them.

Friday Acts 16:16-18. A slave girl is set free to become herself.

Saturday Acts 18:1-11. Paul stays in two homes; the church grows.

Looking to Easter

EASTER: A PICTORIAL PILGRIMAGE

Pierre Benoit, Elhanan Hagolani, and Konrad Leube. An invitation to make a modern-day pilgrim's journey to the Holy Land through fascinating photographs and invaluable commentary. The commentary adds dimension and depth to over 100 photographs in full color and black and white. $7.95

IF MAN IS TO LIVE

Beverly Madison Currin. This firm restatement of the Christian faith opens the way to a new perspective on the meaning of Jesus' death for man today. $3.50

HE BECAME LIKE US

Carlyle Marney. The seven last words of Christ provide the frame for this forceful and gripping exposition of the Easter theme. $2.25

THE SEVEN WORDS

Clovis G. Chappell vividly portrays the radiant love and strength of the Saviour against the dark background of human weakness and sin. $2

THEY MET AT CALVARY

W. E. Sangster. The author's vivid words help the reader see the cross through the eyes of individuals and groups who witnessed the Crucifixion. $2

WHY HE CAME

Kenneth O. Eaton. Seven clear and incisive meditations show how the invitation comes to allow Christ to accomplish his work *in* and *through* us. $2.75

AND I LOOK FOR THE RESURRECTION

Kay M. Baxter. This strong and moving drama speaks of modern man's attempt to say again the words that were said on a cross almost 2,000 years ago. $2.25

WINDOWS ON THE PASSION

Charles C. Wise, Jr. Six poetic meditations on incidents leading to and continuing through Passion week reflect the excitement, confusion, doubts and personal viewpoints of those who were there. $2.75

MY GOD, WHY?

Wallace T. Viets. These eight Lenten-Easter messages speak out relevantly on the great questions of the Passion story. $2.25

THE CRUCIBLE OF REDEMPTION

Carlyle Marney. Eight Holy Week messages take Easter out of its traditional garb and help restore its vitality as the essential affirmation of a valid Christian faith. $2.25

THE EASTER STORY FOR CHILDREN

Ralph W. Sockman. A unique story of Jesus' life, crucifixion, and resurrection. Gives special attention to the thought that Jesus' victory over death is God's proof of his total love. $2.25

AT YOUR LOCAL BOOKSTORE

abingdon press

in brief

Six members of the Church of the Brethren received service awards at the recent CROP field staff conference: **John Metzler Jr.,** associate director; **Elvin D. Frantz,** special projects director; **Isobel Yoder,** office staffer; **R. Dale Ferris,** West Coast director; **John E. Thomas Sr.,** Iowa director; and **Wesley P. Albin,** at the presentation assistant to Mr. Thomas. . . . Another Church of the Brethren layman, **Russell M. Hartzler,** received CROP honors for his twenty years' service with the Michigan office.

Thirty years ago his name was used to scare children in Portage County, Ohio. But recently **Elmer I. Brumbaugh** received the community service award presented annually by the Ohio Association of Juvenile Court Judges. A former probation officer, the Kent, Ohio, resident and ordained Church of the Brethren minister currently serves as president of the Portage County Board of Mental Retardation.

The Cajon Valley, Calif., congregation in November honored its pastor, **Glenn J. Fruth,** for his thirty-five years in the pastoral ministry. . . . Westminster, Md., pastor **Roy Johnson** taped a series of six television panel discussions on racial issues confronting Carroll County, Md. The programs were aired during December.

A graduate of Manchester College and pioneer Church of the Brethren missionary to Nigeria, **Albert D. Helser** died Dec. 20, 1969, at Wheaton, Ill. He was 72. At the time of his death he was general director emeritus of the Sudan Interior Mission, of which he had been active director before his retirement in 1962.

Licensed recently to the ministry was **John Eichelberger** of the Leamersville, Pa., church.

A salute to celebrants of golden wedding anniversaries: *Mr. and Mrs. Sam Etsinger,* members of the Union Center church in Northern Indiana; and *Mr. and Mrs. Gurnie Zuver* of Campbelltown, Pa. . . . Other couples observing anniversaries include *Mr. and Mrs. Harvey McMillen,* Warrensburg, Mo., sixty; and *Mr. and Mrs. Harry Miller,* members of the Claysburg, Pa., congregation, sixty-five.

Middle Pennsylvania's **Lewistown church** is providing transportation for residents of nearby Mifflin County Home who wish to attend Sunday morning services. . . . Thirty young persons from another Middle Pennsylvania congregation, **State College,** spent the Thanksgiving weekend at the East Harlem Protestant Parish in New York City, where they learned ways in which the church seeks to minister to the needs of the city.

December war Moratorium participants included **Dean Kagarise,** pastor of the Pipe Creek Church of the Brethren, New Windsor, Md. He addressed a high school student body, outlining political reasons for his opposition of the Vietnam War.

Shelby County Church of the Brethren near Leonard, Mo., is the only Brethren congregation in Missouri to qualify as a "challenge church" in the Church World Service program in that state. The fifty-two-member group contributed more than 200 blankets in 1969, over half homemade comforts.

Elizabethtown College is developing a supervisors' course that emphasizes management of the socially disadvantaged employee. Business and industry personnel will attend the fourteen-week course.

Goshen, Ind., pastor Nevin H. Zuck and St. Petersburg, Fla., professor Paul Halladay will lead a **preaching and praise mission,** co-hosted by the Winter Park and Orlando, Fla., congregations. Meetings will begin Monday evening, Feb. 16 at the Winter Park church and continue through Feb. 22, with location alternating between Winter Park and Orlando.

Observing its ninety-first anniversary in November was the **McCune-Osage Church of the Brethren** in Kansas, with dedication ceremonies for a new educational wing. . . . At the December celebration of **Wenatchee Valley** church's fortieth anniversary, the choir sang an anthem written especially for the occasion by Clarence Schopp, based on Psalm 118. . . . "Saved to serve" has been the motto of the **Alexander Mack Men's Bible Class,** Elizabethtown, Pa., since its inception in 1927. The class recently celebrated its more than forty years of service to the congregation.

Two tour groups led by Pennsylvania pastors will depart July 29, 1970. Earl K. Ziegler will host an **around-the-world jaunt** July 29 — Aug. 30, to include the Netherlands, Germany, Turkey, Middle Eastern countries, and the Far East. A highlight will be the Oberammergau Passion Play. Tour-minded persons may contact Pastor Ziegler at Brodbecks, Pa. 17308. . . . Hosting a **Europe and Bible lands tour,** also including the Passion Play, is Glenn Kinsel, 165 N. Clay St., Manheim, Pa. 17545. From July 29 — Aug. 19 the group will visit Egypt, Italy, Greece, and the Netherlands, as well as Germany and the Holy Land.

Fred M. Bowman, pastor of the

[illegible]

Feb. 8	[illegible] Relations Sunday
Feb. 8	[illegible]
Feb. 11	[illegible]
Feb. 15	First Sunday in Lent
Feb. 22-27	[illegible]
Feb. 22 — March 1	Brotherhood Week
March 6	[illegible]
March 8	[illegible]
March 15	[illegible]sion Sunday
March 17-20	General Board, Elgin, Illinois
March 22	Palm Sunday
March 22	Camp Fire Girls Sunday
March 26	Maundy Thursday
March 27	Good Friday
March 29	Easter
April 12	National Christian College Day

Calvary Church of the Brethren, Winchester, Va., reports that morning worship services will be broadcast from that church on each of the Sundays in February.

In a day when the film media are a major influence upon society, there is need for becoming cinemate as well as literate. To offer churches and individuals an appraisal of current films, a new review service, **Film Information,** will be issued early next year by the Broadcasting and Film Commission, National Council of Churches. Available for a yearly $4 subscription fee, the monthly service will review all commercial pictures issued annually in the United States — about 300 total — plus selected foreign releases. James M. Wall, editor of United Methodism's *Christian Advocate,* will be coordinator of the service. For a sample copy of the pilot issue when it is available, write the Office of Communication, 1451 Dundee Ave., Elgin, Ill. 60120.

Newly published is a biography of Orie O. Miller, a founder of the Mennonite Central Committee, the relief and service agency of the Mennonite church. Entitled **Orie O. Miller: The Story of a Man and an Era,** by Paul Erb, the book will sell for $7.95.

National Educational Television will present a five-part series in March designed to help people understand the psychological and physical aspects of the smoking habit.

The five half-hour color programs, collectively titled **Why You Smoke — A Self-Test,** will be telecast on the consecutive nights of Monday through Friday, March 2 through 6. An important feature of the series will be a test to be taken by home viewers while the programs are on the air.

The series is about three people who decide they would like to do something about their heavy smoking. Uncertain whether it is possible for them to quit or even to lessen their smoking, they begin a four-part test developed by the director of the National Clearinghouse for Smoking and Health, Dr. Daniel Horn. Viewers at home will take the same test, each part on a different night.

Gans, Frances Zoe, Strathmore, Calif., on April 23, 1969, aged 55

Gillett, Ola E., Glendale, Ariz., on Dec. 27, 1968, aged 83

Gross, Harvey, Sipesville, Pa., on Oct. 29, 1969, aged 86

Pletcher, Wayne, Glendale, Ariz., on Feb. 4, 1969, aged 60

Rogers, Mrs. William, Liberty, Ind., on Nov. 7, 1969, aged 67

Shong, Mandas, Defiance, Ohio, on Nov. 25, 1969, aged 66

Shriver, Roy R., Martinsburg, Pa., on Nov. 21, 1969, aged 71

Spiglemoyer, Homer A., Springfield, Ohio, on Nov. 15, 1969, aged 82

Stahl, Lorraine K., Davidsville, Pa., on Nov. 4, 1969, aged 50

Strawser, Edward E., McAlisterville, Pa., on Nov. 6, 1969

Studebaker, Nellie T., New Carlisle, Ohio, on Dec. 6, 1969, aged 79

Werstler, Maggie, Hartville, Ohio, on Sept. 11, 1969, aged 85

REQUEST FOR NOMINATIONS

The Nominating Committee of the Annual Conference Standing Committee is providing this opportunity for any interested person or congregation in the Brotherhood to submit nominations for the various offices to be filled by election by Annual Conference.

It is important that any person whose name is submitted be contacted regarding his willingness to have his name considered. This is the responsibility of the person or congregation submitting the name. Obviously there will likely be many more names submitted than will appear on the ballot, so permission must be granted within this framework. This will probably be the only time possible candidates will be contacted.

Nominations are to be listed on the form below and sent to the Annual Conference Office, 1451 Dundee Ave., Elgin, Ill. 60120, by March 15, 1970.

OFFICES OPEN 1970

1. Moderator-Elect. One person.

2. General Board Members. Five members, elected representing districts, 3-year term; three members, elected at large, 3-year term; one person, to fill the unexpired term (to 1971) of Harold Z. Bomberger, who leaves the board to assume the office of moderator. This is a district representative.

3. Committee on Interchurch Relations. One person, 3-year term.

4. Elector of Bethany Theological Seminary. One person, representing the laity. One person, representing ministry, 5-year term.

5. Annual Conference Central Committee. One person, 3-year term.

(Person or congregation submitting nominations)

A Plea for Risk Evangelism

You might call it risk evangelism. What we have in mind is a significant element in the way the gospel of Jesus Christ is communicated to people today. But in many discussions about evangelism and the responsibility of Christians to share the good news of the love of God, this aspect is ignored.

And yet there it is, right smack in the middle of almost every text that affirms what the gospel is all about. "God loved the world so much that he gave his only Son, that everyone who has faith in him may not die but have eternal life." The incarnation was risky from the start. There was little assurance that after rejecting earlier messengers from God (Jesus said, "They took his servants and thrashed one, murdered another, and stoned a third"), the people among whom the word became flesh would really "respect my son." No, the whole career of Jesus of Nazareth was hazardous from the time when Herod slaughtered the innocents until Jesus was put to death on a cross. You can't talk about the good news of Jesus without realizing God knew all along that someone was going to get hurt. And Jesus knew it too. "Blessed are the persecuted . . . calculate the cost . . . I am sending you like lambs among wolves . . . Take up your cross and follow my footsteps." (Scripture references are from *The New English Bible.*)

But most discussions of evangelism and most methods of evangelism say little about following in the particular footsteps of an unpopular, discredited, scorned, and rejected prophet who put his life on the line. Instead we like to dream of gigantic campaigns, well-publicized mass meetings, professionally directed telecasts, systematic visits to names on a prospect list, persuasive arguments, invitations for commitment, and a stepped-up program of church activities designed to get those lonely and lost people to join up with us lovely people who have already arrived. We do these things under the banner of the cross, but the color of real blood seems to have been washed out. Seldom, so seldom, are we really willing to risk something for the sake of the persons we seek.

There are exceptions to such a generalization. Consider the farm wife who risked danger to herself and her daughters — not to mention her reputation — when she opened her home to transient workers. She accepted them for the persons they were and the new persons they might become, risking the rejection of some, the failure of others, but growing always in her love and compassion for people, and living to see her faith justified in many of them.

Consider the young man who, after serving long hours on the staff of a coffeehouse, spent additional hours listening to young fellows and girls in trouble with parents, teachers, and the law, counseling as he was able, often realizing that his were the only ears available for listening.

Or consider the homes where the long-haired rebels, the unconventionally dressed, or those temporarily alienated from their parents are treated with respect and a measure of understanding — in other words with the very qualities they should expect to find in a church fellowship but which are so often lacking.

There is risk here that is more than inconvenience — risk of neighborhood disdain, risk of disappointment when irresponsible behavior must be faced, risk of some damage to property, risk that bail money advanced may not be returned. Yet every person who has been that much concerned for other people would gladly run the risk, even at great personal cost, just in order to see someone come alive with faith and hope and a new purpose for living. And isn't this what evangelism is all about?

Thank God, there are also churches willing to risk their reputations and their budgets on behalf of people. Some churches, offering sanctuary to draft resisters, have lost their fire insurance. A few city churches actively involved in a ministry to youth gangs have suffered property loss, the opposition of city agencies, and lack of financial support from some members. We still recall the number of churches burned or destroyed a few years ago because they defied segregation patterns in order to minister to the needy. A news report says that "activist church groups have become high-risk hazards."

A high-risk hazard indeed! If a church goes to bat for people — not only its members or its immediate community but people everywhere — then the gospel words it utters in sermons and affirmations, in counseling and in conversation really have something to communicate. They carry an evangel of hope, a message of life, because they reflect an activist commitment already on behalf of people, not as prospects, not as customers, not as potential contributors, but as persons whom God already loves and whom he has already accepted in Christ to be children of his.

You might call it risk evangelism, or involvement evangelism, or service evangelism. From our standpoint, it's the New Testament brand, the genuine article, and it's worth cultivating and worth celebrating. With or without a label. — K.M.

Vew books
by ELTON TRUEBLOOD
GEORGIA HARKNESS
ALAN WALKER

THE NEW MAN FOR OUR TIME
Elton Trueblood

A creative union of the spiritual life — the roots of faith — and service to the world's needs — its fruits — is the mark of the new man for our time, says Mr. Trueblood. It is this combination which is sorely needed in an age of revolutionary change. The author notes the damaging division between pietists and activists in nearly every Christian community. He shows that the Christian community can be redemptive only when the concerns of both are brought together. The purpose of this book is to produce a creative union of the inner and outer dimensions in the life of every Christian. **$2.95**

BREAKTHROUGH: REDISCOVERY OF THE HOLY SPIRIT
Alan Walker

"Millions of people are being crushed by the pressures of life . . . The world is restless, tantalized by the vision of what may be, but cannot find the power to turn dreams into reality . . . " What is this malady that weakens mankind and renders the church impotent? In this powerful book, Alan Walker relates it directly to the loss of the power of the Holy Spirit in our churches and in our personal lives. Chapters are: Re-Discovering the Holy Spirit; The Holy Spirit: Agent in Conversion; Growth in the Spirit; The Special Baptism of the Holy Spirit; The Spirit Renews the Church; The Holy Spirit and World Revolution; Holy Spirit and World Mission. **$2.75**

GRACE ABOUNDING
Georgia Harkness

These fifty devotions take the reader on an inspirational journey into Dr. Harkness' own background and life. She uses Scripture, original poetry, prayer, and meditations to share her personal experiences, as a witness to the encompassing and abounding grace of God.

$3.75

CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Illinois 60120

LOOK FOR THESE FEATURES IN THIS *messenger*

She Takes the Books to Where the Children Are. *Helen Watts remembers when Annual Conference first authorized a program of Brethren Volunteer Service. She stayed in her home community where she saw a need and persisted until she found a practical way to put her faith to work.* by Rosella Flory. page 2

A View From the Bottom Rung. *There may be a traffic jam as some church leaders seek the top of the ladder, but many a faithful pastor finds the greatest need for his ministry at the bottom rung.* by Inez Long. page 5

Obedience or Disobedience? An Understanding of Romans 13. *Christians should be free to obey the state as God intended, to support it in doing good, but always to act according to the will of God as they see it.* by Graydon Snyder. page 8

Overview of a Decade: Trends and Transition. *Before launching into new orbits in the seventies, churches and churchmen would do well to recall the significant changes that took place in the church itself during the sixties.* a summary report of news and pictures. page 12

Christian Concerns in Tomorrow's Vietnam. *It is not enough to "stop the killing." American Christians feel a responsibility to help restore a war-ravaged land. But they must learn how to serve a brother's need while maintaining his dignity in the sight of God.* by H. Lamar Gibble. page 16

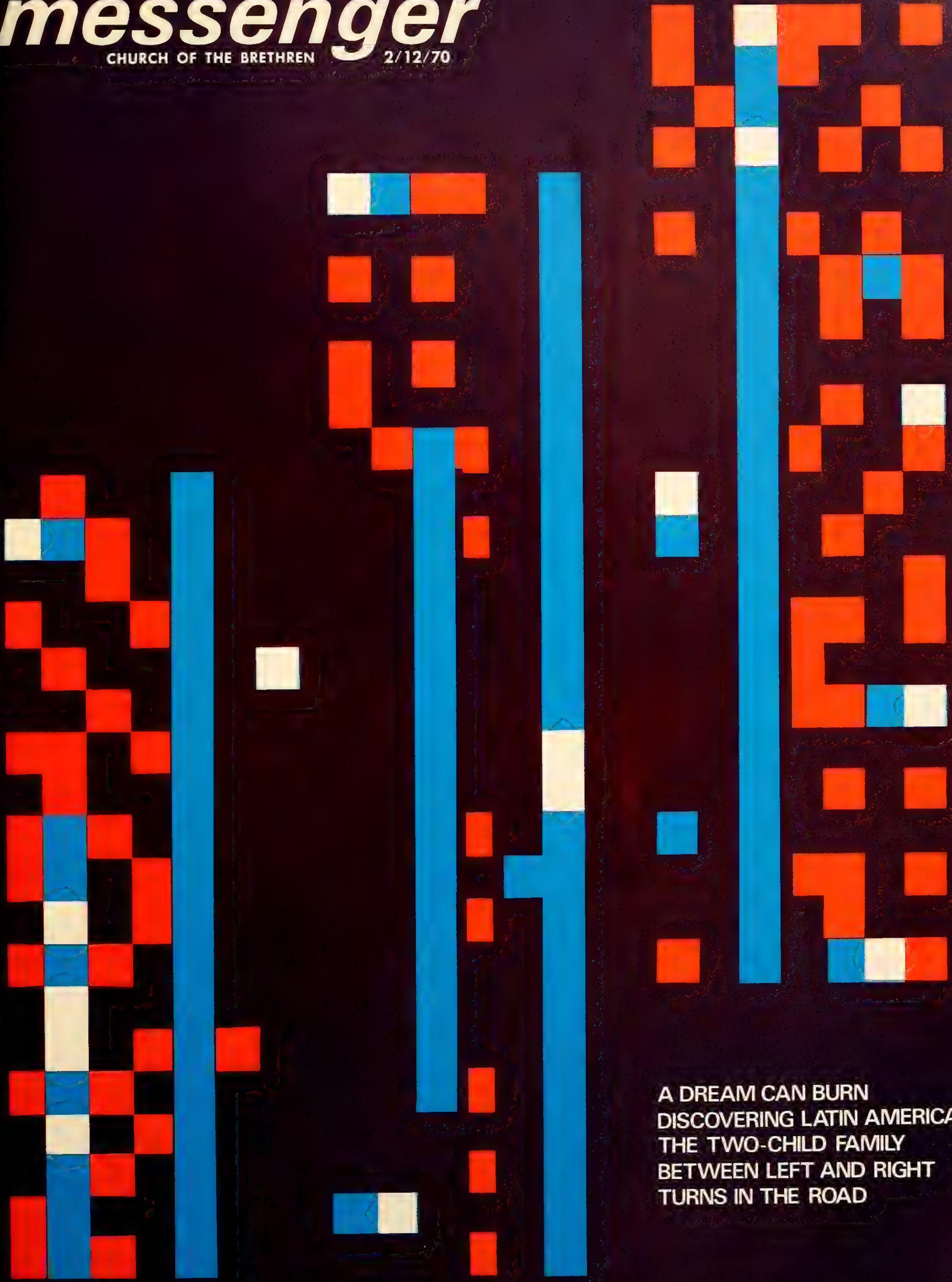
OTHER FEATURES include poems by Martha N. Parker (page 6), and John M. Storer (page 11); reflections from delegates to the National Council of Churches of Christ Assembly (page 14); "The Plea of the Migrant Farmworker," by Terry Pettit (page 18); "Speak Up" contributions from Bernice Hoover Cook (page 22), Corinne Hoff Simmons (page 22), Carrie Stern (page 23), and Fred W. Swartz (page 24); "Faith Looks Up," by Clarence G. Hesse (page 25); an "American Indian Puzzle," by John and Carol Connor (page 26); a book review article, "Honest Prayers From Parish and City," by Paul L. Groff (page 27); and "Day by Day" by Daniel and Nancy Flory (page 28).

COMING NEXT

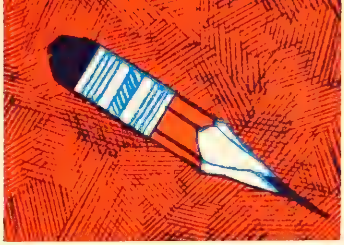
Many church members find it difficult to know how to handle some of the propaganda charges and countercharges that come from extremist groups of both the left and right. Maynard Shelly, an editor with sensitivity to the pressures ordinary Christians feel, reflects on the predicament of those who are caught "Between Left and Right." . . . One result of the same predicament is a mood of discontent that pervades so much of modern life. Glenn R. Bucher, university professor and minister, observes some patterns of action on the part of "The God of Discontent." . . . The personal response of two quite diverse individuals is reflected in stories about a man with a mission to encourage a "Two-Child Family Movement" and about a young theological student, a black poet, who sees how "A Dream Can Burn."

VOL. 119 NO. 3

messenger
CHURCH OF THE BRETHREN 2/12/70



A DREAM CAN BURN
DISCOVERING LATIN AMERICA
THE TWO-CHILD FAMILY
BETWEEN LEFT AND RIGHT
TURNS IN THE ROAD



readers write

THE WORK THAT MUST BE DONE FOR PEACE

I feel called upon to reply to Charles Wampler's assertions (Dec. 4) that (1) a draft card is not a killer card and (2) getting up before a crowd and burning a draft card and making speeches about it is not being peaceable or making for peace.

First, carrying a draft card *is* carrying a killer card, no matter what classification that card carries. This is so for two reasons: The system of conscription, the system that allows the government to force men into the armed forces against their will, is one of the main reasons the Vietnam War was escalated as it was. That ready pool of manpower gives the Chief Executive and the Pentagon power over determining when and how extensively war is carried on.

Second, acceptance of a CO classification is accepting the aspect of the S.S.S. known as "channeling." The CO's opposition to war is being channeled away into two years of work which in no way challenges the system of conscription or the war machine. In like manner, deferments are given to channel young men into occupations determined by the National Security Council as being "in the national interest." It is fairly clear that the "national interest" is not the interest of God.

Lastly, I agree that burning a draft card is not going to bring peace. It is going to take a deep commitment and much work and struggle to bring peace. I wish that others would realize that and get down to doing the work that *must* be done, and done immediately.

TED GLICK

Lancaster, Pa.

A STATEMENT ON THE BLACK MANIFESTO

We believe that the church, founded by Jesus Christ, is based upon his teachings which emphasize goodwill, understanding, sharing, service, and Christlike love. While the church so established and perpetuated for almost 2,000 years does not claim perfection in the practice of these ideals, it does claim that good, both to the spirit [and to] the social and economic life of people, has resulted from church-directed efforts. Hospitals and schools, as well as churches, have been generated and brought into being by Christian followers of Christ. We are reminded that "there is no other name, save Jesus' " and only the church is dedicated to the proclaiming of that name.

Certainly churches so conceived, founded, and perpetuated cannot ally themselves with any group or organization which demands the overthrow of such churches, as well as our government and any government which provides freedom to worship God as the individual conscience may direct.

We, therefore, as individuals and as an organized church, believing in Jesus Christ as Lord and Savior, and [in] his teachings, deplore the language of the black manifesto as presented to our Annual Conference at Louisville, Ky., during the week of June 24-29, 1969. Further we do not as individuals or as an organized church accept the accusation of guilt as set forth therein.

In the action of the Annual Conference creating a "Fund for the Americas [in the United States]," we commend this additional call to serve as Christians. We do object to the granting of church-dedicated funds on an "unrestricted" basis and to any proposed further use of such dedicated funds to finance questionable enterprises. We are to be good stewards of both life and material possessions and should not use either in the furthering of any cause which does not add to the stature of Jesus Christ as Savior.

We believe that black, yellow, brown, red, or white racism is wrong when it seeks only the well-being of a particular race. The need of any person, regardless of race, should determine our response.

We suggest that in responding to the call for funds to the "Fund for the Americas [in the United States]" the individual exercise his privilege of indicating his preference as to the use of his contribution.

We commend to the members of the church the appeal of Jesus Christ to be his followers in all the world. "If any man have need? . . . Forasmuch as you did it unto one of the least of these, you did it unto me."

ANDERSON, IND., CHURCH
OF THE BRETHREN

Anderson, Ind.

A MORATORIUM ON MERGER QUESTIONS

In response to Ralph Turnidge in "Speaking Up" (Jan. 1), I find that what might be another logical possibility of his arguments on direction for the Brethren is lacking in his article. Maybe a sect was never meant to be a denominational church with all the created institutions. Would not joining COCU only propagate what already might be a bad marriage for the Brethren? If there is one lesson that the 60s have taught us, it is that institutions need to be functional and dynamic. Is the name of the game for the church changing from one institutional form to another?

Possibly the reason for the noninvolvement of the Brethren of which Ralph Turnidge speaks is due to its dealing with other questions — like whether or not to join COCU — which might be a Brethren way of copping out. Maybe the reason there are the more active secular groups working for peace during what might be called the turbulent 60's is that the Brethren were meantime in the most important decade caught up in asking the question of whether or not to merge.

A more unified church won't make us face issues of personal discipleship more effectively. In fact we seem to skirt the need to get out and do something about our faith by even considering such questions. We don't have time to be concerned about what more viable institutional forms there are for the church. We have enough tools. If possible I would like to call a moratorium on the merger question for the Brethren and at

---

PHOTO CREDITS: Cover, 14 artwork by Wilbur E. Brumbaugh; 5 A. Devaney, Inc.; 8 H. Armstrong Roberts; 9 Rohn Engh; 13 Religious News Service; 17 Harvard University News Office; 20 Ron Keener; 21 courtesy of Lancaster, Pa., *Daily Intelligencer*

KENNETH I. MORSE, editor; WILBUR E. BRUMBAUGH, associate editor; HOWARD E. ROYER, director of communication; LINDA BEHER and JEANNE DONOVAN, editorial assistants. MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918 under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1969. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version. Subscription rates: $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan; life subscription $60; husband and wife, $75. If you move clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change. MESSENGER is owned and published every other week by the Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill. Jan. 29, 1970.

Copyright, Church of the Brethren General Board, 1970. Vol. 119 No. 3

the same time to encourage us to open a question: How can we serve in the 70s as Christians given limited tools and the grace of God?

David S. Young
Oak Brook, Ill.

THE NEED FOR NERVE

Ralph Turnidge (Jan. 1) has at last said what many believe but have been unable to express. He has said it firmly but gently. He has been guided by reason in areas where many rely upon emotion.

We have long criticized the toast "My country . . . may she always be right but my country — right or wrong." Some have believed Decatur was drunk when he said that. But those were sober people in the long line to the microphone at the former Louisville Conference who opposed participation in the Consultation on Church Union. In essence they said "My church, may she always be right but . . . ."

And need more be said about our position on peace? In 1943 a pastor wrote, "Twenty-nine young men out of my church have been drafted; every one is in combatant service. How can I say that my congregation is a peace congregation?" That was too typical.

Mr. Turnidge urges the need for nerve. He does not indicate whether he thinks it will be forthcoming. . . . There is no great basis for assuming that Annual Conference will be characterized by nerve. It is more cautious than courageous. Nerve is more likely to become evident in local churches and districts. This is not without historical precedence.

Chauncey Shamberger
Weiser, Idaho

FACTORS OUTWEIGH OBJECTIONS

Your January editorial on Vietnam, while making a number of quite valid points, still fails mightily to come to grips with factors which far outweigh the objections to the war. Without our presence, the whole of Vietnam would quickly be swallowed up by the North Vietnamese National Liberation Front.

Life, as you state, *is* sacred; the freedom to seek noncommunist, revolutionary, and nationalistic solutions to the unhappy status quo in South Vietnam is equally so. Communism may not be the only option open for profound change.

As to the question of atrocities, why is so

Continued on page 29

Page one...

On a recent Saturday one of our editors, due to his wife's having been hospitalized recently, found it necessary to spend most of the day running errands. He soon discovered that everywhere he went he had to stand in line for service. All eight of the check-out lines at the supermarket were backed up, as bargain-conscious customers pushed their loaded carts toward the cash registers. The car wash required only two minutes — but each driver waited forty before his turn came. The local bank was crowded with persons depositing or withdrawing funds, purchasing state vehicle tags, negotiating loans, or paying taxes. The post offfice was in the same predicament, and in the city parking lots a driver had to cruise around an extra ten minutes before he could find a parking slot.

Waiting his turn (six persons were ahead of him) in the barber shop, this editor contemplated the feature in *Life* magazine with which that journal began its survey of the seventies. It was a pictorial review of a crowded society. Do we already have too many people? Even though this editor, as the father of five, has never been an advocate of small families, he was forced to ask himself if there might not be some merit to some of the recent proposals for limiting the size of families — voluntarily. Which leads us to say that this is exactly what a contributor, *Ben Hansen,* does in a feature in this issue. Ben, as you will discover, is a man with a mission. He thinks his plan will not only help to control population. It may also, he says, contribute to world peace.

But peace is a long time coming. Even if the Vietnam conflict ends as suddenly as the Nigerian civil strife, there are serious divisions among Americans that remain. There are hurts that are not easily healed. There are injustices that won't soon be set right. Much of the polarization today sets American against American, throwing one either to the left or the right. This situation prompted *Maynard Shelly,* an experienced Mennonite editor and reporter, to write about extremism, the reasons for it, and to observe how it thrives on fear or force, when what we need today is instead a firmer faith in God. Maynard took his seminary training back in the days when Mennonites and Brethren shared facilities and teachers at the familiar Bethany location on the West Side of Chicago.

What it is like to grow up today in an urban ghetto such as one finds in much of Chicago's West Side, is reflected in poems by a black student now attending Bethany at its Oak Brook campus. He is *Robert Allen,* and his poems were selected and in a sense interpreted in this issue by a fellow seminary student, *Terry Pettit.*

ALLEN

Saluting other contributors, we note that two of them are pastors. *Norman Long,* of Golden Valley, Minnesota, and his wife *Kay* serve their community's Church of the Brethren, while book reviewer *James Tomlonson* is assistant pastor of the McPherson church in Kansas.

As *J. Roy Valencourt* relates in his account of missionary training, he and his family have begun their work in Ecuador. Before their assignment there, Roy edited church school material for the Brotherhood staff.

Elizabethtown College alumnus *Glenn R. Bucher,* a member of the Washington, D.C., City congregation, teaches at Howard University's School of Religion. His article grew out of a sermon he preached at the Arlington, Virginia, church.

The Cover: Skyscrapers at night? Stained-glass windows? Key-punch cards in color? More evidence of overcrowding? What do you see?

The Editors

Between Left and Right

by Maynard Shelly

Erna asked questions faster than I could answer them. So I didn't try.

Were there evil forces at work trying to destroy the church? Weren't some of these the people in our denomination? Why didn't the church do something to stop them?

This young grandmother loved her church and had always been a faithful member. Erna faithfully brought her children to church school during their growing years, eager that they have a good religious training. Now she wondered. Had she done the wrong thing?

Last winter she went to hear a visiting minister in a neighborhood church. From him Erna heard about communism which was conspiring in the church and in the nation to destroy all that its good people loved. She heard about a plot to destroy the morals of the nation through programs of sex education in the public school. The ecumenical movement was robbing the church of its old-time religion. Schemes to fluoridate the public water supply were a threat to the community's health. Psychoanalysis and mental health programs weakened the resistance of the people even more.

After listening to the visiting minister, Erna ordered some of the books he had suggested. Now that her children had left home to raise their own families, Erna had much more time to read. And her reading confirmed the fears that had been raised as did some radio programs that she discovered and started listening to.

She read that Robert Welch, founder of the John Birch Society, had once said, "Communist influences are now in almost complete control of our federal government."

Erna met Billy James Hargis, who says much the same thing but in religious language that proclaims God's war against communists and other enemies. "Only the Christian world possesses a Savior who has one day promised to return and completely destroy the enemy," he says. "Only the Christian world has a Savior and Destroyer."

Hargis through his Christian Crusade preaches no gentle Christ. "A communist America: must it be?" he asks. "Only you can answer that question by your selection or rejection of Christ, the great Destroyer."

Welch and Hargis, along with Carl McIntire and his Twentieth Century Reformation Hour, are the best known names of the Far Right, a movement that has a multitude of apostles in two thousand other organizations. These groups, many of them with a religious orientation and a patriotic appeal, are prolific writers and broadcasters, with 7,000 radio and television programs each week, thousands of books and pamphlets, and periodicals that have circulations in the hundreds of thousands. The combined income of these groups exceeds 14 million dollars per year.

Yes, there is also a group in our country that might be called the Far Left. It is small and less visible, and people like Erna get more information about it through the right wing which claims to oppose it than from the left wing directly. The best known groups are the Communist Party, with a small membership of 12,000, along with some radical groups consisting of students. The chief left-wing campus group is the Students for a Democratic Society, which at the moment is badly split, heavily infiltrated with government spies, virtually immobilized.

Compared to the right wing, the left-wing extremists are a ragtag army so poorly organized that they often do not have access to a duplicating machine to print a newsletter and with so little money that they can buy no radio or television time.

Yet, in their appeal to violence and their open intent to destroy society (whether always serious or not), the left-wing groups are a threat and the number of their converts is beginning to grow. The violence of the Weatherman faction of the SDS this past October in Chicago is a tragic demonstration of anarchism. They deserve resistance and they deserve watching. But they cannot be met by the tactics suggested by the right-wing groups.

While she talked to me, Erna held a large brown envelope on her lap, sometimes fingering it nervously. I knew it contained some of the many pamphlets and magazines from right-wing groups which she had been reading. Had I challenged any of the accusations she had made about communism in church, school, and nation, she would have spread her material out before me and dared me to refute it.

Having read the material of extremists, both left and right, for over twenty years and having a large collection of it in my files and great stacks in my study, I knew that I could spend hours trying to convince her that most of what she was reading were half-truths and distorted facts.

But as Erna turned over her package of pamphlets, perhaps hoping that I would ask her about it, I decided that it was more important to talk to Erna than to her pamphlets.

So we talked about life in her congregation. Much is wrong, she feels. Asked to be specific, she lists the usual aches and pains that congregations face. Disagreements over building programs and struggles for leadership leave hurts that fester during the years, producing bitterness and feelings of guilt. Erna had been disowned by her conservative congregation in her youth because of her marriage to a man from a less conservative congregation.

Fear and frustration mark the person drawn to the doctrine of the extremists. Living under the threat of nuclear war for twenty-five years has understandably taken its toll. And recent developments in our world have been frightening to people in America living in the midst of prosperity. God seems to be blessing the nation, but the nation, which traditionally has had a sense of divine destiny, is unable to lead the world. In recent years, it has not been able to win wars as in Korea and Vietnam. It is losing friends all over the world. China has been lost and turned into an enemy.

At home, other changes are taking place. Racial agitation and unrest is disturbing because it shows up the ugly side of American life, a condition that adds to our feelings of guilt and distress. The leadership of the country's statesmen is called into question sometimes with violent protest as the nation's involvement in Vietnam is challenged in a way that a war has rarely been opposed by a country's citizens. And the moral and social values of the older generation are being called into question by the young.

How does the extremist explain this? He sees a conspiracy supported by a worldwide network of powers plotting to destroy us. These plotters are usually identified as communists or communist sympathizers. It becomes an easy game to play — anyone or anything that is strange or threatening is a communist or the plot of a communist — beards, pornography, fluoridation of water, sex education, church unity, social justice.

This was the world as Erna saw it, and as I asked her if she wanted me to respond to what she told me, she brightened, and said, "I wish you would."

I prayed for the only Spirit that could drive out the evil spirit of fear, and I started to give Erna my testimony of my faith in God, looking for words that she might understand.

I told her that I could only agree that the world was a fearful place, not only because of the things out there in the world, but because of the fears that roam around inside us stirring up all the feelings of guilt that have accumulated across the years. No one can carry these burdens unaided.

Yet, we believe that our God is able to carry us through the darkest of days. He has brought us through difficult times in the past and we have an assurance in the resurrection of Jesus Christ that God's power can take the darkness

Between Left and Right

and turn it into light. He will lift the load of guilt and fear from our shoulders. If we cannot answer all the questions of why things happen as they do, we know that God's will is the thing that will be done. God, I assured Erna, desires to bring mankind to a better and brighter world and in the darkest of times he is leading us and caring for us.

The time for our visit had run out. I admitted that I had really not answered the specific questions she had come to ask, but perhaps we had dealt with the problems behind the questions. But if she would like to talk about these things further, she should feel free to come back another time.

She brightened and smiled. "Yes, I'd like to do that."

Erna was an extremist, albeit a gentle one, and as she left, I hope less of one. She had accepted the philosophy of extremism because it gave her an explanation of what she saw happening about her.

Yet not all encounters with extremists end so happily, even for me. Congregations have been split and their witness destroyed because a small group has accepted the extremist views and practices. Ministers have been defamed and removed from office as a result of slander and suspicion raised on little or no evidence.

During the past year, the almost 200 magazines and newspapers belonging to the Associated Church Press lost a million and one half in circulation after steadily increasing combined circulations for many years. This loss, of course, stems from no single cause, but we know that right-wing sympathizers have attacked the church and its publications as the church has taken a more courageous stand for social justice, a cause that has drawn considerable fire. A picture of Martin Luther King Jr. has meant losses of tens of thousands in circulation for even moderate publications.

Perhaps the worst danger of the extremists is not what they themselves do but what the rest of us do in order not to offend them or to avoid an encounter with them.

Therefore, a congregation postpones doing anything for racial justice to escape the label of communist sympathizers (because it wanted to be, more accurately, a Christ sympathizer). Nothing is said about selfish nationalism that decreases foreign aid in favor of building supersonic aircraft for the rich lest the church be accused of being unpatriotic.

No leader in the church can escape the pressures of the extremists. As an editor of a church paper, I have always felt these pressures, but perhaps I never knew how strong they were until last winter when during the week that our board was meeting, the executive of the board responsible for publishing our paper took me aside and told me that the board was going to consider a recommendation to put me on probation for a year after a number of years of enjoying indefinite tenure.

"I sure hate to tell you anything that will spoil your day — or even your year," was the sober introduction that I got from my boss as he explained the situation to me.

And the point is not that any members of my board are extremists. They are the most moderate of people. Yet they have to respond to the direction of the congregations of our denomination and if these congregations express concern, attention must be given to their concerns. And not even the leaders of our congregations are rightists or right-wing sympathizers, but they must give attention to the feelings of vocal people in their congregations who like Erna are alarmed and do want satisfaction.

So, for a traumatic two hours, the board discussed the recommendation on my tenure. At first, they adopted the recommendation with all the implications of censure that it carried. But they recalled the motion to take an action that allowed me to continue to serve with honor and with the support of the board. It was a courageous action, I felt, not because the board had supported me, but because the board decided to put its faith in God above the fears of the people they wanted to serve.

How long has the war in Vietnam been drawn out because withdrawal was impossible for legislators who cannot be elected and defend themselves against the charge of appearing soft on communism at the same time? Regardless of one's position on the Vietnam war, it must be seen as the responsibility not of the extremists who preach an irrational fear of communism, but of the rest of us in the middle who react to their fears instead of acting on our faith in God.

To the left stand people who have lost hope and mean to destroy our society. To the right are those who fear change and combat it with character assassination and disruptive opposition.

Both left and right extremists have lost faith in God and in the power of Jesus Christ to change men and to change the world. Their loss of nerve must be met with a witness of faith in God from those in the center.

Will we hold our ground and be Christ's men and women in an age that needs this testimony now more than ever before?

I intend to be one who will do just that. ☐

The Two-Child Family Movement

If all men are brothers, then children are the concern of all men. As one answer to overpopulation, Ben Hansen proposes limiting families voluntarily

In the December issue of the *Reader's Digest* Congressman Morris K. Udall of Arizona suggested a plan that he felt would offer a sensible program to solve some of the problems caused by overpopulation. His proposal is simple:

"Every family with two or more children would make a personal, voluntary decision to have no more. Every couple with one child or more would agree to stop with the second."

Such a "two-child family movement" is precisely what Ben Hansen, a friend of the Trinity Church of the Brethren, Baltimore, Maryland, has been advocating in recent years, because he too believes that an overpopulated world cannot become a peaceful world. To understand Ben's intensity of conviction on this issue, you need to know something about Ben as a person and the reasons for his current campaign.

Although registering as a conscientious objector at the beginning of World War II, Ben served aboard merchant ships carrying materials of war to the various theaters of war. During the Korean conflict, he donated five pints of blood to wounded servicemen, and during the Vietnam war he served a year aboard a U.S. naval vessel.

"I have always been torn between

TWO-CHILD FAMILY / *continued*

the professed ideals of my country and those of my Brethren background," he says. "It's like loving both your mother and wife and having to choose sides between them during an argument."

But his dedication to peace was manifested when he joined the Brethren Service unit which was sent to China after World War II to plow and plant the reclaimed valleys of the Yellow River.

"We were the first 'Peace Corps,' " he recalls proudly. "Our experiences were studied and used by the organizers in setting up the national Peace Corps program."

Returning home after two years in China, he held various jobs, including a position as technical adviser to a state housing authority and a flight engineer with a major airline ("They washed me out when they discovered I had a terrible fear of heights," he laughs). Returning to Carroll County, Maryland, Ben Hansen joined the teaching staff of a junior high school as a science instructor during the severe teacher shortage in the late fifties.

"One of the nice things about teaching is that you learn as well as teach. During my eight years as science teacher, certain basic biological and physical laws were impressed upon my mind. It was not long before I concluded that these laws and principles were very relevant to man's quest for world peace, and perhaps why peace has eluded us so often," he says. "To attempt to set up a peaceful world community without knowledge of these laws and principles is like trying to play baseball before learning the skills and rules required for the game.

"One of these basic concepts I learned was the balance of numbers, the phenomenon that explains why the numbers of the various species remain fairly constant year after year. Without stable populations in the plant and animal kingdoms, the grand regulating system we call nature would become inoperative and no longer self-sustaining.

"It was not difficult to see that not only had mankind escaped from the confines of the balance of numbers, but through the multiplication of the human race beyond all reasonable numbers, had grossly violated this basic law."

Ben feels that his aversion to overpopulation first came during his stay in China. "On my way to work in the morning, I stepped over the bodies of unwanted children who had died of starvation during the night. It helped make the population problem real to me."

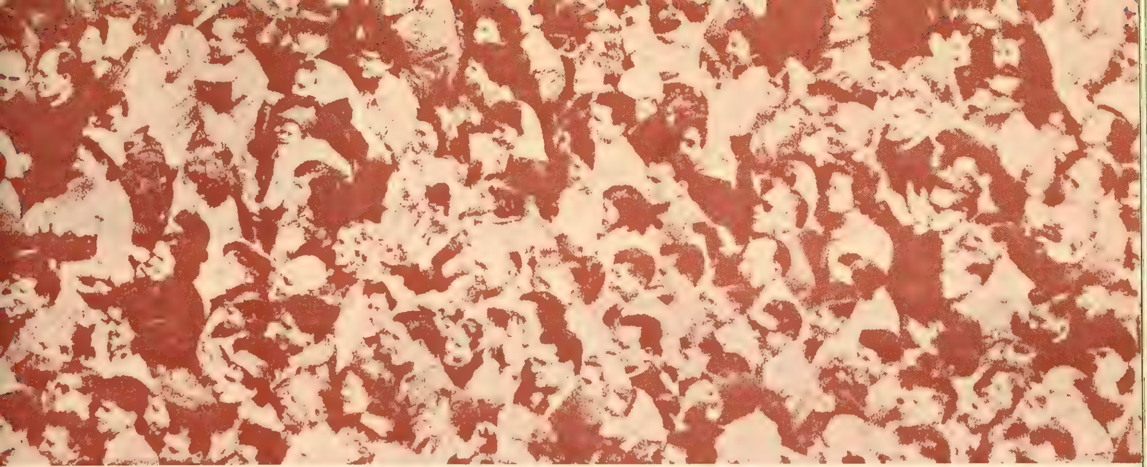
Tragedy struck Ben Hansen's life when his wife, Irene Beard Hansen, was killed while riding in a friend's automobile during a brief trip to Tennessee. He left teaching and took a job as power plant superintendent on the NASA satellite tracking station at Tananarive, Madagascar.

Returning home to the United States, he drifted to Towson, Maryland, where he met and married Jean Bodine, the widow of a Navy serviceman. "She had three children by her previous marriage and I had one child, my daughter Clara," Ben explains, "so more offspring might have been financially disastrous to the marriage. I decided to be made sterile not only for personal reasons, but because of my interest and concern about the overpopulation of the world. I wanted it to be, 'Do as I do' and not merely 'Do as I say.'

"I thought I would be rational and objective about the operation and the sterility that would follow. But prior to the operation I almost panicked, imagining that some vital life force was to be taken from me, and I suddenly longed for a son who would carry my own genes and name."

Ben goes on to say, "Of course, I survived the minor incisions and the brief psychological trauma, but the whole experience gave me an insight into the emotional and sociological factors that hinder population control. I concluded that there must be some primary group to encourage couples in their decision to limit severely their family size so that any real or imagined sacrifice would seem justified and worthwhile."

It was while rereading the volume on



evolution in the *Time-Life* series of nature books that Ben Hansen thought he discovered a key cause of aggression and violence in the world. Charles Darwin's search for the cause of natural selection led him (and Ben, in his reading) to Malthus' thesis: The struggle taking place in nature is caused by more organisms' being born or produced than there is food to provide for them. It was not difficult for Ben to extend this theory into human society. What with the world's human population now doubling every thirty-seven years and will be doubling again in twenty years, the chance of the vast number of people having their physical and social needs met from existing resources is quite remote. For example, the United States, which presently uses fifty percent of all the raw materials in the world, will, with its larger population, be expected to consume close to eighty percent of the total world output twenty years from now if present trends continue.

What are the possibilities of a stable world order and a lasting peace under the conditions of a runaway population growth? The facts of the population explosion are well-known — or should be. One is a projected human population of six billion by the year 2000. Young people under the age of fifteen who comprise forty percent of the current population of underdeveloped countries will set off the coming population spiral when they reach maturity unless effective control measures are instituted and steps taken to change the cultural values that encourage large families. Mass famines are predicted for the seventies and eighties with five million children in India already dying each year from malnutrition. And in some of the underdeveloped countries, strife and civil war are virtually insured by the fact that the population is doubling in less than twenty-five years' time. These countries — among them Kenya, Nigeria, Turkey, the Philippines, Brazil, Costa Rica, and El Salvador — at present lack sufficient food, housing, health facilities, and employment for their citizens. Yet in a quarter century they will be required to provide for twice the number of inhabitants, besides raising the standard of living for everyone.

Thus, from his interest in biological science Ben Hansen has attempted to find a solution to the population explosion through what he calls the *two-child family movement*. It would be a mass movement with all the trappings — slogans, demonstrations, promotional schemes, and even advertising; but it also would have a cohesive organization to personalize and assist its members in family-size limitation as well as in such areas as financial planning, consumer and group-buying services, and scholarships for trade school and college education.

At first, he had thought of calling his group the *"small-family movement"* and having a plan where a quota system would be set up among the participant families to provide for a replacement level of population, but decided against it because of the crisis nature of the world population problem.

"Whatever we do must be dramatic so as to capture the imagination of people everywhere and make them see the possibility of the beautiful world we could have if a zero-growth or stable population were achieved. Secondly, it must be a grass roots movement, finding its greatest impetus among the common people of the world whose motto would be 'Two children are enough until everyone catches up.' "

Ben goes on to say, "I know you are going to ask me how the Vietnamese farmer who must bring five children into the world for two to survive to adulthood is going to participate in my plan. He can't, but the law of the balance of numbers tends to keep the rural population of the underdeveloped countries in check.

"However, when he or his offspring move to the cities where public sanitation and modern medical facilities are available — that is, where death control has been instituted — they, too, must limit their families to replacement levels. The price the urban dweller will have to pay for his relatively healthier environment will be severe limitation of family size. The greatest migration of

If the world population is doubled in 20 years will there be resources for everyone?

all times is taking place now — the movement from countryside to city — and with it must come this important cultural change: the acceptance of a small family."

The two-child family movement would not be the first cultural change of such magnitude, Ben points out, citing the comparatively recent acceptance by human society of monogamy — the taking of only one wife. "This custom has swept the world because it meant better lives for a sizable proportion of the human race. In fact, it has been legalized in most countries of the world, and few men are willing to challenge the law and social convention to marry more than one woman."

Similarly, once the cultural pattern of a small family is established, not many families would risk the chance of social ostracism by having four, five, or more children. They would be looked upon as bigamists, drunken drivers, and scofflaws are viewed today — people outside respectability as well as the law itself. Law follows custom and only seldom the other way around — so that once the concept of a small family was accepted by society, legalized population control would not be far off.

Quite often, Ben Hansen ponders the role of the Christian church in his movement. "The church tells us that we are all brothers and sisters. Then, by extension, aren't all children *our* children and the human race one big family? Blood ties and scads of grandchildren shouldn't be important, at least not to a Christian."

"Perhaps the two-child family movement," he goes on to say, "can be promoted by churchmen as the civil rights movement was and then be taken out into the community at large." As a moral obligation, should Christians limit their families to two offspring? To that question, Ben replies, "Yes, especially the Brethren and members of other peace churches if they can be shown that a human population growing faster than the replacement rate is one that generates pollution, crime, urban congestion, and causes economic, racial, and international conflict and aggression."

Wouldn't the church soon become nonexistent if its members followed such a severe population restriction? To this, Ben answers, "It might be a good thing for the church. The church would have to become evangelistic again. This would require that we search out the philosophical kernel, the heart of Jesus' life and teachings, and present these to modern man."

When Ben talks about his two-child family movement, he waxes enthusiastic. "Don't you see," he pleads, "that with a stable world population all increase in goods and services due to an advancing technology would go to raise the living standard of the world's people, instead of merely adding to the number of humans on this planet."

"Shortly after World War II, Irene, my first wife, took a course from a Dr. Kerlin, then teaching at Western Maryland College. He was morally disturbed by the injustice of the segregation at the movie theaters in Westminster, and so painted himself a sign and picketed the movies to protest their racial policies. Later, Irene showed me photographs of Dr. Kerlin standing all alone on the sidewalk in front of the theaters carrying his sign.

"Yes, he was alone at the time, but he was right and that was what counted. What he believed in became a reality because he was willing to take a stand on his convictions. We can only pray that enough people will feel strongly about the population explosion." ☐

day by day

Though many of us cannot imagine a Christ who would bless any nation's military efforts, let us not overlook the vast storehouse of imagery in the New Testament concerning our Christian warfare. If we are honest and observant, we will soon see that the Christian life is not always easy; it is sometimes a hard struggle, a fight — not physical but spiritual warfare.

Much as one might appreciate the "power of positive thinking" approach to Christian discipleship, one which emphasizes a Christian's victory over and through life's circumstances in Christ, the fact remains that not always do we experience this victory; many times we are defeated and fail miserably. In what kind of stead does our faith stand us then?

Nor does this victory always come easily; often discipline and struggle and self-denial are involved. Does our faith fit us for this kind of warfare? It ought to, and it can. Any family who has tried seriously to live the Christian life for more than a few days at a time will readily recognize the need to face this part of Christian discipleship openly, honestly, and squarely.

In a basic study of the scriptures on this theme, one of the first things that becomes clear is that our Christian warfare is not physical, but spiritual. It is against forces of evil, basically spiritual in origin, which are at work in our world today. The Bible indicates that the primary realities with which we deal are spiritual: good vs. evil, light vs. darkness, spirit vs. flesh.

A second scriptural truth that stands out clearly is that it is not our fight alone. Those who know Jesus Christ as Savior and Lord also know him as the one who dwells within him and fights through his Spirit on his behalf.

A third biblical truth is that, though our warfare continues throughout life, the ultimate victory has been won through Christ's death on the cross. Just as in actual war where the decisive battle may already have been fought but skirmishes continue for some time, so too in a Christian's warfare Christ has won the decisive battle against the enemy, but skirmishes continue throughout the days of our lives because a good deal of territory is still in enemy hands. But we can wage the warfare confidently, knowing that in Christ we will eventually triumph.

How do we experience this warfare? Some possibilities you might discuss are these: when we're tempted to do wrong; when we know what we ought to do, but we just can't seem to do it; when the right thing is a minority position at work, at school, or in the neighborhood; when tempers flare; when an argument develops with a neighbor or friend; when one finds the spirit convicting him of a lack of Bible study, prayer, and meditation.

Suggested activities

1. Let each family member name one point of warfare in his own life that he would especially like the Lord to conquer.

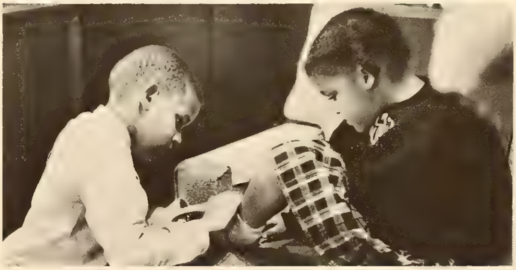
2. Let each family member take turns leading in prayer, thanking the Lord for some struggle which the Lord has already resolved in his own life or in the corporate life of the family.

3. Tell a story which would dramatize the Christian warfare.

4. Do some role-playing. Whenever the family is together, let various members of the family act out situations, either hypothetical ones or something that actually happened to one member of the family, to see if there might have been a better way to handle it. Act out a story from the Bible, such as Jesus and the disciples in their warfare in the Garden of Gethsemane.

5. Look at the "whole armor of God" passage in Ephesians 6. Talk about what each piece of armor stands for.

In these various kinds of activities and discussions your family will not only become more aware of our Christian warfare but hopefully will be better equipped to face it. — Norman and Kay Long



DAILY READING GUIDE February 15-28

Sunday 2 Corinthians 10:1-6. Not worldly, but spiritual, warfare engages us.
Monday Ephesians 6:10-13. Our warfare is not against flesh and blood.
Tuesday Ephesians 6:14-20. We can have the whole armor of God.
Wednesday 2 Peter 2:11-17. Who wages the war against your soul?
Thursday Matthew 4:1-11. Jesus struggles at his temptation.
Friday Matthew 26:36-46. Jesus struggles in the garden of Gethsemane.
Saturday John 18:33-38. "My kingship is not of this world."
Sunday Romans 7:13-20. Paul describes his warfare.
Monday Romans 7:21 — 8:1. He also glories in his deliverance.
Tuesday 1 Timothy 1:18-20. Wage the good warfare.
Wednesday 2 Timothy 4:1-8. "Fight the good fight of the faith."
Thursday James 4:1-10. Resist the devil.
Friday 1 Corinthians 10:6-13. Paul gives spiritual resources for temptations.
Saturday Revelation 17:7-14. John envisions the Lord's eventual triumph.

A Dream Can Burn

by Terry Pettit

Every poet has his own special word; a word that is so characteristic of his poetry that, whenever he uses *that word,* it is almost a poem by itself.

For Gwendolyn Brooks, the black Pulitzer Prize winning poet from Chicago, that word is *raw.* Whether describing a broken window, the Blackstone Rangers, or Medgar Evers' death, the word appears and is appropriate. Gwendolyn Brooks's poetry is strong, is compassionate, is *raw.*

William Stafford's word is *Kansas.* Even when he doesn't say Kansas specifically but mentions "plain black hats" or "buffalo grass," it's as if all Kansas spreads across the page with room for wheat fields between the letters.

When Robert Allen, a young black student attending Bethany Theological Seminary, is bent over his desk, reshaping his poems like a mantis on a leaf, that word is *dream:*

> Then dream each dream; dream each in turn,
> Remember that a dream can burn
> Unfillables within a heart
> When recollections of dreams start.
> Step forward always with new dreams,
> And dream each dream each dream each dream.

The word *dream* as it appears in Robert Allen's poetry is not unlike the dates that mark significant events on the top of a history time-line. The growth of his poetry can be traced through the chronological changes in his use of dream imagery.

In his earliest poems a dream was a "mental expansion" or a "firefly reflected in a pond." Dream imagery often hinted of fantasy, daydreams, and "The American Dream." In poems that followed, his attitude toward certain dreams was changing as reflected in the poem *The Weekend Hippy,* where the speaker is skeptical of "the scratch my back and / you can be in my dream philosophies." In another poem entitled *The Cost of Life's Dreams,* the speaker says, "I dream not like the child before." When a dream begins to shatter, it is painful, and not only to poets. But when a dream breaks because a person is growing, there is necessarily honesty — and that is where good poetry begins.

The tension that lies between one dream and the real world can be found in Allen's poem, *Lament of an Alumnus,* which is published in this issue. The speaker in the poem has stepped "from a woven dream": the dream of his childhood and the same dream offered him by his college and in a greater sense America and the world. These were dreams "laid before the midnight gods"; false dreams that were not only unattainable but also not worth attaining. And so the speaker weeps, but with his weeping comes awareness, "Where each man, in his turn, steps / Inevitably out and through."

With this issue of MESSENGER seven of Robert Allen's poems are published for the first time. He is a graduate of Manchester College where he majored in physics and was editor of *Spectrum,* the campus literary magazine. Born September 19, 1946, he spent his boyhood on Chicago's west side, where "a dream precedes any action."

The publication of any new poet or any new poem redefines our poetic values. In a sense every new poem is an *Apologie for Poetrie.* Some of the things that happen in Robert Allen's poems exemplify what is so exciting about good poetry.

I'm sure that reading Allen's poem *To Dead Black Souls* has some historical value even if we might not care to be reminded of it. And all of his poems give us some insight as to what one black man feels about certain things. But if that's all they do, then we'd be better off reading a history book or subscribing to *Ebony* magazine. Poetry is not intended to be history or sociology — it is true that it often has insights into both, but what makes poetry worth spending time with is something else.

Take for example Allen's poem *The Blacker Boys.* In the first few lines of the poem he describes the young blacks who stand on street corners in Gary, Indiana — blacks who don't wear Afro haircuts or read Eldridge Cleaver. These blacks wear "sox as thin as tissue paper, / stepping in green, red, orange, and / purple." In the beginning of the poem the reader doesn't quite know how he should feel about the "Blacker Boys." And I'd be willing to bet that in those first few lines Allen himself was a little confused as to how he, a well-educated, supposedly "with it" black was supposed to feel — and that honesty is what makes this a good poem, because not only the reader but the poet too is surprised by the transition that takes place in the poem which ends with the affirmation, "Now ain't that beautiful?"

A good poem is honest, is not always pretty: "Remember that a dream can burn. . . . " A good poem involves so much more than just the poet; it invites, *is raw,* is a three-way dance involving the poet, the poem, and the reader. We should take our time with Robert Allen's poems. They are not billboards; each one is a story or more. But they do not become poems until we read them out loud — interacting with the harsh street sounds, the ideas, and the metaphors. ☐

To Dead Black Souls

To you dead friends, black souls a-many
I have never known these many years:
I pity and I worship you in tears.

I have wept at your remainings:

blood-brown earth made rich
the deep black soil;
sweat that watered fields,
the sweat that kills you
in your toil;
body excrements
from too little food
that makes sacred the land
you squat and stood.

The sweat, the blood, the body, all
were given to the land, and then,
as if it were some vitamin,
the land demanded even of your soul.

For this, I weep for you. I also see
That maybe, soul secure, you weep for me.

Lament of an Alumnus

And I too, a blender in
Your melting-potpourri of backgrounds,
Stepped warmly from a woven dream
To the cooler encompassing nightmare.

For it was what this life could be
That you wished me to live and believe.

Though true your motives wrought my mental moves,
It was I in myself who searched to see
The similarities between my childhood dream
And the dream you offered me.

Now I witness (like others outside your world) and weep,
Not just over your discovered facade,
But also from loss of my own:
Dreams laid before the midnight gods,
Where each man, in his turn, steps
Inevitably out and through.

How Whites Should Read the Black Manifesto So as to Gain Pride While Losing Money

(after redefining words; say, black)

The price is Pride; the pride is Black.

That the world should emerge this last time
and not see prices printed on pertinence
of Pride and Black,
this is to stimulate disasters.
They are the currencies of the time.
What is meant is no coined slogans:
Black, be not too proud (over)
Pride, be not too black.

We do not separate the worlds that are One.
We have redefined words to our need.
We need not fear their meanings
as once was feared their lack.
Buy the coin, the syllogism:
Black, be proud (over)
Pride, be black.

ROBERT M. ALLEN JR.

As If.
As Is Now

Black as is now,
and just as loud,
i speak no ephemeral words.
words that drop in stink
from comtemplating distances of
my tongue to your ear.
no mention of rapport.
(as if there were alternatives to comprehension.)

There are no choices for the muted;
he must seek that reality through
as many hearts as he might touch
(and even those, half felt,
must be half heard).

I have had no choice.
i have heard you fully,
seen your blindness, and,
in reflex, sung the words that singed,
burning
out the troubled spots of your mind,
in all that is good,
that is black.

Loud blackness,
blackness as is now,
whispered in dreams, then,
sung soloed, chorused, shouted
'through every Middlesex village and farm'
and city and suburb
without exception.

Black words must be spoken.
good words that stink,
must find revision
in receptive nostrils.
there are no choices.
either-or is for sure.
(as if there were alternatives to comprehension.)

The Blacker Boys

Shoes a-spic-span-sparkling,
silk sox as thin as tissue paper,
stepping in green, red, orange, and
purple
suits, suited for the black night,
the Blacker Boys engage the sight.

No pause to pin the scene, no need;
the scene follows patent leather shoes.
crowds had waited hours, the party
days;
it now begins, the Blacker Boys arrive.

Some untrained fool lobs the question:
blacker than is what?
each in his turn turns.
(Here is an idiot in the night,
here without facades of light.)
each in his speech speaks:

Blacker than is what?
why, blacker than is beautiful
blacker than is white
blacker than is; proud to be
blacker than is night.

How black?
how beautiful?
how proud?

Why, black enough to strut in-through
a coalmine and leave wide
trailing black paths of pride

Now, ain't that beautiful?

Deaf Lover, Mute Lover

Some speak in vocabularies of time,
these times, they are unlike ourselves,
friendless foreign times, allied in wholesale
euphuism; artifacts are these times.

Some whisper times in tongues,
shared across living room couches,
in bedroom and broom closets,
in bathrooms equipped with blowers.

Some silence these insignificances,
these times, they cannot be all bad,
for we have dreamed better times,
and one, of course, speaks fluently in dreams.

Then we will dream your speech. I dream:
a monstrosity climbs your cochlea walls and
speaks categorically of good times.
I await this time, your voiceless rhymes.

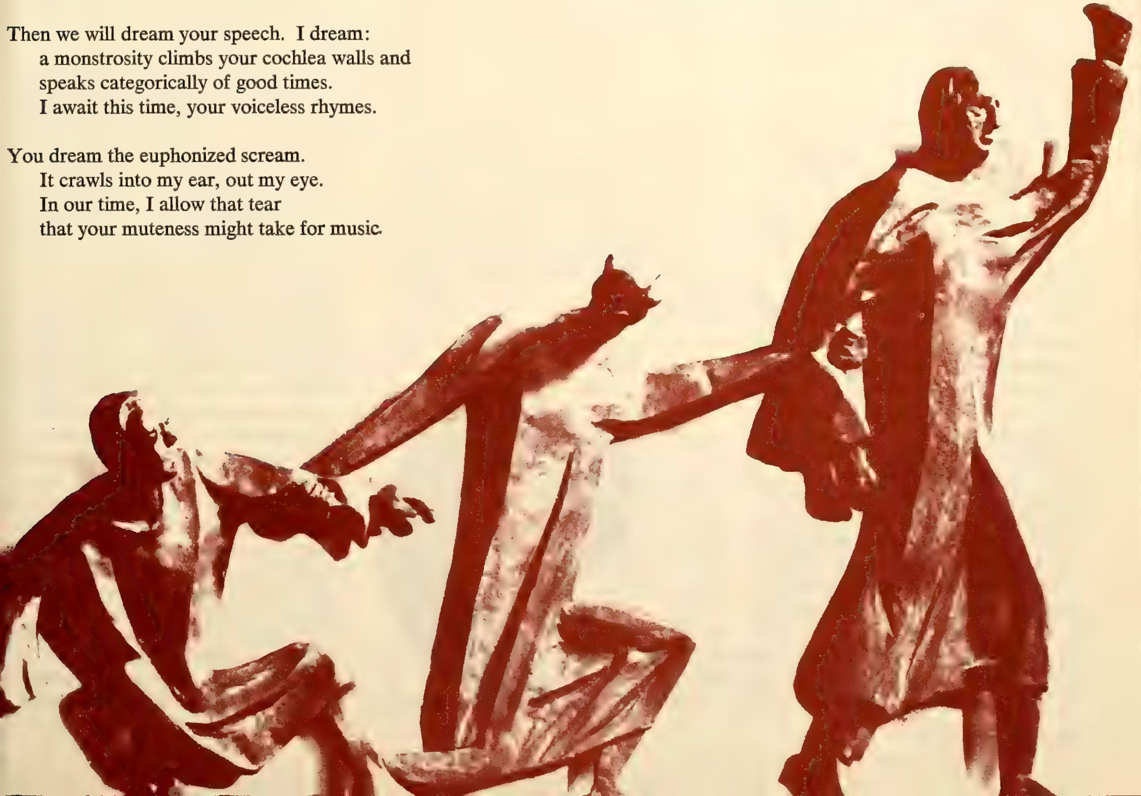
You dream the euphonized scream.
It crawls into my ear, out my eye.
In our time, I allow that tear
that your muteness might take for music.

Though Blackness Speaks a Blue

Though blackness speaks a blue heritage of late,
Earlier, the flare of nostrils spoke also of
Eventful histories: conquerors and kings.
Thick lips spoke thicker words of rule.

Today, we take account of bluer histories.
We grasp gray reparative hands, while knowing
There can be no forgetting or complete repairs.
We know tomorrows demand there be no kings.

But being where we are, we half agree.
Thick lips form "Yes"; simultaneously,
Our nostrils spread and flatten at this thing,
And royal minds scent what black futures bring.



news

On sharing the cup

The Brethren Service need of the hour, in terms of the national scene, is a response to the crisis of a racially divided America. "We have given the cup in Christ's name in Germany, Sardinia, Nigeria: many places. We need now to give it here in a broken United States."

This is the appeal set forth for the special offering of Church of the Brethren congregations on either of two Sundays, Feb. 22, at the outset of Brotherhood Week, or March 22, Palm Sunday. The contributions are for the Fund for the Americas in the United States, of which half the money is to be earmarked for assistance to black and minority groups for community organization and economic development, and half for education in race relations.

$100,000 goal: The Fund, for which the General Board in November targeted $100,000 during the 1969-70 church year, is over and apart from the ongoing Brotherhood Fund budget and Self-Allocation commitments of congregations. The source of the $100,000 is to be twofold: voluntary, designated contributions of donors, including receipts from the special offering, and undesignated reserves of the General Board.

The initial offering for the Fund for the Americas in the United States was received at the 1969 Annual Conference, where the proposal had its origin. While delegates at Louisville referred for study the paper on "Resolution for Action," they gave interim instructions to the General Board to raise, receive, and administer monies for the special fund.

From June till mid-January, the receipts for the Fund totaled $20,000. A pledge of $5,000 during the current year has been made to the Fund by the members and staff of the General Board.

Disbursements: In determining the projects to be assisted, guidelines of "must" criteria and "want" criteria have been drawn up by the General Board. For example, for minority groups seeking funds the objectives must be stated and budget proposals outlined, control must be by persons for whom the services are designed or grants be administered by mutual agreement with the General Board, and the recipient body must be committed to promoting "no physical injury to persons nor destruction of property."

Disadvantaged minority groups which have received grants from the Fund to date are the Northwest Tenants Association in the Germantown area of Philadelphia, American Indians United, an Indian Task Force, and the Bethany Community Health Center, Chicago. Under consideration are requests from black groups in Washington, D.C., New York City, Decatur, Ill., Chicago, and the deep South, and a Mexican-American group in Texas.

Similar guidelines govern the financing of ventures in education on racism. Already funded was a training event for the General Board and staff. A series of similar undertakings at district levels are to occur between now and June.

Also in the area of training for racial understanding, the Germantown Ministry of the Church of the Brethren in Philadelphia has inaugurated a program of weekend encounters termed "Confrontation in Black and White," open to groups and individuals.

"New opportunity": Among resources for use by congregations in interpreting the special offering are a background pamphlet on the Fund for the Americas, available in quantity for general distribution, and a six-minute recording on the same subject, one to a church.

In both the pamphlet and record the Fund for the Americas is described as "a new opportunity for Brethren Service." The point is made that Brethren, in times of crisis and human need, "have lived their deepest Christian convictions in acts of love and compassion." Historically, on such issues as slavery, the relocation of Japanese Americans, and the 1963 pronouncement on the racial crisis, the statement asserts, "Brethren conscience on race has struggled to come alive."

"The need is to douse that conscience with a heavy splash of footwashing; to wash our brother's sore feet with the abundance and power of our lives . . . to share together in a feast of love; love which is more than justice, yet never devoid of justice.

"The need is to allow that conscience to come alive in living acts with others which encourage self-determination, promote economic development, provide training for responsible management, encourage human relationships established on a more equitable basis, offer shared power, (and) support equal opportunity."

Seed money: In defining the import of Brethren response, the appeal adds:

"The Fund for the Americas in the United States:

"is not a direct response to demands in the Black Manifesto;

"it is a response to issues pointed to by the manifesto;

"is not insurance payments against future catastrophe;

"it is a witness that, today, I am my brother's brother;

"is not blood money for past days;

"it is seed money for a new day."

"We have given the cup in Christ's name in many places. We need now to give it here in a broken U.S."

BVS branches out

IN THE PLACEMENT of Brethren Volunteer Service workers, the World Ministries Commission has in recent weeks assigned volunteers to 10 new projects. The staffing of several of the new program areas, according to BVS director Charles Boyer, grows out of the commission's desire to orient BVS increasingly to social action type ministries and to lessen the engagement in programs of social welfare.

The newly-added projects are:

Pass Christian, Miss. Here the task is to reconstruct homes for the aged and poor in the wake of Hurricane Camille. There is hope also of establishing housing cooperatives among the poor. Father Philip McLoone, a Catholic priest, and BVSer John Thompson are team leaders, with volunteers Tom Lavy, Dale Seese, Marcus Hofer, and Rodney Ott initially rounding out the team. The project, expected to cost $36,000, is supported through the Brotherhood's Emergency Disaster Fund.

New York City. An international cooperative system of voluntary hosts has been developed by a movement known as SERVAS (from the Esperanto word meaning "to serve"). As they travel, foreign visitors are invited to share life in the homes and communities of members. The organization is nonprofit, nonpolitical, interracial, and interfaith. BVSer James West is an administrative assistant for the national office in New York.

Baltimore, Md. Joseph House, a community center in the inner city, is operated by volunteer professionals. The founder and supervisor is a former Catholic sister. Emergency help, financial counseling, family education, skill training, and guided recreation are all part of the program. BVSer Robert Gross is assigned there as a community worker.

Gaithersburg, Md. The Mill Creek Community Ministry represents collaboration between the Flower Hill Church of the Brethren and the Mill Creek Methodist Church in ministering to the rapidly growing community of Mill Creek Towne. One expression of this ministry is the formation of a teen center, "Creque Alley." BVSer Tom Tawne is working out of the center, focusing especially on counseling with teens.

St. Charles-Batavia-Geneva, Ill. In this Tri-City Youth Project, administered by the YMCA of Elgin, three full-time professionals work to discover and to meet the needs of the high school community. The program entails counseling with parents and teen-agers, staffing a teen drop-in center, job placement, and relating responsible high school youth to grade school children having academic difficulty. BVSers Ruth Ann Rowland and Howard Freund are working initially with the drop-in center.

Elgin, Ill. A newly established day care program, the Mother Goose Child Development Center, has as a major goal allowing mothers supported with Aid to Dependent Children funds to find employment. The Center is governed by a 15-member board of directors, eight of whom are ADC mothers. Brethren and other churchmen have assisted with the project. Volunteers Linda Myer and Linda Robinson provide child care during the working hours.

Virginia Beach, Va. STOP, a child development center, is provided by the First Church of the Brethren and the First United Church of Christ in Virginia Beach, offering preschool training to economically deprived children. Funds from the Office of Economic Opportunity were available last year but were cut so drastically that no full-time teacher could be employed for the 1969-70 school year. BVSer Harold Hochstetter is head teacher for the center.

Parkersburg, W. Va. The West Central West Virginia Community Action Association, under sponsorship of the Office of Economic Opportunity, has various program facets. The needs of senior citizens and youth are considered as prime concerns. BVSer Lowell Dell is working in a club program with Appalachian youth, in such areas of instruction as sports, mechanics, and agriculture.

Among volunteers from Germany in the fall BVS unit were Frederich Gocht, l., and Heinrich Bischoff. A German agency, Action Reconciliation, currently is providing three or more volunteers per BVS unit. The first Brethren worker was just assigned to its program in Berlin

Berlin, Germany. Begun in 1959 by the Synod of the German Lutheran Church, *Aktion Suhnezeichen* (Action Reconciliation) has as its goal the promotion of international understanding, peace, and ecumenical cooperation. More than 3,000 volunteers have spent a minimum of six months in projects under the agency. Major emphasis has been given to work in countries which suffered at the hands of the Nazis during World War II. Action Reconciliation has become the agency which currently is providing three or four German youth for each BVS training unit and for twelve- to eighteen-month assignments in the United States. Franklin Bohn, the first BVSer assigned to the agency, is to work out of the headquarters office in Berlin, coordinating its work with other volunteer agencies in Europe and the United States.

South Bend, Ind. While in one sense this is no "new" project, it is new in that for the first time Brethren and Methodist volunteers are working in the same project, under direction of the

Broadway Christian Parish. The Methodist volunteer program is not yet three years old. BVSers Ron and Pat Hostetter, known to many Annual Conference-goers for their bicycling from Lancaster, Pa., to Louisville, Ky., last June, are involved in various aspects of the parish community program.

In the selection of such programs as the ten new additions for placing BVSers, Mr. Boyer said high priority will continue to be put upon meeting specific needs in Church of the Brethren-related ministries.

He indicated further that with the April training unit, an innovation in recruitment and placement is to be attempted. Volunteers are to be given project assignments before coming to the New Windsor, Md., training center.

"By the volunteer's knowing from the outset what his assignment will be, he may find the training period to be far more meaningful," Mr. Boyer stated. He also noted that it is hoped this new procedure would assist in the matter of recruitment for the program.

He explained that an interview with each volunteer, in addition to the usual application forms and references, will precede the volunteer's acceptance into the program and placement.

Currently new BVS training units are begun in January, April, July, and October. The present unit, the 86th, includes 39 trainees.

Selective CO upheld

IF ALLOWED TO STAND, a recent ruling by a federal judge enables a young man to be a conscientious objector although his denomination does not disapprove of all wars. It also renders as valid the position of selective conscientious objection.

The ruling, by U.S. District Court Judge Stanley A. Weigel in San Francisco, overturns the provision in the Selective Service Act which limits the CO classification to those "who by reason of religious training and belief are conscientiously opposed to participation in war in any form."

Favoritism: This regulation, said Judge Weigel, favors those whose religious groups are historically against war — Quakers, Jehovah's Witnesses, Brethren — and does not exempt others, such as Catholics.

The case in which the ruling came involved a Roman Catholic, 24-year-old Lester Charles Bowen, a college student from Grand Rapids, Mich. He had refused induction at Oakland, Calif., in June 1968. He and a second youth, James McFadden, were denied CO status by the local draft board.

Both the young men were supported by the National Council of Churches and, in a separate action, by six Protestant denominations. Eleven San Francisco area priests joined with Bowen in his challenge of the draft law.

Bowen's refusal was based on his understanding of Roman Catholic belief in its differentiating between just and unjust wars. The youth contended that the Vietnam war is unjust.

Breach: Judge Weigel said: "In denying conscientious objector status to Bowen based upon his religious opposition to the Vietnam War but permitting it to one whose religious opposition is to all wars, the effect of Section 6-J (the regulation involved) is to breach the neutrality between state and religion required by the mandate of the First Amendment."

The judge also struck the section down on Fifth Amendment grounds — a "serious and unjustifiable discrimination" in violation of due process.

U.S. Attorney Cecil Poole said Judge Weigel's decision may be appealed to the U.S. Supreme Court. If not overruled, the decision would permit an individual to decide in which war he will take part.

Brethren stance: The ruling moves in the direction of the Church of the Brethren policy statement on war, revised by Annual Conference in 1968 to support "conscientious objection to all wars declared or undeclared; to particular wars; to particular forms of warfare; and to conscientious objection on grounds more inclusive than institutional religion."

The risk of offense

DARRELL DEWEASE, who finds himself standing as "probably the most radical Brethren since Alexander Mack," is deeply entrenched in war resistance. Largely because of Vietnam, it is the 20-year-old's firm conviction that the peace church today needs to take "a very positive stand against the murder and deprivation which our nation perpetrates."

Last May the member of the Brownsville, Md., Church of the Brethren was arrested as a part of a Quaker vigil on the steps of the Capitol in Washington, D.C. Later the charges were dismissed. Subsequently he refused induction; the federal attorney has not prosecuted the case. More recently he identified himself as one of the Boston Eight responsible for the destruction of draft files at six local boards in Boston and in Washington, D.C.

Affirmation: In a signed statement, Dewease and the other Boston seven expressed the feeling that they had "exhausted legitimate dissent" and that they opposed militarism in any form. They further contended that, any longer, marching and demonstrating are unproductive and that the route to peace and social justice is through "responsible action."

For the band of resisters, that action means willingness to risk "offense to good taste and to law and order" as a means of affirming responsibility "for our lives and for the lives of our brothers."

In a corporate statement the eight declared:

"We have fashioned hope with our bodies, as free people must do. We oppose with our lives genocide in Vietnam and the arms race, exploitative investment abroad, rape of foreign manpower and resources, domestic racism, environmental ruin, and militarism in any form — Selective Service, lottery, or volunteer army.

"We attack Selective Service because it illustrates the powerlessness of all Americans, as well as the arrogance of power. . . .

"To us, such action (nonviolent civil disobedience) is a profound moral and political duty, necessary to exalt life and secure peace. To these ends we deplore terroristic attacks which endanger life and engender fear."

Support: Set on the course he is, Darrell Dewease is desirous of explaining his stance to others, especially to Brethren. "I need the support of my church!" he recently told MESSENGER. One of his hopes is to speak in local churches.

He may be addressed at 4006 Ludlow Street, Philadelphia, Pa. 19104.

Peace parley delayed

WIDESPREAD STUDENT DEMONSTRATIONS anticipated in Japan during Expo '70 have prompted a delay in the scheduling of the World Conference on Religion and Peace.

According to Rabbi Maurice N. Eisendrath, vice-chairman of the conference's preparatory committee, the peace conference will now be held Oct. 16-21 at Kyoto. It was originally set for September, coinciding with the closing of Expo '70, the international fair which opens March 15 at Osaka.

Following a series of preparatory meetings in Kyoto late last year, Rabbi Eisendrath said that the change in dates was made on the advice of Japanese authorities. It was necessary as a preventative measure against possible disruptive demonstrations by young activists who are protesting Expo '70 as an "exploitative" trade fair catering to "international imperialistic interests."

The peace conference is expected to draw some 300 delegates from all parts of the world, representing Catholic, Protestant, Jewish, Unitarian, Buddhist, Hindu, Russian Orthodox, Moslem, Shintoist, and Sikh groups.

The Church of the Brethren, through the involvement of D. W. Bittinger and W. Harold Row in initial planning sessions and through the $15,000 Norman J. Baugher Memorial Fund, is one of the communions actively supporting the unique assembly on religion and peace.

A program for life

IF ANY ONE SCIENTIST is in tune with today's college set, it is Harvard University's George Wald. A Nobel Prize winner for his research on the chemical processes of the human eye, Dr. Wald is widely sought for campus lectures, due in no small measure to his outspokenness on the war in Vietnam, on chemical and biological warfare, on the draft, and on the misuse of expanding knowledge and technology.

In addressing academicians at a Symposium on Science and Social Imperatives at Southern Colorado State College, there were some new appeals in the message of the crack biologist. And the audience applauded his words warmly.

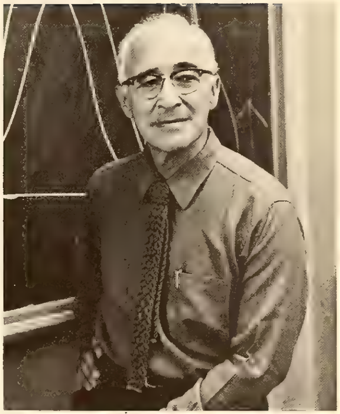
Return: "The only way the world is going to stop short of the brink of nuclear holocaust is a return to God and the principles of the Bible — and this is what the young people, even the militants, are trying to tell us.

"Nuclear holocaust," Dr. Wald declared, "can be averted only by faith, love, and hope, and the precious principles of the Bible. I know that this is the sheerest nonacademic sentimentality, but I'm convinced that this is the only way we are going to prevent the total chaos that we are headed for — and probably within the next 10 years."

Faced with a choice between communism and democracy, he said he would prefer a form of restrained capitalism that keeps a wary eye on growing bureaucracy.

"Hope for the world is offered by the young, by even the militants, because they are the only ones trying to recapture the aura of honesty this country once knew. The older generation, the ones over 30, have become used to living without honesty in the dog-eat-dog world that we have today.

"The politicians in Washington, the ones you and I have elected, could aid the cause of the young," he added. "But the politicians aren't doing a very good job. They are more interested in technological advances, getting us to the moon, than they are about the ecology, the environment of the people."



Wald: One alternative to total chaos

Do's and don'ts: Dr. Wald was at one time engaged in a strong debate with the U.S. Army over the use of chemical warfare agents. He reiterated his stand against napalm, tear gas, and crop-destroying agents. "I have a program that I have been thinking about for years, one that would form a spiritual missing link that would reunite us to the principles this country once stood for. There are some do's and some don'ts.

"We should get out of Vietnam, and right now. . . . We should immediately stop that abomination called the military draft.

"Only since the industrial revolution has man been producing devastation, and it's getting out of control. Because of this, is there any reason not to understand that young people have a feeling of hopelessness? Kids have a trauma that their parents can't help. Militants call for revolution. People are scared. People fear a revolution from left-wing radicals.

"A revolution won't come from them," he asserted. "It will come from the wide-eyed rightists. And it's possible that democracy might be lost to something called law and order from the right, the bureaucracy."

Crux: Dr. Wald offered a "program for life." He said people should ask themselves one question and act accordingly: "Is it good for children?"

"All the answers come out right when you confront issues that way."

UPON DISCOVERING LATIN

As missionaries newly appointed to work with Ecuador's Center for Theological Studies, the Roy Valencourt family began its term of service with a unique training venture. Members of the family enrolled in an orientation center in Mexico, a center which in the last year or two has moved into the international limelight for its pioneering approach to education and intercultural understanding.

The Valencourts were preceded at the center by one other Brethren appointee, William Brownsberger, a volunteer from California also assigned to Ecuador. The training in both instances was provided by the World Ministries Commission.

Upon the request of Messenger, *Dr. Valencourt has prepared the following account of the family's experience at the orientation center.*

WITH THE LAYING ON OF HANDS at Annual Conference last June, our family was set aside as missionaries to serve Jesus Christ in Ecuador. Immediately upon departure from Louisville we began our southward trek. En route, however, we were to be engaged three months in orientation and training in Mexico. It was an unforgettable and eye-opening encounter with Latin American life.

The locale for our studies in Mexico was Cuernavaca, a charming city situated among towering peaks and narrow valleys. Cuernavaca looks upward toward Mexico City from its seat in a mile-high valley, about 40 miles to the south. The area has become a tourist attraction and a retirement haven for many folk from the United States.

Fame: But it is not the geography nor the beauty that has brought Cuernavaca into worldwide focus. Rather it is, perhaps surprisingly, two religious institutions and, of course, the people behind them. Both institutions are, or have been, aligned with the Roman Catholic Church.

First at Cuernavaca is the cathedral and its reforming Bishop Arceo. The bishop has inaugurated in his parish, among other things, an exciting Latin American folk mass, played and sung weekly by a cantor accompanied by an ensemble of strings, percussion, and brass. This liturgy in folk music inspires almost unheard of, massive congregational participation. Great numbers of Protestant visitors join the regular worshipers weekly. The bishop also has removed the images from the cathedral and in so doing has aroused a violent storm of protest.

CIDOC: The second institution of Cuernavaca is the one to which we were related, CIDOC — the Center for Intercultural Documentation. In simpler terms it is seen by many as the controversial center for Latin American studies. It is indeed a new type of school of mission. It is also a very special kind of university, dedicated to the advancement of Latin America through research into the totality of the region's life and character. A diverse assembly of specialists and students from North America and South America is drawn to it.

The leaders of the study center feel keenly that, if there is to be a more fully Christian and helpful effort made by those who seek to enrich or to elevate life in the region, there must first be fuller understanding of Latin American ways and values. To impart such understanding the center has sometimes expounded a revolutionary philosophy of learning. And while lecture and indoctrination have their place, the major impact comes from personal encounter with and the drive of the leaders, a drive to persevere in the costly investment of life.

The moving spirit in the total enterprise is Ivan Illich, a Catholic priest turned layman and very much a world citizen. Upon the launching of the center in 1961 primarily to orient Latin American missionaries, Dr. Illich was aghast at the atrocious misconceptions of Christian mission, and of Latin America, that were brought to the continent by expatriot missionaries. He determined to improve the situation.

Language: At the beginning, just as today, emphasis was placed upon the skillful teaching of the Spanish language to those for whom its masterful command was vital. The language program in the summer months we were there enrolled 600, half of whom entered at the time we did. A certain number of these persons in four to eight weeks achieved considerable fluency in Spanish. But a good many were professional language instructors and graduate research students. There were also nuns from schools in Chicago, ministers from the inner city in New York, and social workers from Arizona, California, Illinois, and Pennsylvania. We missionaries, while in a minority, were well represented, especially by workers bound for Venezuela and Bolivia. It was an altogether fascinating and dedicated company of language students.

The approach to language instruction brought four students and a Mexican teacher together as a learning group. Most of the teachers spoke little or no English. These learning groups met daily for three hours, with stress upon oral communication. We also spent an hour each day in the language laboratory, listening individually to recorded material, often from the day's session. A half hour was devoted each day in larger groups

AMERICA

Cuernavaca is not a typical missionary training center. It does not provide students with evangelism techniques or jungle survival skills

to drill on fundamental points pertaining to grammar, pronunciation, and vocabulary. When one had progressed to a certain point he was assigned to a group for a period of practice in conversation.

Such a concentration on language we found to be demanding and extremely taxing. My wife Carol, our 16-year-old René, and I were enrolled in such study for 10 weeks. That is about as long as one can endure without a break for relaxation and recuperation!

Institute: Central as the language program is, it is only one of three adjuncts of the CIDOC operation. A second major division is the Institute for Contemporary Latin American Studies (ICLAS). This school offers a vast range of courses on Latin American cultures and peoples.

The educational procedure in ICLAS is for the faculty, most of whom are guest lecturers or specialists from either North or Latin America, to lecture at designated hours, then during informal "social" hours to engage in more searching dialogue with those students who have a penetrating interest in the issues concerned.

The courses vary from three or four weeks up to ten or twelve weeks. They are offered in English, Spanish, and occasionally French and Portugese.

A course titled Orientation to Latin America is one in which many language students, among them Carol, René, and I, enrolled. The daily lectures cover multitudinous subjects, from education under Castro in Cuba to Che Guevarra's attempt at revolution in Bolivia to Cortez' conquest of Mexico. For us, in terms of understanding Hispanic-American culture, history, religion, and political and social structures, the class was a helpful prelude to our work with the people of Ecuador.

A third function of the center at Cuernavaca is publishing, using the unique resources gathered there for the turning out of creative and challenging research and study materials.

Theology: As perhaps may already be clear, CIDOC is not a typical missionary training center. It does not provide students with evangelism techniques or jungle survival skills. There is no systematic indoctrination in a specific theology of mission nor in a favored interpretation of the gospel. Many different views on faith and life are held by its leaders and students. Encouragement is given for persons to reach their own conclusions about their life mission.

Yet stern challenge is directed to those persons who unconsciously have accepted or clung to traditional views of mission. We found ourselves always under gentle pressure to examine our verbalized statements of purpose in mission service, to probe our deep motives for working abroad, and to evaluate our personal expectations from it.

Feelings: In the language study we acquired an enormous amount of Spanish in those ten weeks. For René, with his strong background in French, it was sufficient for him now to converse easily in the language. For Carol and me the period was too short. We did not learn as rapidly as he did. Our next two sons, Joel and Keith, had more limited opportunities to learn the language, but they used their opportunities well and upon our arrival in Quito could understand a great deal.

Perhaps of greater importance even than the language skills that we all gained was the perspective we received of a strange culture. Mexico presented to us what loosely might be called an intermediate type of culture between life in the United States and life in Ecuador. Even so, it is a Latin American country, and it contained enormous cultural differences for "gringos" from the States. We all underwent cultural shock.

The multitudes of beggars everywhere were threatening to our sense of economic and theological well-being. We were continually forced to examine ourselves and our faith in relationship to them and their needs. The swarms of street vendors selling every product under the sun at times annoyed me. The smells in the giant market almost nauseated us at first. The casual attitudes of the nationals toward garbage and human excrement in the streets and in the rivulets of Cuernavaca occasionally aroused our ire. There was a constant temptation, at the level of feelings especially, to judge the different ways of conduct and the strange ways of making things and of handling problems as connoting ethnic inferiority.

Impact: It is certainly not accurate to state after nearly three months in Cuernavaca that we had adapted to Latin American life. Of course some members of the family adjusted to a greater degree than others. We all made strides in the direction of accepting persons from a culture alien to us on their own terms and as persons of dignity in their own right. We were much better able on our departure from Mexico to appreciate the language, the culture, the land, the people.

Above all, our family gained in Mexico a great cloud of friends who have enriched our lives and will continue endlessly to contribute to our becoming more fully human, that is, more fully Christian. It is my prayer that, in so doing, they are aiding us in becoming useful servants of God in the beautiful land of Ecuador. — J. ROY VALENCOURT

A generation bridge

FOUR YEARS AGO a high school student, Betty Plaugher of Spring Creek, Va., enrolled as the first student nurse trainee at the Bridgewater Home for the Aging. The assignment came under her high school's Industrial Cooperative Training program.

At the time Betty was a senior, and her work at the home came on evenings and weekends. She earlier had some interest in nursing, and even a bit of preparation in caring at times for a great-grandmother. But it was through the opportunities and training afforded her at the home that she came to see nursing as her occupational choice.

Today, as Betty Plaugher Miller, she continues at the Bridgewater Home, now as a full-time nurses' aide. It is an assignment she has chosen to pursue even after marriage.

First: It is the judgment of C. Dick Stevens that Mrs. Miller could get a job in any hospital as a nurses' aide. In fact, since she was the first nursing trainee from her school in 1965, and the first placed at the Bridgewater Home, nearly 20 local students have followed her course, nearly all of whom have gone on to nursing careers or have undertaken such allied positions as laboratory technicians or physical therapists. Four of the 12 girls working this year as student nurse trainees have been accepted for study at nearby Harrisonburg and Staunton nursing schools.

The development is part of the state supervised Industrial Cooperative Training program in Virginia, a program which expands high school juniors' and seniors' occupational interests through on-the-job training in area businesses and institutions. Mr. Stevens lauds the program for its giving young people "an idea of what their chosen life's work will be like."

Values: In the health care field, he noted, the trainees are given a chance to develop their aptitudes and abilities and to adapt to the necessary supervision and working conditions of nursing. They also help fill a shortage of personnel and promote better understanding between the school and community.

The trainees in the Bridgewater Home observe working procedures and assist in the infirmary under supervision of the charge nurse. Starting this year, one evening a week is devoted to classroom instruction by the director of nurses, Mrs. Catherine Koiner. The students receive two credits toward high school graduation in the program, and are paid 85 percent of minimum wage. They are allowed between 15 and 25 hours a week during the school year.

Gap: Geriatrics is the "real generation gap," as Administrator Stevens sees it. He sees a great deal of value in the trainee program's involving youth in the problems and ills of the aged — a road they themselves one day will travel.

"Geriatrics is something today's youth and even older people shun because everyone likes to see someone get well and go home. In geriatrics, it doesn't happen that way," Mr. Stevens said. "The more young people we can get involved in the program, the more understanding we are going to have in later years."

What is gratifying about the trainee program, he summed up, is that the young people do choose the nursing field after it is over. "And we're pleased in having helped give them a nudge to keep going in that direction."

Trailblazer in Bridgewater Home's program for high school trainees: Aide Betty Miller with resident Mary O. Miller

Within the family

Celebration of life: A new kind of demonstration occurred at the Panorama City, Calif., Church of the Brethren under auspices of the youth. It was a celebration of life which began and ended on the front lawn of the church.

After convening on the lawn for the Sunday morning service, the worshipers processed together into the sanctuary. There the youth deliberately steered clear of a "polished program," seeking to share informally through personal presence, color, sound, banners, words, and actions a positive communication.

A recessional returned the congregation to the lawn where coffee and punch were served and a time of fellowship followed.

Cries at communion: An 11 P.M. Christmas Eve communion service in the Nappanee, Ind., Church of the Brethren centered on a meditation, "Cries for Help," written by Nancy Curtis, a local parishioner.

Heard were the cries of a teen-age girl, a young black man, a frustrated mother, a frightened young man in Vietnam, an elderly woman, an emotionally disturbed man, and a woman dying of cancer. The voice parts were read by members of the parish.

Following the meditation worshipers were invited to come to the altar in small groups to receive the bread and the cup.

The service was open to all Christians of the community.

Expanding encounter: On May 13, 1966, nine youth and two adults of the Locust Grove Church of the Brethren hopped in a Chevy Sport Van and headed for a weekend work camp at the Brotherhood Pilot House in Baltimore. Many of the young people and both of the adults had some doubts as to how they would feel about working and living with Negroes for a weekend.

Mrs. Harry Deffenbaugh accompanied her husband on that initial trip and recalls that as they neared the city a "creeping fear" of the slum area and its residents was within her — she became aware of her prejudices. The weekend was so successful that Mr. and Mrs. Deffenbaugh volunteered to share their home with a young Negro boy in the Fresh Air Program the next summer.

Since that first trip to the Pilot House the Locust Grove youth have participated in three work camps with members of the New Shiloh Baptist Church in Baltimore, including one work camp hosted at the Locust Grove church. Brethren from the Tire Hill, Maple Grove, and Pittsburgh congregations joined in the latter experience.

At first, some of the Locust Grove leaders recall, there were some discouraging remarks from elders about such a venture. But as more programs took place fellowship replaced skepticism. One indication of the growth that has taken place within the congregation is its plans to begin a working relationship with black persons in "our own community."

All-night vigil: For twelve hours on Christmas Eve, from 6 P.M. to 6 A.M., the sanctuary of the Glendale, Calif., Church of the Brethren was open for prayer and reflection on peace.

Scheduled throughout the night for 15 minutes at each hour on the hour were the presentations of individuals and ensembles from the community. The presentations included folk numbers by a number of area singers, including professional Mary McCaslin of Pasadena's Ice-House; a meditation on the peace motif in Hanukkah, led by a Jewish layman; a new peace song by Glendale youth minister Al Hutton; original poems on peace by others; a midnight candlelighting ceremony conducted by a Methodist youth; and the closing prayer Christmas morning led by Pastor Garnett Phibbs.

Brethren support of Heifer Project continues steadily. Among contributions have been eight head of cattle from the East Fairview and White Oak churches, Manheim, Pa., sent to the Dominican Republic. With the herd are from the left, Glenn E. Kinsel, Ernest Weaver, and Clarence Keener, who accompanied the herd in transit

At other periods throughout the night a wide variety of music was offered, from classical to contemporary. Hosts greeted worshipers upon their arrival; coffee and doughnuts were served in the social hall.

The film, "The Magician," shown every hour on the half hour, was followed by a dialogue or "rap" session in the Fireside Room on the meaning of the Prince of Peace for world peace.

Church pantry: Dedicated by the Fraternity Church of the Brethren, Winston-Salem, N.C., was a "church pantry" stocked with groceries for needy families of the church and community.

At the time of dedication the pantry included 200 food items. Members are invited to add to the provisions each week as they shop for food.

Members also were urged to keep their eyes open for need within the community.

Hunger walk: Eight young persons of the Long Beach, Calif., Church of the Brethren walked 205 miles in the Kennedy Memorial Walk Against Hunger. Three of the youth walked the entire 34-mile route. Earned by the eight were proceeds totaling $280.50.

Who's first? Who in the Brotherhood holds the distinction of being the first layman elected district moderator?

Some weeks ago the Office of Communication passed along an item which credited the honor to F. Willard Power, Mount Morris, Ill., who in 1962 headed the then Northern Illinois District. The report was shared with the prospect in mind that full information may not have been in.

Shortly thereafter the Office reported that the distinction "is believed to belong" to layman Wayne F. Buckle, in 1959 named moderator of the former Eastern Virginia District. This item appeared in the Jan. 1 MESSENGER.

More recent information reveals that in 1955 North and South Carolina elected as district moderator Bert G. Richardson, then a layman. Mr. Richardson shortly thereafter became a pastor, was later district executive secretary in North and South Carolina and Tennessee and Alabama, and now is pastor of the Kingsport and Liberty churches in Tennessee.

The honor thus rests with Mr. Richardson and the Carolinas.

Acknowledging, however, that that still may be a tentative word.

View from the pew: The Pine Glen Church of the Brethren in Middle Pennsylvania scheduled Mennonite minister George R. Brunk of Eastern Mennonite College to conduct its fall revival meeting. The meeting was planned in cooperation with the Mattawana Mennonite Church. As a sidelight on the then forthcoming event, the Pine Glen church newsletter reported remarks overheard at the church board meeting.

"If we get that Mennonite preacher for a meeting, all those Mennonites will come in here and take our seats and we won't have any place to sit."

"You don't need to worry about that," came the retort; "those Mennonites all sit up front."

Turns in the Road

by Harold Garnet Black

Upon how slender a thread has hung the destiny of many a man! A. J. Cronin, the well-known novelist, tells us that he gave up a promising medical practice and became a writer because of having developed a gastric ulcer. Roger W. Babson's discovery at twenty-seven that he was the victim of pulmonary tuberculosis changed him from a bank clerk to perhaps the greatest business statistician of all time.

The late Sir Winston Churchill, indomitable Olympian, would never have become internationally famous had he not succeeded, almost by miracle, in escaping from a prison in Ladysmith during the Boer War, an escape which he himself doubtless would describe as one of the "hinges of fate."

Often there may be found more than one turning point in a man's life, more than one hinge on which the door of opportunity swings open. An excellent example is that of Harry Emerson Fosdick, distinguished preacher, theologian, college professor, and author of over thirty volumes.

Though brought up in a Christian home and accepting the theological doctrines learned as a youth, Dr. Fosdick nevertheless, in the middle of his college course, felt compelled to do his own thinking on such matters. The immediate result was that he cleared God right out of the universe and "began from scratch" to see what he could find. He had turned his first major corner.

Thus it was, he says, that he passed to atheism or at least to agnosticism. What came increasingly to impress him, however, was the fact that at Colgate his teachers in mathematics, geology, public speaking, Greek, Latin, and English literature were men of Christian faith. These professors were all intellectually respectable, some eminent. It was a course in metaphysics during his senior year that brought a return of his lost religious faith. That was a second corner.

A third was turned when, after a breakdown from over-study in his postgraduate year, he was forced to spend a year of idleness and deep mental depression, four months of it in a sanatorium. Those months, he confessed, were "the most agonizing period" of his whole life.

But during that time he learned more about human nature and its deep needs, he declared, than any seminary class could teach him. For it was then that he made his great personal discovery of the efficiency of prayer. His slender volume called *The Meaning of Prayer* would never have been written "had not that year put into prayer a significance one does not learn from books." It was published in 1915. Two years later appeared *The Meaning of Faith,* likewise autobiographical.

Looked at in perspective, Dr. Fosdick's refusal to accept the pastorate of the Park Avenue Baptist Church in New York, after having resigned from a fundamentalist Presbyterian church, is highly significant, a fourth important turn in the road, if you please, for it set him out on a quite different career.

When John D. Rockefeller Jr. inquired during a luncheon hour why he had refused such an attractive offer, Dr. Fosdick explained he disliked the requirement of baptism by immersion for full membership — there being only an associate membership for unimmersed Christians — and, furthermore, that he would be justifiably accused of becoming the private chaplain of a small group of wealthy people. In addition, to accept a pastorate in the Park Avenue Church, though located in the swankiest part of New York, would provide him with too small an auditorium — it seated only 800 — and hence would greatly limit his sphere of usefulness as a Christian minister.

Mr. Rockefeller then asked him if he would take the pastorate if they moved to another part of the city, built a much larger church, and adapted it for a metropolitan community. Dr. Fosdick still demurred. Again asked the reason, he frankly told Mr. Rockefeller that he did not wish to be known as the pastor of the richest man in the country. Surprisingly enough, the great philanthropist did not resent such frankness.

To Dr. Fosdick's utter amazement the Park Avenue congregation, after giving the matter full consideration, actually agreed to meet the membership requirements he had laid down, and at once began planning for the erection of a huge building. Thus was launched the great interdenominational church now known everywhere as the Riverside Church, amply equipped for widespread community service and located just across from International House, in the close neighborhood where lived persons of almost all races and nationalities. The new church removed all restrictions on membership, opened its doors to all Christians on terms of equality, and was formally dedicated February 8, 1931.

For its dedication Dr. Fosdick wrote a notable hymn beginning "God of grace and God of glory," which has since been printed in many church hymnals and has been used extensively. "I suspect," he once wrote me, "that I shall be remembered longer for that hymn than for any of the books I have written."

There at Riverside Church, until his

retirement in 1946, Harry Emerson Fosdick preached sermons that struck a nonsectarian and universal note and dealt with universal human problems. Part of his time for two decades was devoted to "National Vespers," radio addresses broadcast all over the world — in New Zealand, Central Africa, Persia, China, Alaska, Great Britain, Canada, and continental United States.

The impact of Dr. Fosdick's influence through these weekly radio broadcasts is well-illustrated by the following story. A young minister in one of the southeastern states became so mentally distracted and so spiritually upset by the sudden death of his wife that he felt he couldn't "take it" any longer but must leave the ministry when, quite by chance, he turned on his car radio, only to discover that Dr. Fosdick was on the air. So impressed was he by the vitality and earnestness of the speaker's message that he determined at once to make the 300-mile trip to New York in order to counsel with him. It was his belief that here was a man who could help him if anybody could.

After a hastily arranged two-hour conference the young minister emerged from it, saying, "God, what a man! When I went in to see him, I thought all the stars had fallen out of my sky. But one by one he put them all back again!" How many stars he has put back into other men's lives through the years of his long and effective ministry, God alone knows.

Harry Emerson Fosdick, now pastor emeritus of Riverside Church, has always insisted that this broadcast ministry was really a two-way affair: He was always glad to help other people; but, as he has carefully explained, many of his listeners, by their kind letters and cheering messages, did much for him, too. Thus, through his long pulpit ministry, his numerous books, and his many years as a professor of theology, nonagenarian Dr. Fosdick has achieved the ambition of his early manhood — to make a worthwhile spiritual contribution to his own generation.

All of which well illustrates the truth that one can never know just what turns in the road lie ahead, which ones are really important, nor whither any of them may lead. Fortunate indeed is the man who, when the doors of opportunity swing open, is wise and bold enough to enter with both faith in himself and trust in God. ☐

FAITH LOOKS UP

Sometime I want to find how many instances the scriptures record Christ's slipping away into the wilderness for needed recuperation. To me the outdoors has offered great spiritual and mental health since grade-school days.

In 1962 our family spent three superb weeks in the Colorado Rockies, and to this day I revel in memories of the picturesque vastness of Denver and beyond. God surely expressed strength in these peaks and valleys.

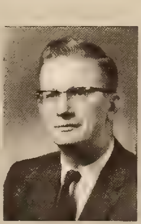
As a kid at Camp Mack for ten summers I drank in the evening vespers and morning watches beside Lake Wabee. Our family hikes and cookouts since in several Midwest parks, both in spring bloom and fall splendor, have only confirmed to me that the great outdoors has much to offer to us city folks.

"I will look up into the hills from whence cometh my strength" is as apt today as in Jesus' time. When I have tramped with our boys all day, I return home exhilarated by the growing things, the distances, the quiet, the orderliness of God's handiwork. No fuss, disorder, hurry, frantic pace.

It is good to slip away from crowds and classrooms and let my mind wander over both God's patterns in the outdoors and also to review my concerns against this quiet, rural peace. Things fall into place. God seems to give hunches and hints on once knotty questions.

I've noted in my history reading that many leaders of note were "walkers" who retired to the acres for reflection and thought. Jesus indeed knew his Father's receipe for renewal of spirit and body — long walks, sometimes lasting days, in the wilderness.

For me a quiet faith can be taught by the outdoors, with all that God symbolized there and with all those virtues and strengths one can absorb.



HOWARD J. BURNETT lives in Anderson, Indiana, where he teaches American history at the local high school and at Indiana University. He is also a publicity assistant for city schools. A graduate of Manchester College and Ball State and Indiana universities, he has been active for thirty years in district and regional men's work. The Burnetts have six children, two of them married, and like outdoor activities.

The God of Discontent

by Glenn R. Bucher

It is both threatening and revealing to discover that what one thought was at least an adequate formal education was, in fact, quite "disadvantaged." White folk don't know very much about black culture, unfortunately. Too many of us are both uninformed and, worse yet, disinterested. Names like Frederick Douglass, Harriet Tubman, and W.E.B. DuBois leave us cold. Even the heat of burning cities can't thaw us out.

Frederick Douglass — a slave, a fugitive from slavery, a black abolitionist, the Lincoln-appointed ambassador to Haiti — was a black leader whose writings demand attention. Too many years of slavery made him a radical discontent — what white folk today would categorize erroneously as "a black militant." In reflecting on the problem — so-called — of discontent, I choose to begin with a quotation from Frederick Douglass. The following statement is both insightful and prophetic:

Let me give you a word of the philosophy of reforms. The whole history of the progress of human liberty shows that all concessions (regarding the abolition of slavery) . . . have been born of earnest struggle. . . . If there is no struggle, there is no progress. Those who profess to favor freedom, and yet depricate agitation, are men who want crops without plowing up the ground. They want rain without thunder and lightning. They want the ocean without the awful roar of its many waters. This struggle may be a moral one; or it may be a physical one; or it may be both moral and physical; but it must be a struggle. Power concedes nothing without a demand.

These words were written in the nineteenth century by a slave who prayed on his heels, not on his knees. He ran away. For Douglass, discontent, struggle, and lightning were ingredients necessary for true progress. These words are also prophetically contemporary. They sound familiar to anyone paying attention to the numerous protests of these days.

Many people — an increasingly greater number — are discontented with things as they are, about business as usual, about the status quo: the young blacks over white intransigence and tokenism in dealing with explosive racial problems; the young white university students over Vietnam (hardly America's finest hour) and over ridiculous university administrative procedures; the young and not-so-young Czech citizens over an unimaginative and repressive Communist ideology; and the colonized of the world — citizens of the District of Colombia and the African nations — over their non-control of their lives, both personal and community. Anyone who doesn't believe that discontent is widespread must be convinced when even members of the American Medical Association disrupt an annual meeting. When such professionals become discontented, then there must be something to it.

People who respond negatively to discontentment, disruption, and struggle have interesting — though I hardly think adequate — explanations for it. Our tidy, secure world is threatened, and we have to explain why. Behind the discontent of blacks is obviously a conspiracy, we say. It is plotted either in Havana, Peking, or in Eldridge Cleaver's mind. Many are quick to assert that behind the protests of white university students is either too much sex, too much pot, the Communists, or too much influence from Dr. Spock's baby book.

When things are in turmoil, when they get too close to home, then we are tempted to flee to simple, easy explanations. And the easiest is to call it a conspiracy. That's the easiest, though in my view, a quite inadequate analysis of history and its causes.

How then can we speak about discontent? What are its causes? What does it mean? Where will it lead? I do not propose to substitute for one simple explanation, another. But I am prepared to contend that the Christian faith has as its central thrust a message that relates directly to discontent.

Earlier I referred to a discontented black man, namely, Frederick Douglass. I now want to mention the name of a discontented white man, A. J. Muste. A pacifist, a Christian, an agitator in the struggle for workers' rights, and an unceasing critic of war, A. J. Muste recently died after a full life of struggle in behalf of human rights — a struggle characterized by discontent. In 1905 Muste was graduated from college. He delivered the commencement address, which he entitled "The Problem of Discontent." However dated some of Muste's assumptions may be, he said much about which we can think long and hard. Think with me on the implications of four of Muste's commencement remarks.

In the address, Muste asks: *Why this eternal restlessness?* And he responds: *The deep unrest of man's soul is a divine call to battle.* It seems to me that the central motif of the Christian faith is, in fact, that *true* discontent is *eternal* restlessness. It is a *divine* call to battle. For too long, we have identified the divine will with stability. Perhaps it is more closely related to disruption.

God, working with chaos, creates new orders. The nations are scattered at Babel. He calls Abraham to seek new lands. According to Jeremiah, God is tearing down in order to build up. The Christian Messiah exalts the lowly and puts down the proud. Whatever else it means, the death and resurrection of Jesus of Nazareth symbolize destruction and restoration. In these events, there is a new meaning. God has created another breath of fresh air for man.

One who takes the gospel seriously must take seriously God's history which is powerfully disruptive. It produces discontent, because it is moving toward a goal. God is acting in the new things and the storms in order to make human life more human. And because this is happening, there is great discontent, especially among those who see and feel that life is not yet fully human. For the Christian, change must be seen as the inauguration to a more perfect stability.

To be sure, there is discontent, and then there is discontent. About those disturbed over trivial matters I am not speaking. Nor am I speaking about discontented demagogues who think that they are God. Rather, I am speaking of discontentment which is founded upon human concern for man and his self-realization. For this discontentment, the Christian must blame God.

Muste says: *Human unrest is not some unrequited pain whose stifled cry goes up into the void and is unheard forever. Rather it is the vital principle of progress planted deep in the soil of our common humanity. In a world of sin it could not be otherwise. There must be unrest before there can be progress.*

The Christian church has paid much attention to Jesus' teaching about God and Caesar. To whom does the coin belong? Within the history of Anabaptism this distinction between secular powers and divine will rests at the heart of the tradition. But if one quickly reviews the history of Christianity and the shorter history of Anabaptists, he is forced to conclude that Christians have continued to acknowledge Caesar's limited claims.

We have erred too much, in my view, in identifying God's will with the status quo, with the givens, with the prevailing institutions. The gospel says to me that God can be identified only with those institutions and structures which serve human life — which make life human. When they fail to do so, then God disrupts them and moves on. When disruption begins to happen, then redemption is drawing near, according to the writer of Luke. And the Christian is called to be on the move with God — to act specifically where God is disrupting old structures and creating new ones that serve all human life more fully.

Turning again to Muste, we read: *The world's silent appeal is for an act, not a philosophy. But not only will the life of action and of usefulness furnish a natural outlet for man's restlessness: it will furnish also the surest means to solve those vexing problems of morality and religion which most deeply stir the faith and calm of the educated mind. Character is built by action rather than by thought. Contemplation does not beget virtues.*

The Christian gospel includes an imperative: to go and do likewise — to act. Why act? Not in order to bring Jesus Christ or religion to persons or events. Let's bury that myth once and for all. Jesus Christ is already there, long before we arrive. He's been there for quite some time. Our problem is to find where God's action is, to identify it as such, to proclaim the fact that he's there, and to get with it. Christ has freed us to act *for* man.

Where human life is being made more human — hardly "sheer" humanism, as some would contend — is where God is acting. And if we take the gospel seriously, we are compelled to get with the action. In the Christian's active response, despite the risks, he finds out who God is, who he is, and what divine activity is really like. Our role as Christians is not to stand by, watch the activity, and comment among ourselves concerning the mistakes that are being made. The only place to correct such mistakes is in the midst of the battle.

Finally, Muste says: *Out of the elements of the daily struggle we mold at last conceptions of justice, parity and truth and build that temple of morality which is the chosen seat of true religion. Finally, it is only through the conflict into which his unrest urges him that man at last finds God.*

I have been trying to say that the Christian must view history in terms of God's action. God's history in this world is moving toward his goal. He is giving power to the faint and strength to the weak. This is divine disruption. But it is also purposeful, as the New Testament indicates: "Then he who sat on the throne said, 'Behold! I am making all things new!' And he said to me, 'Write this down; for these words are trustworthy and true.' 'Indeed,' he said, 'they are already fulfilled. For I am the Alpha and the Omega, the beginning and the end' " (Rev. 21:5-6). □

Winter Puzzle

by Carol and John Conner

1	2	3	■	4	5	6	7	■	8	9	10	11
12			■	13				■	14			
15			16			■	17	18				
■	■	■	19			20	■	21			■	■
22	23	24			■	25	26				27	28
29				■	30					■	31	
32			■	33					■	34		
35		■	36					■	37			
38		39					■	40				
■	■	41			■	42	43			■	■	■
44	45				46	■	47			48	49	50
51				■	52	53			■	54		
55				■	56				■	57		

ACROSS

1 Skier's complexion
4 Winter ground cover
8 Dispute
12 Difficulty
13 Row of people
14 Ski aid
15 Purple bird
17 Cooks near flame
19 Thought
21 Vessel
22 Place to ski
25 Sparkle like ice
29 Mongrels
30 Pours
31 Sixth musical tone
32 Unit of measure
33 Pieces of money
34 Pouch
35 North Carolina (abbr.)
36 Visit often
37 Short letter
38 Kings' chairs
40 Rise high
41 River in Peru
42 Pine or cedar
44 Football player
47 If not
51 S-shaped curve
52 Girl
54 Be sharp and biting
55 Conservative person
56 Hawk
57 Powdery

DOWN

1 Scottish cap
2 Girl's name
3 And not
4 Go downhill on sled
5 Baseball team
6 Upon
7 Skin joining duck's toes
8 Skating, skiing, hockey
9 Aim
10 The whole of
11 Case in law
16 Front ends of skis
18 Remains of ancient city
20 Contrary to
22 Slight
23 Sway
24 Rock containing metal
26 Fluff
27 Make joyful
28 Speedy skater
30 Rake
33 Where Hollanders ice skate
34 Scatter seed
36 Game played on ice
37 Christmas carol
39 Potato pulverizer
40 Stretched tight
43 Reddish brown
44 Child
45 Past
46 Soft leather
48 Football player
49 Title of respect
50 Be on the lookout
53 Sloth

Doing anything for BROTHERHOOD WEEK?

(It begins February 22)

If not then... when?

Summer 1963

Brethren at Annual Conference in Champaign, Illinois, said, "THE TIME IS NOW to heal our racial brokenness."

Summer 1964

We reaffirmed "the purposes of our action in 1963."

Summer 1965

Brethren, in appropriate paragraphs, said that *the time is still now!*

Spring 1966

Brethren read and saw WATTS, riots in our major cities, violence . . . and made new resolves at Annual Conference — this time on housing.

Summer 1967

Conference was queried to consider $2,000 for the Southern Christian Leadership Conference.

Summer 1968

Martin Luther King Jr. had been killed, and Annual Conference delegates named *racism* as part of "America's Triple Crisis," along with war and poverty.

June 1969

While the Kerner Commission report on violence suggested that the right time really *had been THEN,* and noted that

"our nation is moving toward two societies, one black, one white — separate and unequal,"

the Brethren at Annual Conference in Louisville, Kentucky, resolved again — this time a plan of action:

the FUND FOR THE AMERICAS IN THE UNITED STATES to assist both the white and black Americas build a new America

February 22 or March 22, 1970

Give or pledge in the special offering to be held one of these two Sundays in your congregation or contribute directly.

FUND FOR THE AMERICAS IN THE UNITED STATES

As an expression of my / our involvement in this ministry, the following commitment to the Fund for the Americas in the United States is made:

Total pledged $________
Amount enclosed $________
Balance $________ (to be paid monthly/bimonthly/quarterly)

Name ________________
Street/RFD ________________
City ________ State ____ Zip ____
Congregation ________________
District ________________

(Please send this form with your gift to the Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120)

Understanding the Now/New Generation

YOUNG PEOPLE AND THEIR CULTURE, by Ross Snyder. Abingdon, 1969. 221 pages, $4.50

THE NOW GENERATION, by Dennis C. Benson. John Knox Press, 1969. 136 pages, $2.45

THE CHURCH AND THE NEW GENERATION, by Charles E. Mowry. Abingdon, 1969. 171 pages, $2.45

THE YOUNG ADULT GENERATION, by Allen J. Moore. Abingdon, 1969. 165 pages, $3.75

ANYONE CAN WRITE about modern youth culture. A writer takes a certain risk to express his thoughts on paper, for as soon as he has, the situation may well have changed. The above books are no exception. They must be read with this understanding.

Ross Snyder's book is by far the best of this series. He has a good awareness of the modern youth culture and some of its implications for our present life. He gives a sharp definition and ideas of youth culture from the standpoint of what is really happening in the minds and lives of the youth today. He uses these terms in talking about the youth culture: break out and celebration, corporate humanness, lived moments, interpersonal, lived participation, and celebration. To illustrate most effectively the intent of Snyder's book, here are his own words: "Always in every civilization there are persons who live out of values they have felt, thought about, originated. . . . They have some integrity about their life-style. They can be encountered."

Dennis Benson's book is extremely helpful in understanding the relationship of the modern youth culture to the music scene. He has a good understanding about this relationship and gives the reader clues to ways he may appropriate what he sees in youth culture. This would make a good study for adults and youth in their attempts to understand the whole youth culture. A study guide by the same author may be ordered from the publisher.)

It must be mentioned that the book addresses itself only to one segment of the youth culture. It does not apply to every youth and the reader should not attempt to seek universal application. Those who are in touch with youth will know what the author is talking about, and can use this in their understanding. For those who do not run in these circles, it will be a first introduction into this phase of our youth culture.

The first part of Charles Mowry's book is a helpful background of post-high and the young adult generation. It is a good analysis but must be understood as being only that. For those of us who want to understand the young adult, this book will provide good stimulus.

The best part of the book, in my opinion, comes in the last fifty pages. For here he talks about mission and the church's responsibility. He gives helpful examples of differing ways churches have struggled in their ministries to young adults. He comes out with a very positive note about the church's role with young adults in the university or college setting. The book is also helpful for persons in communities where clusters of young adults live in downtown areas. Some would find this book very helpful and others would soon learn that it may not apply to their situation. But to pick it up and read it would help provide a perspective.

Allen Moore makes these assumptions: one, that young adults in this generation are growing in large numbers and it is imperative that we understand their perspective; and, two, that the young adults who have grown up in our country since 1960 are entirely a new breed of person. It is because of these two facts that anyone interested in the young adult world should take a look at Moore's book. His analysis and work are tremendously helpful for those of us who share a common concern for young people. Here is an analysis of the generation gap that relates to issues other than the age question. He deals with the larger issue of what it means to live in our modern society and times. We must come to grips with these issues, and Moore helps us to work at this. — JAMES TOMLONSON

REVIEWS / MOVIES

They Shoot Horses, Don't They?

MOVIE CRITIC Vincent Canby of *The New York Times*, speaking in a symposium on "Arts in the 60s," said that "one of the most interesting things in films is that in the fifties and sixties most of what we took to be important films were very, very personal films. They were getting rather abstract and esoteric . . . films which are very much, too much, concerned with their own relationship to God. And the new young filmmakers are going back to the point of view of the thirties."

This statement took on flesh and bones for me as I watched one of the most haunting and harrowing movies I have seen in a long time: Sydney Pollack's *They Shoot Horses, Don't They?* Pollack actually takes us into the 30s, deriving therefrom not only a point of view but a whole life-style in which the past is no longer prologue. In this vision the past is inextricably bound up with the present, or — even more frightening — what Pollack is offering us is the past as epilogue.

Horace McCoy's novel, written in 1935, on which *Horses* is based, takes that peculiar institution of the depression, the dance marathon, as a paradigm for life. Amazingly, in Pollack's hands this conceit works. The dance marathon encompasses a worldview based on a crisis in belief (personal, economic, and spiritual), in which over forty days of continuous motion substitutes for that conviction in oneself or in something external which might result in constructive action.

Here is the Mephistophelean master of ceremonies (Gig Young), the manipulator of lives, whose stock-in-trade is hypocrisy. Here are the spectators: parasitical observers who wallow in the bathos of others' lives and place their bets in order more fully to enjoy their vicarious misery. Here are the contestants: losers who are searching for that one last filament of hope in a $750 first prize: a seven-month pregnant girl and her hillbilly husband — oblivious to everything but their desperate need for money; an over-age sailor (Red Buttons) whose blithe spirit has all but deserted him; a would-be Jean Harlow-type actress (Susannah York) who stumbles over the edge of her crumbling sanity.

The lead couple, though, are Gloria (Jane Fonda) — cynical, world-weary, who even so can react to betrayal. Her partner, Robert (Michael Sarrazin) is the innocent (more realistically so than Peter Fonda's Captain America in *Easy Rider*), whose final action — shooting Gloria because she asks him to — he deems an act of mercy, because, after all, "they shoot horses, don't they?"

It is this final scene and the "flash-forwards" which Pollack inserts throughout the film of Robert in jail and before the judge that are most difficult to understand, for they are heavily stylized, whereas the rest of the movie has been intensely realistic. Perhaps in this time of belief-crisis, death becomes less real, and the promises of Mephistopheles are more readily accepted ("Prosperity is just around the corner," the master of ceremonies glibly asserts in 1932; the dance continues, disregarding the death that has occurred outside its door). And yet the shooting itself is depicted as terribly real — the most real filmed moment of this kind I have ever seen, though, curiously, it is antiviolent. Unfortunately, Pollack mars the moment by his one superfluous scene: Gloria's body falling into a meadow as an alter-image of the horse Robert had seen break his leg when he was a boy.

A major part of *Horses'* effectiveness is due to the work of Miss Fonda and Mr. Young. Surely, these are the best roles they have ever received, and both play them with a hardness, insight, and cynicism that have not been topped by any other actors this year.

Pollack is not completely original, and several scenes are reminiscent of other films: the opening slow-motion footage of Robert and the horse recalls the opening scenes of *The Pawnbroker;* the loser-winner theme was used in *The Hustler;* the gradual degradation of the couple in their symbiotic relationship resembles Joe Buck and Ratso Rizzo in *Midnight Cowboy*. However, for most of the film Pollack's direction is clear and inventive; he effectively builds the mood of depression both within cast and audience.

To the extent that *Horses* gives us the past as epilogue, it is one of the most important films of the early 70s. What it teaches us must be learned if we are to meet some of the crises in belief and human fulfillment that are upon us. — DAVE POMEROY

READERS WRITE / *Continued*

from page 1

little attention focused by the liberal media on the coldly deliberate *official* policy of terrorism by the Viet Cong? U.S. war crimes get center stage. Dr. Tom Dooley, physician and humanitarian, in *Deliver Us From Evil* describes the disembowelment of 1,000 Vietnamese women by Ho Chi Minh. Pulitzer Prize winning reporter Marguerite Higgins tells of at least fifty thousand North Vietnamese peasants annihilated by Ho's "liberators"! And, of course, there was Hue. . . .

Many of your readers enjoy and practice the right of dissent from the government's policies. The right of protest is basic to democracy and it should be exercised. But would they have this opportunity in Hanoi?

We must not condone the corruption of the Saigon ruling clique; yet even they permit a *relative* liberty to work for a better system. Does Hanoi?

CARL RAPKINS
Toronto, Canada

A SIN TO REBEL

Having attended the Annual Conference at Louisville, Ky., in 1969, I was appalled and astonished that the program committee had given time for some young man to burn his draft card during services. According to the books I read *(Good News for Modern Man, The Amplified New Testament,* and the *King James Version),* it is sin for a Christian to rebel against the ruling government (Rom. 13:1-5, 1 Peter 2:13-17) and punishable by God (Rom. 13:2). I hope these young men don't think that they have received the death sentence when they get their draft cards. There are many jobs in the armed forces that are noncombatant. There is also what is known as 1-W through volunteer service.

VERNON J. METZLER
South Bend, Ind.

IN KEEPING WITH EASTER

A complete selection of styles and modern fabrics. Write today for FREE catalog C-18 (Choir Robes); J-18 (Children's Robes); P-18 (Pulpit Robes).

COLLEGIATE CAP & GOWN CO.

CHAMPAIGN, ILL. 1000 N. MARKET ST.
OKLAHOMA CITY, OKLA. 801 N. Western Ave.
CHICAGO, ILL. 169 W. Wacker Dr.
LONG ISLAND CITY, N.Y. 48-25 36th St.
VAN NUYS, CAL. 15525 Cabrito Rd.

CLASSIFIED ADS

BRETHREN TRAVEL — Plan now to leave New York on June 15 for a magnificent three weeks in Scandinavia, including Lapland, the Land of the Midnight Sun. Three-week tour of Western Europe, including 1970 Oberammergau Passion Play in the Bavarian Alps, leaves New York July 5. It is possible to participate in either or both tours. Write J. Kenneth Kreider, Route 3, Elizabethtown, Pa. 17022.

in brief

PERSONAL MENTION

A Brownsville, Md., church member, **Florence Kaetzel,** has accepted a post with the Fahrney-Keedy Home as director of activities. A participant in church and civic activities, Mrs. Kaetzel has mothered twenty-seven foster children in the past seventeen years.

Announcing retirement plans is **Russell M. Hartzler,** cited recently by the Michigan CROP office for his twenty-one years' service as director.

* * *

A second member of the three-man office of stewardship enlistment team has been named. **Donald L. Stern** will come to the Elgin staff next summer from Mubi, Nigeria, where he is serving with the World Ministries Commission.

Two ministers have taken pastorates recently. **Ralph W. Hoffman** came out of retirement for the second time to accept a call from the Andrews congregation in Middle Indiana. . . . Installed last month as pastor of the First Church of the Brethren, Baltimore, Md., was **John L. Huffaker.**

Andrew W. Cordier, president of Columbia University, was reelected president of the Japan International Christian University Foundation.

* * *

Our best wishes go to couples who have recently observed golden wedding anniversaries: *Mr. and Mrs. Ross G. Snyder,* Woodbury, Pa.; *Mr. and Mrs. W. Raymond Johnson,* Mount Sidney, Va.; *Mr. and Mrs. Chester Beal,* Owl Creek congregation, Northern Ohio District; *Mr. and Mrs. Edward Over,* Woodbury, Pa.; *Mr. and Mrs. Fred Hurt,* Alum Ridge, Va.; *Mr. and Mrs. Paul Wingerd,* Clarence, Iowa; *Mr. and Mrs. Arthur Bailey,* Roanoke, Va.; and *Mr. and Mrs. Fred Hollenberg,* Lorida, Fla.

Other couples celebrating anniversaries include three from Lima, Ohio: the *Ray E. Augsburgers,* fifty-three; the *Minor Kiracofes,* fifty-five; and *Mr. and Mrs. John P. Adams,* fifty-five. . . . The *John R. Corles,* Roaring Spring, Pa., marked their sixtieth anniversary, and *Mr. and Mrs. Charles Jordan,* Flora, Ind., their sixtieth. . . . Observing sixty-one years of marriage were *Mr. and Mrs. Herbert E. Shaffer,* Hooversville, Pa.

POTPOURRI

Sebring, Fla., Church of the Brethren youth initiated **Operation: Knock, Knock** last summer to send to the Elgin offices $250 for relief work in Nigeria. By washing windows, cleaning up construction areas, and chopping down trees, the high schoolers netted $135, to which they added from their fellowship treasury an amount to raise the fund to $250.

The **La Verne, Calif., church** last December took more than casual note of the founding of the Church of the Brethren mission in India seventy-five years ago. Thirteen members of the congregation have seen service in India, and an additional thirteen India missionaries were recognized as former members of the La Verne congregation.

* * *

The year 1970 has been proclaimed a year of celebration by Middle Indiana's **Salamonie congregation,** which will mark its 125th anniversary with twelve months of special observances. . . . Another Church of the Brethren congregation, **Peters Creek** in Roanoke, Va., will also mark a 125th anniversary this year.

Lebanon Church of the Brethren near Mount Sidney, Va., held a "note burning" service last month to celebrate the retirement a year early of the debt for the new worship and education facilities. . . . April groundbreaking ceremonies will inaugurate a new building program for the Calvary church in the Shenandoah District.

CALENDAR

Feb. 15	First Sunday in Lent
Feb. 22-27	Adult Seminar, Washington, D.C., and New York
Feb. 22 — March 1	Brotherhood Week
March 6	World Day of Prayer
March 8	One Great Hour of Sharing
March 15	Passion Sunday
March 17-20	General Board, Elgin, Illinois
March 22	Palm Sunday
March 22	Camp Fire Girls Sunday
March 26	Maundy Thursday
March 27	Good Friday
March 29	Easter
April 12	National Christian College Day

AGORA

Another query for the book **Pleasant Hill,** by Ethel Harshbarger Weddle, comes from Mrs. J. S. Woodward, 701 N. Woodward Dr., Wenatchee, Wash. 98801. Anyone with an extra copy of the out-of-print book may contact Mrs. Woodward about terms of purchase.

Inviting news items, queries, and short articles for inclusion in the spring issue of the **Newsletter of the Fellowship of Brethren Genealogists** is its editor Harvey L. Long, 103 Willow Rd., Elmhurst, Ill. 60126. The group will next meet during Annual Conference at Lincoln, Neb. . . . **Esperanto Friendship Club** of Chicago seeks new members interested in making friends, promoting peace, and enjoying an international culture. Persons may contact George J. Wuest, Director, 6525 N. Sheridan Rd., Building 7, Chicago, Ill. 60626.

THE CAMPUS SCENE

More than 200 special guests participated in the Jan. 7, 1970, dedication of Elizabethtown College's $1.3 million **Alumni Physical Education Center,** including prominent alumni, leaders of the Pennsylvania community where the college is located, and area sportswriters. . . . Two La Verne College sociology students spent the month of January in Phoenix, Ariz., working with the First Church of the Brethren to expand that church's community. **Randolph Altermatt** and **Bruce Gans** designed their own educational experience as part of a newly instituted program at the college.

Professor of New Testament Graydon Snyder and E. Floyd McDowell, director of development at **Bethany Theological Seminary,** represented their Oak Brook campus at a gathering of personnel from twelve seminaries hosted Feb. 4-5 by the

United Ministries in Higher Education at Michigan State University. The invitation came to Bethany as "one of the leading seminaries in America," according to Keith Pohl, chaplain director at Michigan State, and the visit marked the first major recruitment effort by Bethany on a state university campus. . . . Fifty to eighty college juniors and seniors are expected to participate in the annual **Church Vocational Conference** sponsored by Bethany Theological Seminary Feb. 27-28. Billed as a "Festival of Ministry," the weekend event will involve explorations of the dimensions of ministry, the nature of theological education, and the Chicago area as a laboratory of contemporary life. Housing, meals, and program are provided without cost to conferees. Information may be obtained from Paul M. Robinson, President, Bethany Theological Seminary, Butterfield and Meyers Roads, Oak Brook, Ill. 60521.

THE MEDIA

Dramatic vignettes, contemporary film, music, and rhyme characterize NBC's color special **Once Upon a World,** to be aired Sunday, March 8. The hour-long program weaves a mosaic of society's changing character and enduring values. Produced in cooperation with the National Council of Churches, the special is one of four, each under auspices of a different faith group. The other three, one a new folk musical about God, will appear on Feb. 1, March 29, and April 12. Viewers may check local television logs to confirm day and time.

A film highlighting slain civil rights worker Martin Luther King's life and times, originally scheduled for premiere showings last month, has been postponed until March 24. (See MESSENGER's report, Dec. 18, 1969.) Entitled **King: A Filmed Record . . . Montgomery to Memphis,** the film will be shown simultaneously in 1,000 theaters across the country. Procedes from the evening will go to the Southern Christian Leadership Conference, of which Dr. King was the founder.

Help... when you need it most

Loneliness. FEAR. Tension. You're with a crowd but alone . . . you feel no fulfillment.
You feel an emptiness.
We are all like this at some time. Something is missing.
The Upper Room can help. This devotional guide can bring more meaning into your life. Each daily page points to a Bible reading, shares a meditation, and suggests a prayer.
Order today. Use the special Ten Plan: ten copies of one issue to your address for only $1.00. Keep one copy and give the remaining nine to your friends. Enter a standing order for your church or organization: ten or more of one issue to one address only 10¢ each.
Individual subscriptions are $3.00 for 3 years, $1.50 for one year.
Order from

The Upper Room

1908 GRAND AVENUE, NASHVILLE, TENNESSEE 37203

A Dream or a Nightmare?

Last month when millions of Americans joined in commemorating the anniversary of the birth of Martin Luther King Jr., many speakers recalled his famous address during the 1963 March on Washington. At that time the civil rights leader reiterated the hopes and aspirations of most Christians for their nation when he said, "I have a dream."

He looked forward to the time when America's promised equality would be a reality for every child, black and white. He envisioned a day when there would no longer be divisions that separated the races or a system that offered opportunities to people of one color and denied the same opportunities to those of another color.

That dream is still far from being realized. Despite Martin Luther King's consistent devotion to nonviolence in the measures he sponsored and the activities he led, even before his death there was evidence that black militants were impatient with his tactics and were advocating at least some reliance on violence. But it has been just as evident, especially since King's martyrdom, that a society largely dominated by white leadership is not likely to do much to assure justice for all unless forced to do so. So the dream of freedom and equality to be achieved by cooperation and without resorting to violent conflict seems more remote now than in 1963.

For this reason Rabbi Maurice Eisendeath, president of the Union of American Hebrew Congregations, last month expressed his fear that Martin Luther King's dream might be supplanted by "a nightmare of an America whose areas of division are not designated by nature's majestic mountains and coursing rivers, but by the inhumanity of man that separates white from black, affluent from the poor, old from the young. . . . "

Will the dream become a nightmare? Many of us still hope and pray that the basic Christian concern for all of God's children — wherever they live, whatever labels they carry, under whatever banners they march — will spur us on to new efforts to provide freedom and justice for all. But we are threatened by extremist developments both to the left and the right of us (see the article in this issue). We wonder how it may be possible to bring together those who are so resistant to change that they reject even leaders like Martin Luther King because he called for needed changes, and those who so desperately want a new order that they will risk wrecking the present system in order to get it. Between those who will not budge and those who would overthrow — will we lose our way and permit the dream to turn into a nightmare?

In one sense this was an important element in the issue with which delegates struggled at the Louisville Conference last June. Faced with the kind of militancy that was then so vividly expressed by James Forman in his Black Manifesto, delegates debated as to how they and their church should respond — not to the manifesto, which did not confront them directly — but to the situation in our nation that prompted such militant proposals.

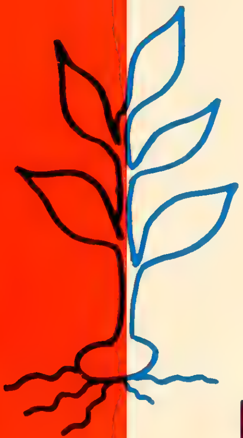
Amid some confusion — itself a symptom of the seriousness of the issue — delegates considered a Resolution for Action, requested further study of some of the implications, but also gave interim instructions to the General Board to "act immediately in raising and receiving moneys for the Fund for the Americas in the United States and administer them according to its best judgment," to define and broaden the purposes of the program, and to consult the Brotherhood at large as to ways by which further study and action could be taken.

The General Board has taken its assignment seriously. Districts were asked to discuss the issue and to propose ways that churches might cooperate. The board developed criteria by which funds should be granted to agencies and by which priorities could be determined.

We commend to all our readers the careful study of a new brochure, simply written and compactly designed, which sets forth the motivation for Conference action (including its New Testament authority), outlines the purposes of the Fund for the Americas in the United States, provides information as to board and district actions thus far, and invites participation on the part of every member.

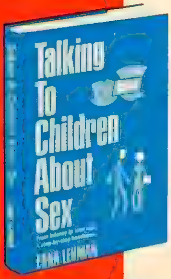
Further, we urge our readers to make a substantial contribution to special offerings for the Fund (which must be designated for that purpose) scheduled to be received either on February 22, the beginning of Brotherhood Week, or on March 22, the beginning of Holy Week.

This could be a significant way in which you help to realize not just one black man's dream but surely the dream of every Christian for his nation and the entire world. It is your dream too. Let's be careful lest, by default, we permit that dream to dissolve into a nightmare. — K.M.



FROM
INFANCY
TO
TEEN-AGE

HANDBOOKS for parents



TALKING TO CHILDREN ABOUT SEX

EDNA LEHMAN This book demonstrates how to handle sex education at each growing age level beginning with infancy. Each chapter is filled with practical suggestions on what to tell the child and when, what language to use, and appropriate teaching methods for the group in the classroom and for the individual child at home. Throughout the book sample dialogues indicate what questions children are apt to ask, and how they should be answered. Mrs. Lehman stresses that sex education should be placed in the context of the child's attitude toward the whole of life. She is a schoolteacher, wife, and mother who initiated a program of sex education in the Evanston school district of Illinois which attracted nationwide attention, and was hailed as a model upon which to build similar programs throughout the country. **$4.95**

HELPING CHILDREN WITH THE MYSTERY OF DEATH

ELIZABETH L. REED Here is a book addressed to all those who face the problems of telling children about death. It offers a practical and spiritual approach toward a difficult subject. In discussing the child's unavoidable encounters with death, the author stresses the importance of honesty in dealing with the subject and of preparing the child beforehand to understand the actual experience of death. A substantial amount of the book is made up of practical resource materials. Poems, short stories, and prayers are included for use with children, while adults are offered poetry, scripture, and prose aimed at helping them clarify their ideas about death. Elizabeth Reed has worked with many youth groups and has served in various capacities in the field of religious education. **$3.50**

YOUR CHILD AND YOU

CAROLINE CLARK MYERS and GARRY CLEVELAND MYERS The authors (a noted counseling team and founders of HIGHLIGHTS FOR CHILDREN magazine) say that the happy child is one who knows there are boundaries, clearly set by consistent, loving parents. The happy child is one whose parents have learned how to give abundant praise, when such praise is honestly due for real successes, good behavior, and creative achievement. The Myerses spell out all the specific applications of their principles and help parents to see what's happening to their child, why it's happening, and what to do with it. **$4.95**

CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Illinois 60120

LOOK FOR THESE FEATURES IN THIS *messenger*

Between Left and Right. *Both right-wing extremists, who appeal to fear and prejudice, and left-wing extremists, who advocate violent means of changing society, have a following within the church. Will such extremism divide the church and diminish its witness?* by Maynard Shelly. page 2

The Two-Child Family Movement. *Concerned about the prospect of overcrowding on the planet Earth, Ben Hansen is advocating the voluntary limitation of family size as one means of population control.* page 5

A Dream Can Burn. *How a young black seminary student views his world is demonstrated in a series of original poems.* seven poems by Robert Allen Jr. and a commentary by Terry Pettit. page 10

Upon Discovering Latin America. *A recently appointed missionary family learns to appreciate the orientation steps that introduce them to the challenge of living and serving in Ecuador.* by J. Roy Valencourt. page 18

Turns in the Road. *No one can know what lies ahead for him, but doors of opportunity do open wide. A man needs to be wise enough and bold enough to enter with faith in himself and trust in God.* by Harold Garnet Black. page 22

The God of Discontent. *If you view history in terms of God's action, some current evidences of struggle and conflict, instead of being threatening, may really be openings for God's purposeful activity.* by Glenn R. Bucher. page 24

OTHER FEATURES include "Day by Day," by Norman and Kay Long (page 9); "BVS Branches Out" (page 15); "A Generation Bridge," a story of training opportunities at the Bridgewater, Va., Home for the Aging (page 20); "Faith Looks Up," by Howard Burnett (page 23); "Winter Puzzle," by Carol and John Connor (page 26); "Understanding the Now/New Generation," a review of recent books, by James Tomlonson (page 28); and a review of the film, "They Shoot Horses, Don't They?" by Dave Pomeroy (page 28).

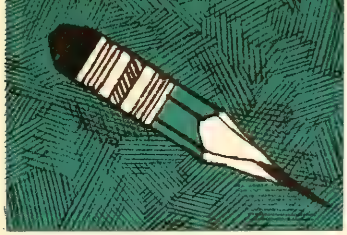
COMING NEXT

Most Americans are well-fed. But there are some, particularly in Appalachia, who can tell us quite graphically what "Hunger Is." This spokesman is Ernest Walker, an educational specialist with the Council of Southern Mountains. . . . Edward Ziegler has some affirmative things to say about the pastoral ministry, reflecting on his forty years' experience as a pastor. He desires no other vocation — and would choose the ministry again. . . . Examining the popularity of posters, a phenomenon of recent years, Jeanne Donovan notes how often they are useful as a means of celebrating important values and goals in life. The church has not been indifferent to these "Signs of the Times."

VOL. 119 NO. 4

messenger
CHURCH OF THE BRETHREN 2/26/70

Hunger Is...



readers write

ON RELIGIOUS CAREERS

MESSNGER of Nov. 20, 1969, carried a news item about a joint Protestant-Catholic-Jewish effort to encourage young people to consider a religious career. However, mission boards, pastoral placement officers of all denominations, and college teaching placement agencies all claim that the supply far exceeds the demand in these fields. It does not seem correct, therefore, to encourage young people to enter these areas of study.

A. VAN DEN DOEL
Aruba, Netherlands Antilles

FOLLOW CHRIST'S EXAMPLE

I feel all followers of Jesus, whether red, yellow, black, brown, or white, should be willing to wash one another's feet, give the fellowship kiss with love, then follow it with the actions for which these symbols stand. It isn't color that separates but lack of Christianity, and we do not need to spend a lot of money to educate us in this, just more Holy Spirit.

When it comes to helping those in need, Christ's way was always the direct way. The New Testament teaches we are to follow his example. Marches and protest demonstrations, though peaceful in the planning, quite often lead to others that are not so peaceful, with riots, lootings, and death or violence.

As to Forman's Manifesto, according to his wording, it appears to be a direct invitation to help finance a civil war, which would be disastrous to both black and white, and all others. We should talk to Christian black people as to how we can help.

I notice there has been a lot of controversy in Readers Write concerning the burning of a draft card at Conference. Why do we not hear more criticism about those who go directly into military service? One burns an unfeeling piece of cardboard; the other trains for and does burn homes and property, makes terrible cripples both in body and mind, causes starvation and makes orphans, destroys moralities, kills people, causing some to enter the judgment prematurely. Is it because we are used to war, and have closed our minds, that we do not speak more against it?

Christ does not teach that, because we are used to something, it makes it less sinful. We need to be speaking out against all war, not just the Vietnam War. I favor the 1-W stand of giving two years to constructive work, under the church. But I also sympathize with those who will not take part in the draft system, as it is an evil and horrible form of slavery. As the Brethren have always been against slavery, I do not feel we need to make reparation (if it were possible), but I do feel we should be writing our congressmen to end the draft.

The church doesn't seem to say much against immodest dress; in fact, to some extent, it seems to embrace it. But law officers say immodest dress may be at least partly to blame for the increase in rapings and indecent exposures. Is it too much to ask of our women that they dress modestly, for the good of others? Some places women even have to stand persecutions for Christ.

As to the new morality, which says that in some instances sex is all right outside of marriage, Christ teaches, "They two shall be one flesh" and speaks against adultery and fornication. . . .

FLORENCE OLIVER
Mondovi, Wis.

DEVELOP SPIRITUALLY SENSITIVE PEOPLE

From the Readers Write columns one gathers that there is division within the ranks of what we label as "THE BROTHERHOOD." It is my opinion that this division results from minor concerns with spiritual matters, with evangelism leading to the saving and nourishing of souls, the teaching of the Bible, and growth in grace. (Now I know that these are clichés that for the most part are rejected. However, they are rooted in the printed text of the Bible, and the rejection of them has produced and is producing division.)

It is my conviction that social, economic, and political issues should be left to individuals, acting singly or in secular organizations which these have created or will create for the purpose. When the church, as an organization, seeks to promote policy in this area, it spearheads division. This division within the organization works harmfully to its professed and committed task.

It is my conviction that it is the business of the church to work at developing spiritually sensitive people who will in turn address themselves to working out procedures and techniques for people betterment. Equally devoted Christians will differ and do differ as to the best way of accomplishing desired ends. The Readers Write columns prove this point. So the church should not, or cannot, take a hard-line position in such matters. Obviously, when it does, it promotes division. This has already happened and with the result that the church is not producing and developing spiritually sensitive persons.

Some time ago I listened in on an incident involving a young college girl, who, as she stated, "had come into a new blessing and with it new freedom through a cell group." Especially did she find emancipation from a lot of handed-down "don'ts" through the study of a certain popular writer's books with the cell group. Since there was no one in the group with enough spiritual maturity to sort out the sense from the nonsense, it was apparent that the "newfound freedom" was, in fact, license to do what comes naturally without restraint. So we have

---

PHOTO CREDITS: Cover "Bread," by Käthe Kollwitz, courtesy of Three Lions; 2-3 Ed Eckstein; 4, 5, 6 Edward Wallowitch; 7 Don Honick; 19 (left) World Neighbors Photo; (right) from "Crusade Against Hunger," courtesy of Agricultural Missions; 20 Susan Hoke; 21 John Taylor for the World Council of Churches; 22, 29 Religious News Service; 23 courtesy of Juniata College; 25 (third row center) Bruce E. Bennett; (lower right) Mrs. Norman Taylor

KENNETH I. MORSE, editor; WILBUR E. BRUMBAUGH, associate editor; HOWARD E. ROYER, director of communication; LINDA BEHER and JEANNE DONOVAN, editorial assistants. MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918 under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1969. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version. Subscription rates: $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan; life subscription $60; husband and wife, $75. If you move clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change. MESSENGER is owned and published every other week by the Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill. Feb. 26, 1970.

Copyright, Church of the Brethren General Board, 1970. Vol. 119 No. 5

division within our ranks when we need to have unity.

Stephen G. Margush
Tyrone, Pa.

THE SOCIAL ENGINEER?

The article "James Forman and the Jubilee Year" (Jan. 1) is one more dreary example of the attempt to make Jesus conform to some pet thesis. "The vision of the just social order became the platform of the one who declared the coming of the new age."

The author cuts bits and pieces out of the scriptures, pastes them on his picture of Jesus, and says in effect, "Behold the social engineer." For instance, he takes out of context the words of Jesus to the rich young ruler, "Sell what you have and give to the poor," and treats them as the focus of the incident, which they are not.

When this man asked what he must do to inherit eternal life, Jesus said, "If you would enter into life, keep the commandments," he cited six (according to Matthew; five, according to Mark and Luke), none of which was the Law of the Jubilee. Being assured that the commandments had been kept, Jesus replied, "If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me." Jesus was not enunciating a social doctrine; he was extending to this man a personal invitation to become his disciple.

To follow Jesus means that I must allow this corrupt ego to be crucified, trusting God to raise me from the dead a new man altogether. What I need is not an old law but a new heart. Only then can I love God with my whole being. Only then can I love my neighbor as myself. Only then can I renounce my false securities and share freely with others the good things of this life, knowing that the best is yet to come, after death.

This "best that is yet to come" is promised only to those who trust in God. When we put our trust in the money we hope to get, we are as far from the kingdom of God as are those who put their trust in the money that they have. The call to repentance is addressed to the poor and to the rich alike.

When will we stop trying to cure heart trouble with superficial, pagan remedies?

Christian Bashore
Gettysburg, Ohio

Page one...

"This morning a cereal box gave me an idea for a poster." Wilbur Brumbaugh's announcement doesn't surprise us. We're accustomed to our managing editor's talent for discovering ideas in unusual places. Why not a cereal box? His hands move in the air, sketching the idea for us, and his eyes snap enthusiastically as he talks.

At the General Offices Wilbur designs the layout for each issue of Messenger. At home he uses his skills in design to create serigraphs. "Silkscreening is basically a stencil process," explains Wilbur, "with the stencils adhering to silk stretched on a frame."

In the preposter era his serigraphs ranged from Christmas cards to note paper to placemats. But when Ken Morse, another Messenger staff member, wrote a short poem which seemed appropriate for the poster medium, Wilbur accepted the design challenge — and hasn't stopped since. That first poster appeared on the cover of the January 16, 1969, issue of Messenger. Since then, he has created others for the center fold of the magazine, for friends, and for poster purchasers at the Louisville Annual Conference.

Where do the ideas come from? Sometimes from cereal boxes. Wilbur cites other sources, though: Experimentation with different techniques on the silkscreen, for example, can lead to a unique poster. Topical subjects seem inexhaustible — air pollution, peace, human relations. Contemporary poetry continues to stimulate new posters. Even a popular song can inspire a poster — "Thank God I'm Feeling" (see page 15) was born out of a song current a few months ago.

Wilbur concurs with editorial assistant *Jeanne Donovan,* who wrote this issue's feature on the poster phenomenon, that posters "celebrate life." Jeanne joined the editorial staff in April 1969, when she came to Elgin from Akron, Ohio. Her poetry has appeared in issues of Messenger and *Leader*.

One current issue with which some posters have dealt is hunger. *Ernest H. Walker's* treatment of this "companion of war and fact of history" — and killing need in this country — comes from his own twenty years' experience in antipoverty efforts, both with the United Nations Relief and Rehabilitation Administration and currently with the Council of Southern Mountains as that group's educational specialist.

Like Ernest Walker, *Nita Griggs* lives in Berea, Kentucky.

"Bread," by German printmaker and sculptress *Käthe Kollwitz,* appears on this issue's cover. An eloquent spokesman during her lifetime for the victims of social injustice, war, and inhumanity, Mrs. Kollwitz died in 1945 after being forbidden to exhibit because of her outspoken resistance to the Adolf Hitler regime.

Four pastors are numbered among other contributors in this issue. *Edward K. Ziegler* serves the Bakersfield, California, church; *Charles E. Zunkel,* the South Bend City church in Northern Indiana; *Olden D. Mitchell,* the Lincolnshire congregation in Fort Wayne, Indiana. *Don and Shirley Fike* live in Castañer, Puerto Rico, where Don serves the Church of the Brethren congregation and Shirley is a registered nurse.

Winsome Munro, who keys her guest editorial to the 1970 observance of World Day of Prayer, is an associate editor for Church Women United.

The Editors

Hunger Is...

by Ernest H. Walker

May of 1947 was a hot month in south-central China. After a decade and a half of war, weary people traveled on foot along the battle-scarred highway and camped at the river crossings, hoping to find a way to get across.

A then-current issue of *Life* printed a full-page picture of a hillside covered with skulls at Henyang. It was my experience to be unloaded at a river crossing just ninety miles downstream, with one hundred cattle, when the Dutch captain of the landing ship tank we were aboard found that the draft was such that he would run aground if we went farther. The cattle were herded into a walled-in area, where the road had once come down to the water. The bales of hay and bags of dairy feed were stacked up in the middle, and my bags placed on top.

All this was a curiosity to the people, who stood around day and night. Apparently a man with a white face was unusual to them, and the Jersey, Holstein, and long-horned Ayrshire cattle most certainly were.

I was apprehensive, because there was no way to contact the convoy of trucks which we were to meet at

Henyang. It was a famine area, my arm was infected, and I was being exposed to trachoma and malaria. The cattle were exhausted from the ordeal of trans-Pacific shipment, and some were dying. As an UNRRA official, the only American there, I had the responsibility of moving them through.

As I looked around, a small boy came up to me and held out his hand. Though he spoke Chinese, his plea was easy to understand, for the language of want is universal. His emaciated body with swollen abdomen, his averted eyes, his clothing, and his small nondescript bundle — all identified him as one of the numerous waifs roaming that famished land. Alone in the world, he could have been eight or ten years old. His need was evident as he mumbled his plea. This was hunger.

It was evident everywhere — in the blind and infected eyes, in the bald patches on the heads of women, the physical weakness of the men, the abandoned bodies of infants, even the excited pursuit and capture of a water snake to be used for food. This was China, 1947. This was a generation ago, on the other side of the world.

We know hunger as the scourge of the overpopulated nations of Asia, as the companion of war, and as a fact of history. But we have called America the land of opportunity — and it has come as a shock to have that word used to describe the needs of people here in this country, now in this generation.

It has been such a shock that the red letters on the cover of a citizens' report — Hunger, U.S.A. — have been an affront to us. We say it is not so. We hide our eyes. We shut our ears.

We look for explanations, such as:

The pictures are posed! The stories are exaggerated! Only half-truths are told! There is no hunger in my community! If children are hungry, only their parents are responsible!

But I have seen hunger in Appalachia, and it is like this:

I have taken hot vegetable soup up a mountain hollow. Aged hands reached eagerly for the Karo can, and the person drank so rapidly from it that I was frightened that immediate illness would result. The house was caving in, the windows had no panes, and the ashes in the open fireplace were cold. That is hunger.

Hunger is a single pot of dry beans on the only stove in a two-room dwelling set on posts up a mountain hollow.

Hunger is a quiet pride, helplessness, and nonresponse, refusing to beg when there is no food in the house and no paycheck expected.

Hunger is being told again, "Sorry, there is no work," and it is the gripping fear down deep when it is suggested that your employment on Operation Mainstream may be only temporary.

Hunger is selling mine props for ten cents apiece, or working for fifty cents an hour in a neighbor's garden.

Hunger is a mother carrying coal in a gunny sack on her back, up a mountain road, and hunger is five miles to walk in the hot sun in summer, and mud in winter, to the store and to the clinic for medicine for the children.

Hunger is no fee for a doctor when a child has chills and fever, and a funeral for a little boy who was playing in the creek forty-eight hours before.

Hunger is no clothing when the first cold winds blow in the fall. I remember when the temperature fell to eighteen below zero, and I could not sleep, because I knew of children who could look down through cracks in the floor to the ground and out through the walls to trees outside.

Hunger is canning wild crab apples in a washtub over an open fire, and storing the jars under the bed. It is food spoiled because there is no way to save it; drinking water dipped out of the ditch beside the road; and spending too much for soft drinks and cigarettes at a local store to satisfy taste that is unmet by proper nutrition.

Hunger is fiery death in burning cabins because the coals fell out of the burnt-out stove at night or the kerosene for the lamp exploded.

Hunger is emptiness — no work, no future, no place for a man, and no need of him. Hunger is submission.

It is leaving home so your wife can apply for welfare. It is hating yourself, getting drunk — dirty, filthy drunk — until you do not know that you are hungry, or that your wife is

hungry, or that your children are hungry.

You can still do one-man jobs. You can pack sugar and commodity meal over a mountain path on your back, add your home-grown corn, and set up your own home-fashioned moonshine still. And you can earn hard cash for the clear liquid you make. Some initative remains in the manhood of Appalachia!

Hunger is that debilitating ache — that helplessness inside — when honesty of conscience contends with the necessity for falsehood in order to get the things that support life — another grocery order, another gallon of gasoline to get to town — or when you stretch the truth to get Social Security payments.

Hunger is the sign on the mine entrance — CLOSED — and it is the new machine chewing away the coal from the mountain. Yet it is the inability ever to breathe again except in gasps, because you once worked in the mines.

Hunger is getting up at 4:30 to walk down a frozen creek to meet a school bus to ride twenty miles, and finally dropping out. It is the inability to read and write after going to school for two or three years. Then it is being told you have to have an education to get a job.

Hunger is giving your welfare check to the local storekeeper to apply on bills already made, until the storekeeper goes broke because you and your neighbors could not pay.

Hunger is waiting for long hours at the clinic. It is holes in your bones because of diet deficiency, losing all your teeth by the time you are sixteen, thin limbs, sunken eyes, "high blood," "low blood," short breath, and weak muscles.

Hunger is getting married at fifteen and losing the bloom of youthful womanhood by twenty.

Hunger is driving day and night in an ancient car to a northern city. Hunger is that city on fire. It is frustration, hate.

Hunger is not a corpse by the side of the road in Appalachia. It may be the man called "too sorry to work" because his diet for thirty years has left him without the physical stamina to work, or his experience for thirty years only fitted him for employment now obsolete.

Hunger in America is a deficiency of society. For a substantial minority of the people, it is the lack of the opportunity to gain the necessities for supporting life by acceptable means. You cannot treat this deficiency by saying you do not have it. □

Reprinted from *Mountain Life and Work* (Aug. 1969) by permission of the Council of Southern Mountains, Inc. Copyright © 1969.

Will the Tender Plant Grow Again?

by Nita Griggs

*"But we don't have any poverty in this county!"
I walk away . . .
Crying inside at the ignorance.*

*And I remember
red, chafed hands, roughened by fifty years of scrub boards,
hands that have never known luxury,
crippled, arthritic hands that painfully bend
to caress a curly-haired grandchild.*

*I have seen
the sagging shoulders bent by years of endless toil
which has netted only a subsistence living.
I know the slow, shuffling gait of a man
who has never been respected as a MAN,
a lonely shell who has felt failure all the years of his life.*

*I have listened
for the child's laughter
but the silence mocks me . . .
a child born from the womb of poverty
into hopelessness and quiet despair,
hardened too soon to life's realities,
a child without stars in his eyes.*

*I have looked into old eyes in young faces,
eyes framed by sallowness,
eyes vacant with dreams unborn,
reflecting a soul resigned.*

*But . . .
I have also seen the poor come alive . . .
eyes sparkling as they built each other's homes.
I saw one of these new homes burn down,
and in the depths of catastrophe I saw the poor
square their shoulders and bravely plan
to build again.*

*I have seen shy, sad children reborn in year-round Head Start . . .
laughing,
creating,
freed . . .
to become!*

*I have seen the poor unite
to fight for their poverty program
and win!*

*But I have also seen needed programs up for legislation
only to find the big man first
and the money
gone . . .
war,
weapons,
defense.*

*What happens to the tender plant of hope?
Will it rise and grow again?*

Fire Still in My Bones

by Edward K. Ziegler

My old friend Jeremiah had a rough time in the ministry, too! He was never a popular preacher. Scorned, hooted at, thrown into jail and into a cesspool, his scroll cut up and burned angrily by a petty king, called a traitor and a "communist," he seemed almost a total failure. He argued with God, cursed the day he was born, never wanted to be a preacher. But God compelled him; and when his uncompromising preaching got him into trouble, he wanted to quit. Yet the message God had given him was like a fire in his bones, and he couldn't quench it. So he went on for forty years, faithful through his pain, rage, and frustration to the high calling of his prophetic ministry.

I have felt that kind of compulsion, too, from the time of my ordination, forty-eight years ago. I remember the deep emotion and the exaltation when I. W. Taylor and S. H. Hertzler laid their firm, gentle hands on my head and prayed that I might become a good minister of Jesus Christ. And I recall the pride and thankfulness in my parents' eyes. In the ensuing years there have been times when I, too, have been tempted to give up the ministry. But the fire has stayed aglow in my bones; it's still burning, and I'm glad I haven't quit the ministry!

Some years ago, I was invited to speak on the ministry in Bethany Seminary chapel. Rashly I took as my subject, "Confessions of an Uncracked Pastor." There had just been a flood of magazine articles, books, and speeches bewailing the sad plight of ministers. Gruesome details were given of the many ministers driven to mental breakdowns, macerated and maltreated and persecuted by unfeeling, crass, and sub-Christian congregations. I felt moved to share with seminarians my conviction that the pastorate was still a rewarding and viable ministry; that one need not fear or despair over the burdens and problems of the ministry; that the rewards were far greater than the problems; that, in short, one could have a rich and wonderful career in the ministry without cracking up.

Since that time, many of my closest friends and colleagues in the pastoral ministry have left it. Some have retired with a deep sigh of relief when they reached the foreboding age of sixty-five. Many others, younger, some in the very prime of life, have given up in despair or anger or utter defeat and have turned to other vocations with deep resentments and hurts that will be long healing. A few have changed vocations with calm assurance that other ministries were more viable for their calling. One younger pastor put it this way to me, "Our churches are unwilling to hear a prophetic ministry; they chew up and spit out pastors!" Many seminarians, alarmed by the high casualties and by the spate of speeches and books about the irrelevance of preaching and the parish, seek desperately for better places to invest their lives.

Well, my head is bloody but unbowed! I have felt the anger and rejection of persons who don't want to hear any message that will disturb their ease in Zion. I have been called a communist by those who cannot see that peace and racial justice are a part of the gospel. A few youth have called me a square. A few fundamentalists have called me a liberal; and a few liberal thinkers have been amused by my biblical conservatism and my concern for evangelism.

I have had a satisfying career in the ministry of the Church of the Brethren. I have been pastor of large and small churches, some bursting with young vigor, some with great history and precious traditions. I have been a missionary in rural India, an "Elgin bureaucrat" as director of evangelism, a college and seminary teacher, and an editor. Thirteen years I have served on the General Board of the church, and I have had the joyous responsibility of being moderator of Annual Conference and of several district conferences.

Out of these rich and varied experiences in the ministry and my concern for the continued ministry of the church I love, I would offer some reflections about my own motivations, and why I am still happy to be an active parish minister, with the fire still aglow.

My ministry is person-centered. The church is made up of individual persons — men, women, children of all ages, babies, and aged pilgrims. It is only as I come to know them well and accept them as persons that I can meet their deep hungers and needs and equip them precisely for their mission in the world. My preaching and teaching and counseling are provocative and creative only when I deal with the needs, questions, life situations, visions, and trials of these persons and when, in response, I can bring the vast treasures of revelation and faith to these situations. I must see my people not as a mass but as persons, my brothers and sisters for whom Christ died, of infinite potential and worth in God's sight. I must know them, touch them, hear them, love them, accept them.

The deepest satisfactions in the ministry have come only as I have learned to know and accept and love myself as a genuinely human person, not as a plaster saint or a stereotype. I am learning to accept my role as one of the *laos,* the people of God, called to be an equipping minister to all the other ministers in the congregation. I am not called to be a Fosdick, a Visser 't Hooft, a C. S. Lewis, a Billy Graham. God wants me to be Ed Ziegler — pastor, friend, faithful preacher, a man who is loved and sustained by a family and wife whom he has come to love very deeply, unswerving in loyal obedience to Christ. Less than this I dare not accept; more no one may require of me.

I remember John R. Mott's saying that for a Christian man, the study of his priorities is a first priority! Across the years I have found it very important to say *no* to all sorts of attractive things so I could concentrate on being a pastor to my people, taking time to visit them, and to listen to them. I have learned that it is of first importance that I prepare adequately for my mission. I have come to stress evangelism in the exact sense of the word, because it is so often watered down or held in contempt as a relic of a dead past. But to share the good news of God's mighty acts for the redemption of all men winsomely, persuasively, effectively is more important that ever before in history. These are first priorities.

I am a general practitioner, not a professional specialist, neither a psychiatrist, pulpit orator, administrator, or theological innovator. One of the perennial delights of the ministry for me is the rich variety of tasks I am called upon to do, confronting human life at a hundred facets, sharing deeply with all ages and kinds of persons, experiencing the whole rainbow of life treasures. I have found that a pastor is a jack-of-all-trades, but he is master of one — being a whole human being, ministering effectively to other humans with every kind of problem and joy.

I have found deep satisfaction and fufillment in my ministry as pastor only when I have resolutely kept up certain disciplines which I believe to be absolute essentials for any pastor. One is a discipline of prayer and Bible study. I have not achieved the depths in prayer which some ministers have plumbed. But I have long since learned that my joy and effectiveness in my work are in direct proportion to the closeness of my relationship with God in these time-honored ways. These are the very bread of life to me.

The pastor, too, must keep studying rigorously. He should, I think, read at least fifty "hard" books a year as long as he lives. He may not neglect history, drama, fiction, poetry, or theology! I am as deeply concerned, also, about the man who reads only new books — and the man who never reads anything written in the latter half of the sixties! Today's pastor must read Luther and Fox and Kierkegaard and Forsythe, as well as Cox and Pike and Eller!

I have found, too, that a discipline of work, begun early in the day, a schedule sternly kept, is essential to getting a pastor's work done. There is no excuse for a pastor's ever being considered lazy!

When I live and work by the principles suggested in these reflections, I believe that I or any other minister can have a rewarding and fruitful career in the pastorate. Joseph Sittler once said, "The church is likely to accept, support, and be deepeningly molded by the understanding of office and calling which is projected by the minister's actual behavior. It will come to assess as central what he in his actual performance demonstrates as his central motive and concern."

If we are true pastors, sometimes our people will break our hearts. Perhaps only then can we begin to become good ministers of the Christ who went to a cross for his love for men. But our people will often and unfailingly surround us, too, with love and goodness, and they will hear and heed us if we are faithful to our Christ and to them. Often the Christian friends who have called me to be their pastor have said to me, both by word and by action, "We will be praying for you and love you very much!" And I have been humbled and immeasurably strengthened by their love and trust and sharing.

Indeed there are immense burdens and dangers and problems in the pastoral ministry. I wouldn't stay in if there were not. We are not called always to success, but always to holy obedience to Christ. We are not called to popularity, but to faithfulness. I still agree, however, with Bishop Gerald Kennedy's statement, "No profession in the world brings so much satisfaction to its members as the Christian ministry."

There have been times when I, and I think most pastors, have said with colleague Jeremiah:

"You seduced me, Yahweh, and I let you; you seized and overcame me.
I've become a daylong joke,
They all make fun of me. . . .
But if I say, 'I'll forget him!
I'll speak no more in his name!'
Then it is in my heart like a fire
that burns
Shut up in my bones;
And I struggle to hold it in,
But — I can't" (Jer. 20:7, 9,
The Anchor Bible).

But with that experience comes unfailing another word from Jeremiah, "Be not afraid, for I am with you to deliver you; behold I have put my words in your mouth." And the words of a greater One than the prophet: "Fear not, for I am with you; it is the Father's good pleasure to give you the kingdom." ☐

Whom Did You See?

by Elizabeth H. Emerson

I stood at the left hand of God.
A child, crying, crept from the darkness.
I dimly saw that his eyes were dull,
his cheeks were pale, and his body bloated.
I went my way but God called me:
"He was hungry and you did not feed him."
"I was not aware of his hunger," I answered.
"You did not see me," God said.
I stood at the right hand of God.
A child smiled in my face.
He glowed with the look of health.
I listened, for someone was speaking:
"He was hungry and you fed him."
"I don't remember," I said.
I heard the voice of God:
"You have seen *me*."

Stand Fast as Free Men

by Charles E. Zunkel

A chaotic revolt threatens almost every part of our world and nearly every aspect of our lives. This revolt is taking place in the relationships between nations, among emerging groups of underprivileged peoples, in almost every phase of student life, in the so-called generation gap, in parent-child relationships, and in the life of the church. We are painfully aware of this revolt, and we need to face it, to understand it, and to find guidelines for our attitudes and conduct regarding it.

We must be grateful for persons who feel compelled to protest the wrongs they see in our current life. When some of us were in college, for instance, we did not bother ourselves with the problems of our world except to intellectualize them. We said we were preparing ourselves for life later.

Students today are much more realistic. They want to be involved now, not later. The agenda of their world is their agenda. This is a wholesome stance but presents problems for the keepers of the status quo, if not for all of us. I, for one, am grateful for minds that are discerning, hearts that empathize with those who suffer wrong, and wills that are committed to the task of seeking to do something about it.

Nations want to be free. They want to be free from the domination of other nations; free to live their own lives, to achieve their own destinies; free from exploitation by any other nation or by any industrial giant.

Underprivileged people, awakening to what other people of the earth enjoy in education, material comforts, and freedom from disease, hunger, and want feel a new sense of dignity as persons, and demand these rights for themselves. They seek to throw off any yoke of oppression.

Among students, at every level of student life, is a revolt against authority. They demand participation in decisions affecting their lives. There is a resistance to any injustice, real or imagined, in their institutions of learning and demands to discard existing standards of conduct and establish new ones.

In parent-child relationships, youth often revolt against parental authority. They question and often disregard parental judgments, and they demand greater privileges.

Within the church there is ferment: pressure for rapid change, resistance to the past or to tradition, and a desire to experiment.

I suggest three ingredients which I believe to be necessary if we are to find our way in our present state of affairs. Undoubtedly there are many more, but these are my contribution at the present moment in our current situation. First of all, persons involved in any given situation need to listen to one another. Far too often, estrangement and a widening gap come because we do not hear one another's concerns, feel one another's problems, understand our situation. So there needs to be both listening and dialogue. The current word *dialogue* may seem to be overworked, but nevertheless it is urgently needed.

Nations are too eager to seek their own national interests, at whatever cost to other nations and with no real concern for the well-being of other nations. How often we hear that a development in international relations is "not to our national interest."

Technologically advanced nations have shown far too little concern for the well-being of underprivileged people. True, we have developed some excellent programs of technical aid through our AID and Peace Corps programs, but all the while we have concurrently pursued courses that have been the direct opposite of these. We have pursued far more energetically and consistently our own selfish national interests. We have exploited these emerging nations and have thus kept them undeveloped. Christian missions at the opening of this century began teaching underprivileged peoples that they, too, were children of God; that they, too, stood tall and straight and important in his sight. And now we are beginning to reap the fruit of this teaching.

Parents often seem too busy to listen to their children. How often a youth says, "I have never been able to talk to my parents about this problem." Recently a father told of having participated in a course on the meaning of the Christian life. He related how he had received some insights about husband-wife relationships. Although he and his wife had been married for more than twenty-five years, they had never really talked with each other about their relationships. Now they sat down one evening and became so deeply involved in sharing that they kept on past midnight. Then their son came in and sat down, and father and son began talking. They didn't know each other and had really never talked together. They talked on into the wee hours of the morning. The father was thrilled with the new doors that had been opened and with the new meanings which had become evident.

So, then, there is need, first of all, for listening and dialogue.

Second, I believe both purpose and discipline need to shape our search for freedom. We need always to seek freedom for a worthy purpose. Much of the chaos we see today seems to have little worthy purpose in view. The desire to get rid of what we now have needs to exist in order to bring into being a better situation. To destroy what now exists without having a charted course for something better to follow it seems to me to be folly. We will not merely drift into that which is better than we now have.

If life is to have fullness, it can be found only in a great commitment to something greater than myself, something worthy of all that I am, have, and may become. I believe that commitment finds its greatest potential in Jesus Christ. Each of us must reach his own decision as to what or to whom he commits his life. The decision must be each individual's to be authentic. For me, it is Jesus Christ.

Having found the purpose to which my life is dedicated, I must live within the boundaries of that purpose. A person committed to Christ finds disciplines and guidelines for his thoughts and actions. Commitment and discipline are inseparable. Howard Thurman once wrote, "One who is committed to God finds that he is no longer at liberty to do what he would be free to do if he were not so committed."

One of the major problems in the conflicts between nations, in our schools, and in the generation gap comes because of a lack of clearly defined purpose or of real discipline, or both. Is not the rioting on college and university campuses or in public schools self-defeating when wanton destruction is involved and when there seems to be no clear goal in view? For instance, the demolishment of a $1.6 million computer center at Sir George Williams College in Montreal and the ruining of student records seem purposeless, useless, and, in the end, self-defeating. When one reads of the rioting on college or university campuses, can he fail to raise the question, "Do not the actions of a few students often infringe upon and become a denial of the rights of others?" In the long run, is this not self-defeating? Indeed is not some of it of the same character as war, war which many of these same students repudiate in Vietnam?

Third, I believe the method by which we seek freedom needs to be consistent with the goal — the freedom. I believe, therefore, that violence is self-defeating.

In the movement for national freedom in India, Gandhi was wholly committed to nonviolent resistance. He disciplined his followers to that method. There were periodic outbreaks of violence, but he never condoned or approved it. And national independence was achieved for India.

In the civil rights struggle, Martin Luther King taught and demanded of his followers nonviolent resistance. He came to this point of view via Jesus, Gandhi, and Thoreau. During the bus boycott in Montgomery, Alabama, eyewitnesses have told how they saw black persons, followers of King, struck and even knocked down. But instead of reacting violently, they simply prayed for their aggressors.

When Mrs. Coretta King, in the name of her late husband, received the Nehru Award for International Understanding, she said, "In a profound way, Martin Luther King continues the struggle for peace and understanding between men and nations more powerfully in death than in life. For this spirit has been loosened upon a violent and loveless world."

Ten years before, Dr. and Mrs. King had visited India and talked to Prime Minister Nehru. Dr. King traced his strategy in the U.S. civil rights movement to Gandhi, who had been assassinated in 1948.

A year ago Major Colasuonno of the U.S. Air Force was killed in Vietnam. He had been corresponding for months with his children and their schoolmates in the Church of the Magdalen Catholic School in Wichita, Kansas, his home city. At Christmastime 1968, less than two months before his death, the fourth-grade children wrote, asking, "What is war?" In his reply to them he said, "War is the curse of mankind because he will not listen to God's will. War is the agony of mankind because he will not love his neighbor. If man learns to love," the major concluded in his letter, "there would be no more wars, for man does not hurt what he loves. Perhaps your generation can accomplish this — it seems that mine has failed. Do not allow adults to teach you to hate — for no reason and against no man."

Perhaps you wonder what the scriptural basis is for all this I have been writing about freedom. If you know your New Testament, you are aware that Paul went everywhere in the Mediterranean world of his day preaching a gospel — a good news — about freedom. His letter to the Galatians focused on freedom as a central concern. He assures them that they are no longer under the restrictions of the Law of Moses but have their freedom in Christ. He asserts that in Christ there is neither Jew nor Greek, bond nor free, male nor female. He says, "Freedom is what we

Continued on page 29

Signs of Our Times

by Jeanne Donovan

An impossibly bright, day-glo button shouts CELEBRATE LIFE and, somehow, wearing the button gives one the feeling of celebration. By their very involvement, button-wearers, graffiti-writers, and poster-wavers express an honesty and questioning, a kind of joy and celebration through words and feelings, in demonstrations and marches. Isn't life, after all, celebration and involvement?

There is an expression in French, *joie de vivre;* literally, the joy of living. To live in joy is to live creatively, to be concerned and involved in life.

Posters have come to be one of today's graphic expressions of that joie de vivre. Proclaiming life in riotous color, they have captured the imagination of those over thirty as well as the under-thirty-year-olds.

other heroes of pop culture. Until then, at least to the general public, posters were something that went on billboards, on barnsides, and in store windows.

A number of major businesses have gotten into the act by creating take-home posters; notably, one is the Campbell Soup Company which inadvertently figured in the start of the pop art-camp-poster movement when Andy Warhol's famed renditions of Campbell's soup cans started appearing in art galleries in 1962.

Peter Max is another well-known name in poster circles, particularly to the under-thirties. His artistic "style" can be termed psychedelic, Art Nouveau, high camp, or just plain nutty. It is, in fact, all in the eye of the beholder.

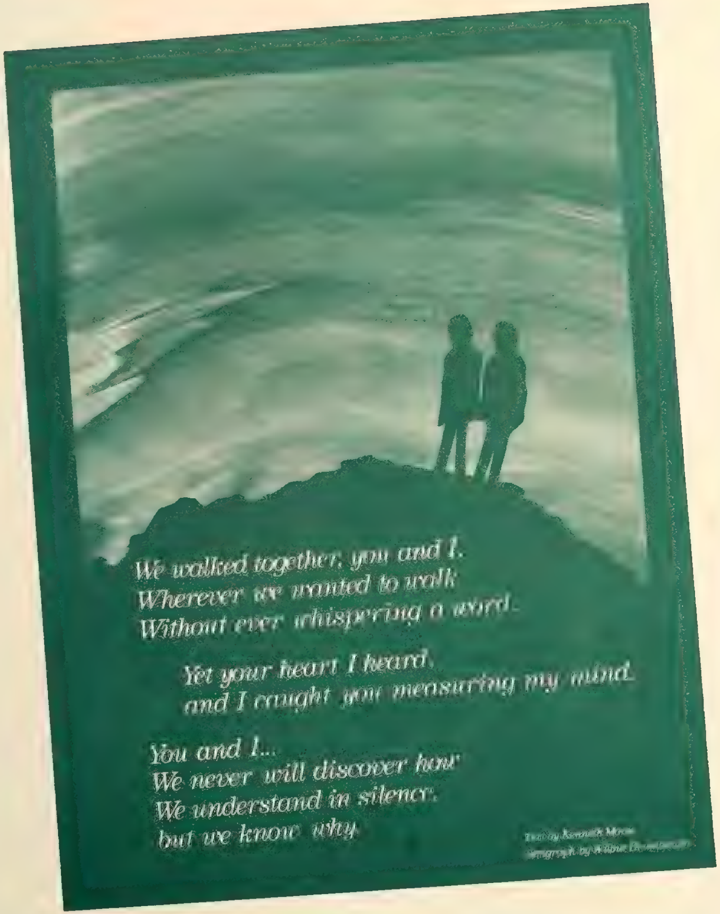
What began as an advertising medium and has become a medium for protest and hope has also catapulted into a $20-million-a-year business. Posters are being sold in department stores, novelty shops, bookstores, and the corner grocery. They are being displayed in teenagers' bedrooms, college dorms, offices, living rooms, kitchens, coffeehouses, churches, and art galleries.

The current craze began sweeping the country in 1965 when people started buying giant blowups of Humphrey Bogart, W. C. Fields, and

Posters in the U.S. have rarely achieved the artistry that was common in Europe in the days of Toulouse-Lautrec. Promoters too often preferred to slap uninspired or badly lettered placards on walls and fences. But in the past few years art lovers in this country have become accustomed to seeing the works of Robert Indiana, Roy Lichtenstein, Richard Lindner, and Ben Shahn on posters boosting concerts, festivals, and even the presidential campaign.

Many of the best posters and artists were inspired by a Connecticut art

Today is the door God opens into his eternity. Thank you, Lord, for today.



We walked together, you and I.
Wherever we wanted to walk
Without ever whispering a word.

Yet your heart I heard,
and I caught you measuring my mind.

You and I...
We never will discover how
We understand in silence,
but we know why.

collector, Vera List. She feels that seeing good, contemporary art is as necessary as "reading a newspaper, so you'll know what's going on in the world," and that posters are one way to keep the man in the street posted.

What does all this have to say about celebration within the church? The answer may be found in the work of Corita Kent — Sister Mary Corita of the Immaculate Heart of Mary order until she left in 1968 for "very personal and very hard to explain" reasons. One of the foremost serigraph (silkscreen) artists, Corita is a phenomenon of the sixties. Her work hangs in prominent galleries and museums around the world and is splashed across the ad pages of slick magazines. She designs gift-wrap and aluminum foil and helps reshape the corporate image while at the same time she joyously affirms life in her art. She is generally regarded as a truly contemporary American artist and is probably best known for her serigraphs which meld together ad slogans and biblically oriented phrases about the meaning of life, all in vibrant, fluorescent colors.

Posters in the church in the pre-Corita era have all too often been of the announcement type, distinguished only by a uniform lack of imagination and skill.

Corita's work, on the other hand, has, according to noted theologian Harvey Cox, "a kind of joy that is so badly needed. What Corita stands for in her own person is a kind of festive involvement with the world. She's right in there as far as peace, and racial justice, and the crisis in the nation are concerned."

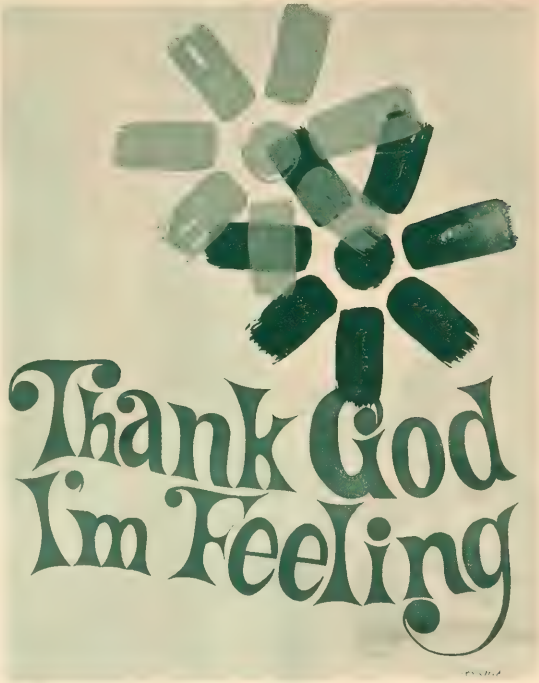
Her posters dance with such obvious joy that it would seem that her life must be terribly happy. "It isn't," she says. "It's the same combination of misery and joy that everyone else has. I think I do my posters mostly to encourage myself." A professor of art at Los Angeles' Immaculate Heart College, Corita finds reason to delight in God and life — they are the same to her — everywhere she looks: street sign or bread wrapper, or in quotations from the Beatles or the rock musical *Hair*.

"Part of being in the world is to understand the language people are using and the experiments they are engaged in so that we from another way of life may see the same problems and be able to cooperate in the ongoing work," says Corita. "They [artists] make new wineskins. And if our business is to put the always new truth into new wineskins, we need to know the very latest about wineskin making. This means we should be listening to the most experimental (or avant-garde or whatever) music, seeing the newest plays and films, reading the latest poems and novels."

Some of today's poster language has become very familiar: "Make Love, Not War," "Suppose They Gave a War and Nobody Came," "War Is Not Healthy for Children and Other Living Things," "War Is Good Business, Invest Your Son."

Not only have posters become a medium of protest, but they are also a means of expressing the immediacy of religious hope in the language of today.

Eye-catching, with a thought-provoking phrase, posters are appearing in many religious as well as secular publications (See MESSENGER, Aug. 28, 1969, and Nov. 6, 1969, and the Church of the Brethren children's papers *Journeys* and *Tell Me.*)



Perhaps it is the challenge to our individual creativity which posters represent that has made them so popular. It is a form of art in which anyone can participate with a minimum of expense. Although a person may not claim any particular ability in the arts or may find some creative expressions too expensive to experiment in, with a little imagination and any materials at hand — old newspapers, magazines, felt tip pens, poster paints (which come in fluorescent colors) he can express his creativity in poster art.

In speaking to a group of artists meeting at the Vatican, Pope Paul VI said, "Your art is precisely that snatching of the treasures of heaven and of the spirit and clothing them in understandable words, colors, and forms." Those understandable words, colors, and forms are perhaps best expressed in the language of posters. As Corita says, "Thank God for cityscapes — they have signs. Thank God for magazines — they have ads."

THEY SHALL REPAIR
THE RUINED CITIES,
THE DEVASTATIONS
OF MANY
GENERATIONS. ISAIAH
61:4

news

On sustaining life

MORE PEOPLE, more production, more waste products: That's the story of modern civilization.

It is a kind of foreboding story, however, particularly to social planners concerned with the quality and the endurance of the environment. For if they see hope in curbing present deteriorating trends in the latter two stages of the cycle, through improved production technology and better means of waste disposal, the first element — more people — remains a factor of grave concern.

Obstacle: "If there is anything certain about the population explosion, it is that if it is not dealt with reasonably, it will explode: explode in suffering, explode in violence, explode in inhumanity," warned World Bank president Robert S. McNamara last year. He described rampant population growth as the greatest single obstacle to the advancement of the majority of underdeveloped peoples.

One national ecological organization known as Faith/Man/Nature, which takes the stance that the "misuse of nature has corrupted the quality of men's relations with each other and threatens the future of mankind itself," has issued a plea that population size and consumption levels be kept "proportional to the carrying capacity of the environment."

What is the carrying capacity? How many people is enough for the planet earth to survive?

Limit: Some experts on human environment see the allowable limit fast approaching. Others see it already overtaken.

"Our spacecraft called the earth is reaching its capacity," Lee A. DuBridge, President Nixon's science adviser, told a national conference of the United Nations national commission for UNESCO. He contended that the first great challenge of our time is to arrest the population explosion to a growth rate of zero.

Another speaker at the conference, Stanford University biologist Paul R. Ehrlich, felt that in the United States the growth rate should in fact be "retarded" because the nation could function best with a population of 150 million. It now has 202 million.

On the world scene, it is Professor Ehrlich's view that in the battle to feed humanity "our side already has been routed." Pointing up that only 10 countries, including the United States, grow more food than they consume, he predicted that "full-scale famines" will occur by 1975.

"The evidence is now incontrovertible," the General Assembly of the National Council of Churches of Christ said in December, "that man's numbers are overwhelming the thin, life-giving film of earth, water, and air that encircles his planet. The unlimited capacity to reproduce is pressing against the limited capacity of the earth to sustain life."

Correctives: Against such somber realities, how can changes in the population spiral be accomplished?

Many proposals are offered. Included are suggestions of establishing a federal population commission, revising tax laws so as to discourage rather than encourage large families, mounting vast education programs, instituting methods of mass contraception, and intensifying research not only on the biological aspects of reproduction but on the demographic and sociocultural facets of family life.

Admittedly, some of these are complex and long-range solutions. In the meantime, are there interim steps to altering what has been termed "the geometric progression of applied procreative power"?

One of the more immediate measures is the launching of family planning on a large-scale basis. This is a task which Church World Service and related denominations are in process of expanding.

Scope: In the last few years CWS pilot projects of planned parenthood have been established in 51 countries. In India, where the current population growth rate is a million persons a month — a total annual increase equal to the population of Australia moving to India each year, the CWS family planning efforts have as a "zone of influence" 21 million people.

In India family planning is promoted in 437 Christian hospitals and clinics, including those of the Church of the Brethren. A bonus and incentive plan is set up for institutions giving priority to planned parenthood programs. In addition, eight mobile training teams, audio-visuals, seminars, and conferences are offered. Much of the effort is directed at motivation. Specific information is given in relation to the intrauterine device, oral contraceptives, condoms, foaming tablets, and sterilization.

In Port-au-Prince, Haiti, a clinic opened twice weekly assists an average of 150 to 200 women a month by inserting loops or offering contraceptive advice. A booklet in Creole and seminars were also planned to disseminate information.

A la Disney: In Indonesia a newly produced Walt Disney planned parenthood film is being shown in congregations as part of an hour's presentation on responsible parenthood. A black woman doctor now serves as medical consultant to the country's 68 Protestant-related medical institutions. Literature is being published for illiterates and for Christian and Moslem constituents.

Elsewhere, in Burma, Hong Kong, Korea, Nepal, East Pakistan, the Philippines, Ryukyu Islands, Taiwan, Thailand, South Vietnam, Argentina, Bolivia, Brazil, Chile, Colombia, the Dominican Republic, Guatemala, Guyana, the Honduras, Mexico, Paraguay, Peru, Uruguay, Algeria, Angola, Cameroons, the Congo, Ethiopia, Ghana, Malagasy Republic, Malawi, Morocco, Nigeria, Niger, Rhodesia, Tanzania, Uganda, Arabia, Iran, Jordan, Oman, Poland, Portugal, Yemen, and Yugoslavia, the CWS Planned Parenthood Program has been introduced or is in wide-scale operation.

Supplies: Just as the listing of countries is extensive, so too is the inventory of resources supplied. Material aid items shipped in the past year include 125,000 loops and 13,000 inserters to 43 countries, and 1,400,000 cycles pills and 82,000 EMKO foam units to all 11 countries. The CWS effort is directed especially to pilot projects in countries not already serviced by units of large family planning organizations.

The central point for collecting and shipping donated supplies is the New Windsor, Md., Brethren Service Center. The volume of materials for family planning handled through New Windsor is enlarging steadily.

A heavy contributor of supplies for the CWS effort is the AID War on Hunger Population Office of the federal government. For purposes of a buffer between the government donations and church programs, the materials are channeled through the Pathfinder Fund in Boston, then shipped through the New Windsor warehouse. Both AID and CWS prefer the arrangement, which enhances separation and flexibility.

Denominations in turn are urged through missionary personnel, medical institutions, and national staffs overseas to give increasing emphasis to family planning activity. To spur such involvement, the NCCC's Division of Overseas Ministries and especially the CWS adjunct have been ramrodding plans for a Conference on Religious Responsibility and the Population Problem, to be convened June 1-5 in New York City.

Dilemma: The churches, like other agencies, are seeing the almost inescapable necessity of coming to terms with the population spiral. The dilemma for many social organizations, whatever their prime objective, was expressed by the executive director of the United Nations Children's Fund, Henry R. Labouisse, who acknowledged that his group's purpose was not the formulation of family planning policies. But noting that "the first and main victims of the population explosion are children," he said the matter of too rapid and unplanned population growth must be dealt with.

For CWS planners and many missionaries and service workers, the perspective for engaging in planned parenthood programs is not seen as on the periphery of the church's task. A CW statement describes it as integral:

"The love of God in Jesus Christ reveals supreme concern for the individual. Christian, responsible parenthood is a basic expression of God's love for each person."

A further rationale and appeal for support was expressed in the National Council of Churches' resolution on population in December. The statement read:

"Before the world reaches a point where the quality of life progressively deteriorates, imaginative and vigorous action on a grand scale is needed to avoid this danger and to create a wholesome environment in which personal dignity can come to mark the life of human beings."

If in one sense such endeavor is seen as limiting the human potential, it is in a broader sense making possible its fulfillment.

Brethren doctors counsel on family planning. At left, John Horning, in Ecuador; at right, Leonard Blickenstaff, in India

Perplexing paradise: The view from the Kasbah

Eirene — a word meaning peace — is the code name for a program in Europe, the Middle East, and Africa which the Church of the Brethren was instrumental in launching. More formally the effort is termed International Christian Service for Peace. Enlisted also as sponsors are the Mennonites, the International Fellowship of Reconciliation, and several voluntary agencies of Europe.

One of the principal focal points of Eirene activity has been Morocco, where international teams of workers have been engaged in various projects from Larache in the far north to Agadir in the deep south. Presently there are three Brethren volunteers on assignment in Morocco. One who returned from there recently, Susan Hoke, reports on work at the edge of Agadir.

BVSer Susan Hoke learns Arabic from family in Chiem

AGADIR is a beautiful, contrastingly modern city. Tucked snugly between the Atlantic coastline and the High Atlas foothills, it lacks little in the line of natural beauty. The sea and the "Kasbah" (a towering hill on which much of the city stood before the earthquake disaster of 1960) are its lasting frameworks and give it not only the sadness which comes of remembering, but also strength and endurance, the hope for the future.

Seen at night from the Kasbah, this rebuilt city could easily be mistaken for someone's lost paradise. The only sound is that of breaking waves; the air comes salty off the sea; and the only light is that of the moon, the stars, and distant street lights. The mood engendered is complete tranquillity.

But with sunrise comes reality, and you are face-to-face with poverty and the problems of people living in this perplexing paradise.

Since August 1968 I have been a member of an Eirene team whose primary concern is to tackle the problems of some slum dwellers. The Chiem (which means tents) nestles in a valley on the outskirts of Agadir. The people are friendly and generous, and their life is much as I imagine that of a village in Bible times to have been.

Strong tradition: Muslim by faith, their lives are controlled by traditions stronger than they are. The passiveness with which they accept their poverty is, for me, almost incomprehensible. It is not that they do not wish to be less poor or that they are poor because they are lazy. It is just that they accept what they conceive to be their destiny.

Our work in the Chiem has two sides. The first was "first aid" for the poverty-stricken people. Distributions were begun — medicine (until the clinic took over), cheese, milk for the babies, chick peas to make a cereal packed with protein, clothes for babies and school children, and anything else the families seemed to need urgently.

Knitting and sewing classes began for women and girls. Instruction and demonstrations were given in nutrition, baby care, and hygiene. And because some families live in two small mudbrick rooms with seven or eight youngsters, birth control became an important issue.

Scholarships and sponsorships for school children were fought for. The people began to depend on Eirene volunteers for more than knitting wool and milk. A volunteer became more than a friend. And yet, after nine years of Eirene's work, the people stay poor. The

Above, a volunteer from Germany instructs Chiem residents to knit and sew

At Larache, a volunteer offers carpentry to boys at a government reeducation center

education the team began in the Chiem has reached a plateau.

And so the work must change. Already it is changing. This is the second side of what Eirene is doing.

Greatest need: We must try, by engaging the residents in knitting, sewing, and handicraft skills, to organize a cooperative — something that can build itself up, become self-sufficient, and provide an income for the people of the Chiem. Their greatest need is for an income that will enable them to buy what they need.

So we now aim to teach them to be independent. We could stay in Agadir for another 100 years giving out milk and cheese, but the people would still be poor. They can escape this poverty pit only when they recognize their own capabilities and work to develop themselves.

It is difficult to explain this to "my" families. I rarely give them anything except the regular milk and cheese. They often ask me why. I reply I do not have anything else. I try to persuade them to save some of the little money they have to encourage them to buy things for themselves.

Also, I talk about the future when perhaps there will be no volunteers roaming the hills with cheese and milk, and tell them we must work together to find other ways — jobs — so that they can have the milk and cheese they need. They nod their heads in agreement and dutifully say, "Wahaa," but often I feel that all they have understood is that they did not get what they were pleading for. A life of independence is beyond their imagination.

Markets sought: To make the idea of a cooperative a reality, we are now canvassing "our" families as well as other families in the Chiem. We watch for those who have particular skills and try to categorize handicrafts. We look for markets and for people who wish to help. Efforts are being made to integrate our work with that of different organizations already involved in distribution.

The people must stop looking toward us for their material needs. We have been trying to stimulate the local government authorities to take more interest in the Chiem and its problems and to lend more aid themselves.

Changes must be made gradually because it will be difficult for families who have been benefiting from and depending on the *nazrani* in the white barrack. But if we do not begin now, it will never happen. And the longer we continue with the old methods, the more dependent they will become and the longer they will simmer in their destitution.

What would make Agadir a little less of a perplexing paradise? I think the answer is the day when the word *nazrani* in the Chiem can mean "European friend" and not a passport to dependency.

Up from the ruins

Hromadka: Out of the ruins and out of the faith he began building a new world

"We are living on the ruins of the old world, both morally and politically. No one single element and norm of our civilization can possibly be taken for granted."

This stark assessment of Western civilization was advanced a quarter century ago by a theologian who at the time was a refugee from his native Czechoslovakia. His name was Josef L. Hromadka, then a professor at Princeton Theological Seminary. After World War II he moved back into the orbit of eastern European life and in the ensuing years became one of the world's most controversial Protestant leaders.

Bridge: Specifically what Dr. Hromadka undertook, until his death in Prague a few weeks ago, was to bridge the chasms between the Christian and the atheist, between the materialist and the existentialist, between East and West, between technological nations and the Third World. For this labor he was held suspect by many Christians and communists alike.

A minister of the Evangelical Church of the Czech Brethren and distinguished as a professor of systematic theology, Dr. Hromadka gained international fame through the founding of the Christian Peace Conference, of which he served as president from 1961 until shortly before his death. He sought to make the conference an instrument of dialogue, taking the premise that for the Christian, discussion with men of other faiths or ideologies is an urgent duty.

Not everyone shared Dr. Hromadka's passion for discourse between Christians and nonbelievers. A point at which the Christian Peace Conference was vulnerable, in the eyes of critics, was Dr. Hromadka's insistence that the militant atheists in Marxist societies were to be looked upon not as enemies but as friends, as representatives of a new and better society. He believed rigid anticommunism could lead only to world catastrophe.

Rejection: It was on the decadence of traditional Western civilization that Dr. Hromadka addressed his book *Doom and Resurrection,* published near the close of World War II. In calling for a reappraisal of values and structures, he rejected both liberalism and conservatism, liberalism for its shallow view of the human crisis and conservatism for its allegiance to old structures which had lost their moral power. It was his contention that out of the consequences of the war, consequences which he declared spoke the judgment of God, out of the broken pieces of cultural tradition, out of the spiritual exhaustion of the times, out of the revolution which already had occurred, the future could be built only if the world were faced with realism.

The strength for building the new world, for spurning despair and illusion and accepting reality, he found in the resurrected Christ, the sovereign Lord. He was entrenched in biblical revelation, in the history of faith, and the tradition of the church, but in a way that was inventive and freeing rather than formal and binding. His stubborn hope as a peacemaker issued out of the gospel.

Equality: Specifically, perhaps more than any other Western churchman, Josef Hromadka sought to break out of the prison of doctrinaire theology and meet nonbelievers on an equal footing. He saw need and room for Christian-Marxist exploration on such points as the nature of man, transcendence, alienation, and revolution. He detested religious pride and scored the West for its claim to be the defender of the Christian world.

While detractors behind the Iron Curtain charged that he was a dupe of capitalists, and those in the West decried his defense of socialism, those world churchmen closest to Hromadka felt his political allegiance extended well beyond any one ideology. "Above all else he was a man under the Word of God," Eugene Carson Blake eulogized at the funeral service conducted last month. "The reason non-Christians can never quite understand a Josef Hromadka is that they cannot believe that he really was committed to the just rule of God which makes any completely political commitment to any earthly kingdom an idolatry to be rejected."

It was precisely Hromadka's understanding of the gospel and his desire to see the Word of God remain the Word of *God* that was so appealing to church leaders from the Third World, observed Japanese churchman Akira Satake. But, added Mr. Satake, to separate Hromadka's theology from his activity in the secular world would be an error, for the two were integrally aligned.

Shame: It was this inseparability of word and act which led the Czech professor to speak only as a Christian such as he would have dared to speak in 1968 within his native land. This was the land where even before World War II he supported Thomas Masaryk in the building of a democratic republic. It was from this land that he fled during the Nazi domination of World War II. It was in this land where in recent years he contributed in untold measure to the attainment of greater freedom for the churches and release and amnesty for imprisoned church leaders.

But it was in this land also where in August of 1968 the entry of tanks from Russia and satellite countries halted the liberation process Hromadka had helped inspire. And it was then that the Christian theologian, the one-time recipient of the Lenin Peace Prize and the pioneer in East-West rapprochement within the churches, wrote the Russian ambassador, in part:

"I experience the most profound feeling of disappointment, regret and shame. . . . The Soviet government could not have committed a more tragic error. . . . Only a speedy withdrawal of the occupying forces can at least partially diminish our common disaster."

That letter, indeed the Russian invasion itself, evoked tensions and froze relations within the Christian Peace Conference. This past November, in protest to the attitude of the representatives of the Warsaw Pact bloc churchmen, among them Metropolitan Nikodim of the Russian Orthodox Church, Dr. Hromadka resigned as the CPC leader, only weeks before his death at age 80.

Future: Now with the void in leadership and deep polarization within the ranks, the Christian Peace Conference stands on shaky grounds. Should the movement be done in, then such encounters as the Church of the Brethren-Russian Orthodox exchanges and other ventures in dialogue and reconciliation among Christians across the Iron Curtain may take on still increasing significance.

Whatever course lies ahead, Josef Hromadka's Christian Peace Conference over the past dozen years is to be credited for opening relations between the Western Christians and the Christians of Eastern Europe, for facilitating serious study of the problems of church and society for Christians in many lands, and for bringing face-to-face both Western and Eastern Christians with Christians of the Third World.

In the small company of North Americans who have engaged in these soul-searching encounters of the CPC through the sixties have been W. Harold Row, Church of the Brethren representative; Kurtis F. Naylor, Brethren and National Council of Churches liaison; and Alan Geyer, *Christian Century* editor.

Dr. Geyer, in acknowledging the "risks" that came in association with the CPC especially in the early stages, asserted that for the sake of communication and fellowship such initiative was "an inescapable imperative" in the causes of ecumenism and human coexistence. "The issues grappled with by the CPC, often in the most frustrating and difficult circumstances, are the great central issues of the human predicament in our times. There have been numerous occasions when the ethical and political viewpoints of western participants have clashed with those of Czechs and other eastern Christians. But such confrontations have almost always resulted in a deeper grasp of what it means to become reconciled to one's brother."

To undergo that struggle, to face the harshest realities in the context of faith, is what Josef Hromadka saw Christianity demanding. He looked at the ruins and he looked at the faith and he began building a new world.

If he has left not an actual structure, he has given at least a style and climate to future pursuants of peace. — H.E.R.

Return to Germany

AFTER WORLD WAR II he left Europe for America, entering as a displaced person aided by the Church of the Brethren. This summer, accompanied by his family, he will return to Europe as resident director of the Brethren Colleges Abroad program at Marburg, Germany, for two years.

That is only part of the story of George T. Dolnikowski. It is a story that began with study at Moscow's Institute of Foreign Languages in his native Russia, involved World War II service in the Russian army as a German interpreter, and entailed being wounded and captured by the German army and placed in a prisoner-of-war camp.

Upon coming to the United States, Mr. Dolnikowski was unable to read or write English. He entered Juniata College as a part-time student, working as a janitor to cover expenses. Fellow students and professors tutored him in English.

Within four years he earned a B.A. in history from Juniata and a master's degree in Germanic literature from the University of Pennsylvania. The latter was received with distinction. He has gone on to complete residence requirement for a Ph.D. at Harvard University.

In 1954 he joined the faculty of Juniata College, from where he will be on leave for the Marburg assignment. He currently holds the title of associate professor of Russian.

In 1958 he married the former Joanne Phillips of Alexandria, Pa. They have a son Gregory, 11.

A member of the Church of the Brethren, Mr. Dolnikowski was an interpreter for the initial visit of Russian Orthodox Churchmen to the United States in 1963.

Having made a life career of language study and instruction, Professor Dolnikowski will feel much at home in working at Philipps-University, Marburg/Lahn, in the bilingual program with some 30 college juniors.

His situation in Germany, however, will be starkly different from the circumstances of an earlier stay there.

Assigned to two years in Marburg: Juniata's George Dolnikowski and family

Crest Manor church, South Bend, Ind.

Parishes and space

An ongoing need in congregational life is the creation and renovation of space for worship, fellowship, and service. Among local parishes which have dedicated new facilities are the following:

Crest Manor church, South Bend, Ind. Formerly First church, the congregation's new plant in the southeast part of the city was constructed seven years ago. This past fall the sanctuary and additional classrooms were completed, at a cost of $45,000. Charles E. Zunkel is pastor.

Ankeny church, Iowa. The former Des Moines Valley congregation relocated in 1968 and erected a $128,000 plant. The diamond shape building features six arches forming a hexagon on the interior. The altar displays a large stone dragged in from the field and cut. David K. Hykes is pastor.

Osceola church, Indiana. Since relocating to a 30-acre site in 1963, the congregation has erected a new parsonage and a new church plant, the latter dedicated in November. The wooded section of the acreage is being developed for educational and recreational use. Charles Stouder Jr. is pastor.

Loon Creek church, Huntington, Ind. A $75,000 development program in 1968 provided an educational unit and remodeling of the 80-year-old sanctuary. A $45,000 educational unit had been erected ten years earlier. Because of proximity to a large new reservoir, the congregation is seeking ways of serving weekend campers as well as the community. Arden K. Ball is pastor.

Yellow Creek church, Goshen, Ind. The 113-year-old congregation in November dedicated new and enlarged facilities, completed at a cost of $100,000. Included were an educational wing, new entrance, remodeled sanctuary, and brick veneer. A new parsonage was built next to the church in 1964. Wilmer A. Petry is pastor.

Bethany church, New Paris, Ind. Beside the "Big House," as the large 104-year-old frame church along U.S. Route 6 was long referred to, the Bethany congregation erected a brick sanctuary in contemporary styling. The $90,000 project, completed in 1968, also included seven smaller rooms. James C. McKinnell is pastor.

Hanover church, Pennsylvania. Three edifices united as one, representative of the Trinity, is the architectural expression of the Hanover church. The complex comprises the 432-seat sanctuary, the two-story Christian education building, and the fellowship hall, all enclosing an open court and an uplifted cross held by laminated beams. The units are electrically heated. The cost was approximately $285,000. Dedicated in November, the church is described by Pastor Roger L. Forry as having "no back or front; it faces out to all sides and facets of life — residences, schools, farms, and factories — where minds and hands are occupied in the daily world."

Fostoria church, Ohio. New facilities on the congregation's 11-acre site in southeast Fostoria were dedicated last June. The cost, including land, totaled $160,000. Among features of the building are a sanctuary for 164 persons and a unique "community room" with kitchenette. Last year the Tiffin congregation voted to merge with the Fostoria church. Bruce E. Bennett is pastor.

Faith church, Batavia, Ill. A merger in 1966 between two yoked parishes, Faith Evangelical United Brethren Church and the Church of the Brethren, led to the sale of the EUB facilities and additions to the Church of the Brethren. The new structure includes a sanctuary and nine classrooms; the old frame building is now a fellowship hall and youth center. New pews were installed this month. Terry Hatfield is pastor.

Nettle Creek church, Hagerstown, Ind. Beside the old Nettle Creek church structure, now used largely for educational purposes, stands a new sanctuary. The $134,000 facility, dedicated in 1968, seats 260 persons. Ralph W. Wagoner is pastor.

North Winona church, Warsaw, Ind. A new sanctuary added in front of the facility which has served for nearly 100 years was dedicated in October. Cost, not including furnishings, was $120,000. The church site has enlarged to six acres. Lester A. Young has been pastor for 23 years.

Ankeny church, Iowa

Osceola church, Indiana

Loon Creek church, Huntington, Ind.

Yellow Creek church, Goshen, Ind.

Bethany church, New Paris, Ind.

Hanover church, Pennsylvania

Fostoria church, Ohio

Faith church, Batavia, Ill.

Nettle Creek church, Hagerstown, Ind.

North Winona church, Warsaw, Ind.

# day by day

Visitors in Castañer Valley remark about the apparently relaxed pace in contrast to the States. However, those of us who live here wonder; a closer look would reveal that family togetherness, for instance, doesn't "just happen" here either. Nor do family devotions. With a regular schedule almost nonexistent, we have had to take advantage of unscheduled moments. And when worship happens anytime, anywhere, it teaches that our relationship with God is constant and that there is no such thing as separation between "spiritual" and "secular" life.

We feel that prayer is God and man in communion, and this takes place in different ways. We have nothing against formal worship but feel it should never replace the moving of the Spirit. Often we use the traditional prayer and Bible study approach in our home, but we try to limber up whenever a sense of "oughtness" surrounds it. Prayer, a great privilege, so often becomes a duty — especially mealtime prayers. Therefore several different practices have developed.

Now that the children are older we often sing parts or rounds. "For health and strength and daily food, we give thee thanks, oh Lord" is a favorite. We sing it two or three times. Each family member can take a turn, adding different verses. Mom might sing, "For Wanda, Doug, and Wendy too," and then all chime in on "We give thee thanks, oh Lord." A child might sing, "For fun and noise and exercise," and then the rest join in. Each can add a line if the toast isn't getting cold.

We think it important to sing thank you as praise songs — full of life and rhythm. We sing with our eyes open. Holding hands around the table has become a custom. Sometimes, if we're feeling high, we raise our clasped hands as we sing — if there is freedom, new ideas will pop up every now and then and subside as something else takes their place. Most of the spontaneity is from our three-year-old, who hasn't yet learned what is "proper and religious."

"Allelu, Allelu, Allelu, Alleluiah, Praise Ye the Lord" has many possibilities. After that line is sung twice, the leader can fill in the last half of the song with something like "God grew our beans"; family: "Alleluiah"; leader: "Doug pulled the weeds"; family: "Alleluiah"; leader: "Mom cooked the beans"; family: "Alleluiah, praise ye the Lord." It isn't difficult to discuss during the meal how good God is.

Sometimes the grace is each person's stating what he is thankful for, with no pretense when a bad mood strikes. Even the glum one must contribute, as it is a good way to teach that, no matter how tough things seem, there really is always something for which to be thankful. The attitude of gratitude is so essential for wholeness that it is worth cultivating. For instance, if there is tension in the air, a sour voice may say he is thankful things aren't always so bad. A child may say he is glad we don't have liver very often. A sister might even say she is glad she has only one brother. This sort of honesty usually brings forth a burst of laughter that helps clear the air so that when the threefold amen is sung everyone actually feels like singing. Even if all but one sing (joyfully and lively, that is) it does something to the atmosphere, and Sourpuss may cheer up. In this culture it would be called "raising the vibrations." The topic of conversation could very easily be the reasons that Jesus talked so much about attitudes and emotions.

Our smallest's favorite prayer occurs when one person starts like a cheer leader, announcing, "God is great," and around the circle it goes, with each one stating what God is, and then all together, like a cheering squad, "Y-e-a-h God" — or "Praise God," if a visitor is present who would be offended by the terminology. There is no need to assume children do not know God well enough to do this. They are usually ahead of adults. If not, it is a good way to teach. Some of the attributes of God that have come out around our table are "God is love, truth, beauty, harmony, vastness, bounty, peace, power, light." If someone draws a blank, he can simply proclaim, "God *is*."

All this naturally leads into a discussion of why some think God isn't. It seems better to us if it is done so naturally that no one realizes he is experiencing "religious education." Who wants to be educated anyway? But everyone wants to live and stretch and grow. Children sense whether parents are doing their religious duty or whether what is happening is a natural outcome of a parent's faith. Perhaps the former produces the rebellion personified in a volunteer who let us know in no uncertain terms that she didn't believe in prayer and "that stuff." After a prayer that was different from what she'd expected, she said, with tear-filled eyes, "Maybe I do believe in prayer, after all." — Don and Shirley Fike

DAILY READING GUIDE March 1-14

Sunday Exodus 3:10-15. God is!

Monday 1 John 4:7-12. God's basic nature is love (the perfect unity of all his attributes).

Tuesday Galatians 5:22-25. God is Spirit; "fruits of the Spirit" are attributes of God.

Wednesday John 10:10; John 15:4-5. God is life.

Thursday 1 John 1:5-7; John 8:12; John 1:1-9. God is light.

Friday Isaiah 9:5-6; Luke 2:13-14; John 14:27; Numbers 6:22-27. God is peace.

Saturday Ephesians 1:16-23; 6:10; 3:20-21. God is power.

Sunday Isaiah 66:1-2a; Psalm 139:1-18; Job 9:2-12; 2 Chronicles 6:14-18. God's creation is vast.

Monday Psalms 50:9-15; John 10:10; 2 Corinthians 9:9-11. God provides in abundance.

Tuesday Ecclesiastes 3:10-11; Psalm 133; Isaiah 65:17-25. God's creation supports beauty and harmony.

Wednesday 1 Corinthians 13:4-8a. Love is patient and kind.

Thursday Philippians 4:8-9. Give attention to goodness and gentleness.

Friday Exodus 34:6; Hebrews 11:8-11; 10:19-25. Practice faithfulness.

Saturday John 8:31-36; 2 Corinthians 3:12-18. Truth is the way to freedom.

Renewal and Mission

THE DIALOGUE GAP, by Thomas J. Mullen. Abingdon, 1969. 126 pages, $1.75

THE LAST YEARS OF THE CHURCH, by David Poling. Doubleday, 1969. 153 pages, $4.95

THE GATHERING STORM IN THE CHURCHES, by Jeffrey K. Hadden. Doubleday, 1969. 257 pages, $5.95

THE CHURCH IS NOT EXPENDABLE, by Gaylord B. Noyce. Westminster, 1969. 128 pages, $3.95

THE RECONCILING COMMUNITY, by Orlando L. Tibbetts. Judson Press, 1969. 128 pages, $2.50

"Of the writing of books on church renewal, there seems to be no end. . . . They range from reluctant pessimism about the local church to passionate optimism about its future." So states Thomas J. Mullen in *The Dialogue Gap,* a small handbook for personal and group study — a book this reviewer would very highly recommend.

Feeling strongly that "the church of Jesus Christ cannot afford the internal division which now exists, especially at the local level," the author shares his experiences and insights to enable groups and churches to bridge the dialogue gap by mutual understanding, forbearance, and action. He is convinced there is a "new breed of Christians abroad in the land" and that, even though they do not represent the majority of church members, they do "represent a significant and a growing number of persons who have taken religion out of the cloister and into the street." The tragedy, as Mullen sees it, is that the new breed and the regular traditional members have both "been turning each other off and tuning each other out" and that it now is imperative that each group learn to "listen with its hearing aid turned up" to discern what God is saying in our time.

The former editor of *Christian Herald* and now president of the Christian Herald Association, David Poling gives as a subtitle "A Compassionate Critique" of the church. The "critique" is very evident throughout the book, pointed and relevant; but it is not always as obvious as the compassionate spirit in which he seeks to share his criticism.

After a first chapter on "The Church and Change," Poling focuses sharply on the future of the church. "Remodel or Rebuild or Remove?" he asks in a chapter title. "There are many who are so angry with the church because they love it so deeply. . . . It's underachievement that is killing the church. Tiny faith, dwarfed hope, and diluted love are all there and this is a sickening diet of what the church might be — and should be!"

Dr. Poling feels strongly that the ferment within the church is a result of the failure of the church to take a strong Christian stand on the pressing social issues of the day, a failure to live and share the love of God for all peoples as revealed in Jesus Christ.

His concise way of stating the issue may be discerned from a few brief statements: "The churches have nothing to say because they are panting under the loads and burdens of housekeeping projects"; "The Christian really has allegiance to God's whole world, and at pain of persecution and abandonment by nationalists and tunnel-vision patriots, must speak the work of reconciliation and peace"; "Our society is going through torment in the streets, violence in the ghettos, demonstrations in the universities, and picketing in the plazas because people want change. Basically it is a search for more love, more justice, more humanity, and more dignity."

The emergence of "the new layman" is one of the rays of hope in the church, according to Poling. "The new layman and his growing breed are those who quickly set their face against the church when it stops caring, stifles life, thwarts love, and perverts justice. . . . To be a layman loyal to Jesus Christ is to tell it like it is . . . to separate the trivia from the truth."

A penetrating criticism of the church in our day is given under the heading "Anything, So Long As It's Secular." The church in its desire to be relevant in our changing society "faces the twin peril of being in the world and of it, without clarity, distinction or perception." There is too much fascination with "dirt, profanity, sexual perversion because this is how life is." In too many instances the church does not know where to praise and where to blast in secular affairs. Often the church seems to forget that the Christian faith takes life as it is — with all its shame, perversion, and depravity — and gives it a new dimension of change and hope and renewal in Christ.

In facing the issue of the church's relation to and involvement in war, Poling brings his most stinging rebuke to the church that dares to call itself Christian. "From Constantine until now, the church has blessed wars, consecrated Crusaders, baptized blitzes, and passed the ammunition. . . . As America is searching its conscience on Vietnam and war, the church is struggling for its own soul." Stating that the church must raise the hard yet essential questions about war, he warns: "Let it realize it will be decorated with the wardrobe of anti-Americanism, that it will be plastered with slogans of subversion, that it may well be smeared with the sarcasm of 'patriots.' "

Possibly his indictment of the church is too severe, but these statements are worth pondering: "I'm not sure that you can name a single government, king, dictator, president who was ever without religious support for any war or conflict. . . . What is alarming and most apprehensive to many within the Christian community is the manipulation and cultivation of religion for the 'product' of war."

The Last Years of the Church — is this just a scare technique, or is the author telling it as it is? In his own words we are able to sense why he chose this as the title of this most interesting volume: "We are in the last years of the church as we know it because we can never go back to the pleasant detached ways of the past and call this the mighty church of Christ. It may be some kind of church but it's not the one that is going to be in the cauldron of life, surrounded by the surging needs of humanity who are hungry for direction, depth, and hope. . . . We are in the last years of the church because instead of ducking conflict and circling the bruises of life, the new saints will see every human encounter, event, experience as really filled with God's presence. . . . The new days of the Christian community are going to be scary and exhilarating because every situation counts and every person is a child of the Promise."

Looking to the future of the church, when "the present arrangement of things" has been radically changed, Dr. Poling quotes with approval a statement from a new type congregation in which each member signed this as a part of his Christian commitment: "We believe it to be the primary job of the church to seek where God is at work and to follow him there in obedient service . . . in our homes, our places of work, our jail, our city hall, our slums, our playground, our schools, and our churches."

The focal point around which Jeffrey Hadden did his extensive research, and about which he writes, is the subtitle of his book, "The Widening Gap Between Clergy and Laymen." Written by layman, sociologist, and research scholar, this book presents the results of Hadden's research in a number of areas relating to the changing church in a changing world. What he finds is a "gathering storm in the churches," and he attempts to tell it like it is.

The author's statement of what his book is all about is rather accurate — though it is not easily determined whether this statement is the result of his research or whether the research confirmed his prior conclusions. He says (page 32): "In recent years three crises have been emerging in the Protestant churches: a crisis over its very meaning and purpose for being, a crisis of belief, and a crisis of authority. The three crises are obviously interrelated. Clergy have challenged the traditional role of the church in society because they have reinterpreted the theological basis of their faith and in so doing have come to feel that their faith involves a much more vital commitment to the problems of this world. Laity have challenged the authority of the clergy because they do not share their understanding of the meaning and purpose of the church. The shattering of traditional doctrines has weakened the authority of the clergy, for it is no longer certain that they hold the keys to the kingdom."

Most of the book is devoted to portraying the two major areas of the widening gap between the clergy and the laymen: the liberalizing or changing religious beliefs of the clergy and their involvement in social issues, especially action in the area of civil rights. Seventy-two tables are included in the book, presenting the results of his research, largely around these two basic issues. It seems to this reviewer he overdid the tables and the interpretation of them, trying too hard to be scientific and still evidently wanting to prove his basic premises.

Although written as a report of extensive research, the book is fairly easy to read and has something important to say to both clergy and laymen. There are three major questions that should be raised concerning the author's conclusions: (1) Is it true that "a large portion of the activist clergy are structurally removed from the parish church" and that "the evidence is fairly clear that the innovative, action-oriented clergy occupy a significant proportion of the nonparish position in American Protestantism"? (2) Is it basically a widening gap between clergy and laymen, or is it a struggle involving both laymen and clergy seeking to find the way of Christ in a world of tremendous upheaval and radical change? (3) Does the author have a theological background and perspective adequate to interpret correctly the gathering storm in the churches? Each person who reads this book may want to do so with these and other questions in mind — yet with a mind that is open to hear all the author is endeavoring to say.

Out of his life as a pastor, director of summer work camps, participant in the civil rights struggle, associate professor and dean of students at Yale Divinity School, Gaylord Noyce is convinced that *The Church Is Not Expendable*. Not just another book on the renewal of the church, this is a serious attempt to help the confused layman, the anxious pastor, the questioning student in sensing the true mission and purpose of the church of Jesus Christ. The format of the book is interesting, the style of writing is challenging, the message is clear and forceful — and the book merits careful study by both clergy and laymen who are deeply concerned about the future of the church, and their church.

"This is a human book, a warm book"! And *The Reconciling Community* abounds with significant stories of where the church is experiencing renewal, and how. It is the conviction of the author that the purpose of the church is to be "the reconciling community," to be "in the world" but "not of the world," bearing the love of God into every area and facet of life. Persons who want to see their church become an effective agent of reconciliation and who want to participate in the life and work of the reconciling community will find this small volume indispensable. — OLDEN D. MITCHELL

STAND FAST / *from page 10*

have — Christ has set us free! Stand fast, then, as free men and do not allow yourselves to become slaves again" (Gal. 5:1, *Today's English Version*).

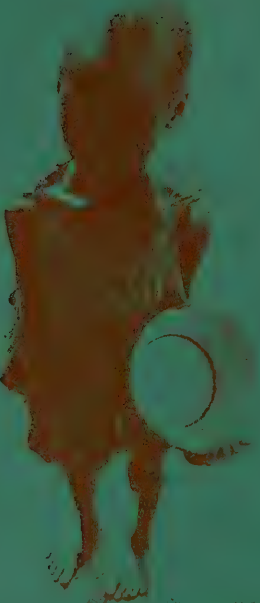
Scholars tell us that Corinthian women took him seriously and quit wearing the veil (headdress) in public which every moral, married woman wore to symbolize her purity and her subjection to her husband. It brought reproach upon the church. Pagans said, "Look at these Christian women! They are immoral." So Paul pled with them, for the sake of the good name of Christ and the cause of his church, to put the veil on. Were they not free? Of course, they were. Could they not exercise that freedom by not wearing the veil? Of course, they could. Yet for the sake of Christ, for the prosperity of his cause, they should limit their freedom.

In today's chaos and revolt, as we search for freedom, we need to listen in dialogue with one another; to seek freedom within the framework of a purpose greater than we are, being willing to live by the disciplines of that purpose; and to use methods which are consistent with the good, the freedom we seek. Let the search proceed! ☐

CLASSIFIED ADS

FOUR-BEDROOM home for sale, North Manchester, Ind., two blocks college campus, lived in 2½ years. $18,700. Write Church of the Brethren General Offices, Box 12, 1451 Dundee Ave., Elgin, Ill. 60120.

BRETHREN TRAVEL — Plan now to leave New York on June 15 for a magnificent three weeks in Scandinavia, including Lapland, the Land of the Midnight Sun. Three-week tour of Western Europe, including 1970 Oberammergau Passion Play in the Bavarian Alps, leaves New York July 5. It is possible to participate in either or both tours. Write J. Kenneth Kreider, Route 3, Elizabethtown, Pa. 17022.



Plenty . . . . . . need. Loaded freezers . . . . . . empty cupboards. Warm boots . . . . . . bare feet. Comfortable homes . . . . . . not even a roof. Hope . . . . . . despair. Life . . . . . . death.

A child cries. He is hungry. A parent's heart aches. Food is scarce. Disease stalks, attacks, devours.

Happiness, warmth, medical help, adequate nourishment are so much a part of our lives that it is hard to understand that for many in our world they are only dreams.

But they are dreams that can be turned into reality. Our generous response to the **One Great Hour of Sharing** offering will help.

Do we care? Do we demonstrate that caring in concrete ways? Needed more than words and sympathy are acts of love, gifts of money for food, shelter, medicine.

Help from us today so that self-help may become a possibility tomorrow.

One Great Hour of Sharing

Amount __________

Name __________

Street/RFD __________

City __________ State __________ Zip __________

Congregation __________ District __________

Please send this form with your contribution to the Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120

in brief

To mark thirty years' service at the Spring Creek church of **J. Herbert and Ruth Miller,** that Hershey, Pa., congregation is sending them on a tour of Europe, Palestine, and Egypt.

J. Stanley Earhart, pastor of the Mechanicsburg, Pa., congregation, will become executive secretary of the Southern Pennsylvania District next Sept. 1. The newly established office is to be located at the Brethren Home, New Oxford. . . . Another Brotherhood appointment has been announced by the World Ministries Commission. **Cesar Calderon,** who will act as interim financial officer until June 1 for the United Andean Indian Mission in Ecuador, is the first Ecuadorian to carry responsibility for fiscal management at the Ecuadorian mission.

Olden D. Mitchell, who reviewed current books for this issue, was elected vice-president of the Fort Wayne, Ind., Council on Human Relations. He is pastor of the Lincolnshire congregation.

Two men were licensed recently to the ministry. Manchester College student **Brent Zumbrun** was licensed and installed as pastor of the Wabash Country church in Indiana. . . . **Robert Williard** of Winston-Salem, N.C., was licensed during special services at the Fraternity Church of the Brethren.

A former General Board member and minister died Dec. 19, 1969. **Ralph E. White** at the time of his death by heart attack was part-time pastor of the Beaver Dam church in the Mid-Atlantic District. Mr. White became a member of the General Ministerial Board in 1942, serving in that capacity until 1947. He was vice-chairman of the board from 1945 to 1947.

Our best wishes go to couples observing golden wedding anniversaries: *Mr. and Mrs. Thomas D. Arnold,* Burkettsville, Md.; *Mr. and Mrs. Sharon Grossnickle,* Copemish, Mich.; *Mr. and Mrs. Herbert Lanter,* Cerro Gordo, Ill.; and *Mr. and Mrs. Maxie Hodgin,* Waterloo, Iowa.

Other couples celebrating anniversaries include the *Norman Schicks,* Waterloo, Iowa, sixty-two; *Mr. and Mrs. P. S. Heisey,* Newmanstown, Pa., sixty-three; and *Mr. and Mrs. J. B. Peters,* Roanoke, Va., sixty-five. . . . Two couples are marking sixty-six years of marriage: *Mr. and Mrs. Albert Landis,* Verona, Ohio; and *Mr. and Mrs. Jesse D. Metsker,* Quinter, Kansas.

Mike Yassim, soccer fullback, is the first Elizabethtown College athlete since 1963 to be named to the All-American Soccer Team. The biology major has played on the National Team of Sierra Leone, his home.

Manchester College students and employees in January donated 191 pints of blood in the most successful blood drive ever held in North Manchester. A bloodmobile at the Indiana campus accepted blood from 191 of the 216 persons who reported to give.

Received by **Juniata College** was a $250,000 grant from the Charles A. Dana Foundation — the largest grant ever made by a foundation to the Pennsylvania college. The funds will be matched by the college to create and maintain endowed professorships.

The sixteen-member **Bridgewater College Chorale** entertained guests at a January banquet in Richmond, honoring members of the General Assembly of Virginia.

CALENDAR

Feb. 22 — March 1	**Brotherhood Week**
March 6	**World Day of Prayer**
March 8	**One Great Hour of Sharing**
March 15	**Passion Sunday**
March 17-20	**General Board, Elgin, Illinois**
March 22	**Palm Sunday**
March 22	**Camp Fire Girls Sunday**
March 26	**Maundy Thursday**
March 27	**Good Friday**
March 29	**Easter**
April 12	**National Christian College Day**
April 27 — May 3	**Mental Health Week**

Elected to the commission on students and faculty of the Association of American Colleges (AAC) was **John N. Stauffer,** president of Juniata College, Huntingdon, Pa. The AAC is the national organization of undergraduate colleges of liberal arts and sciences. . . . McPherson College president **J. Jack Melhorn** was elected president of the Kansas Association of Colleges and Universities, which includes representation of more than forty Kansas two- and four-year schools.

Wenatchee Valley Church of the Brethren in Washington is investigating a cooperative retirement home venture to be operated jointly with the Immanuel Baptist Church of Wenatchee.

Three Church of the Brethren congregations are involved in new community ministries. The **Dundalk church,** Baltimore, Md., is listing its telephone number as a "Hot Line for Help." Between 10 A.M. and 1 P.M. each day volunteers man the phone to help callers with problems. . . . Martin Luther King Co-op Food Store opened last month after the **University Park congregation** in Maryland helped get the project under way with a loan from the Fund for the Americas in the United States. . . . **Oakland fellowship** in California has offered its facilities for use by a local Navajo group's tutoring program two evenings a week.

Sponsoring an academy to provide special training for laymen is the **Frederick, Md., Church of the Brethren.** The effort was inaugurated as one answer to the church of the future, which may draw heavily on trained lay leadership.

In a special ceremony last month the congregation of **Wakeman's Grove** near Edinburg, Va., burned the mortgage for its remodeled sanctuary and fellowship hall. . . . Six **Harrisonburg, Va.,** area Church of the Brethren congregations exchanged laymen as morning speakers recently. Their topic was "The Local Congregation and the Pastoral Ministry."

In a recent action the district board of **Illinois and Wisconsin** directed the executive secretary to remind representatives from those states' congressional districts in which there are Brethren congregations of the traditional Church of the Brethren peace stance. The letter which resulted from the board's request urged the repeal or expiration of federal tax programs designed to support the Vietnam War.

The draft, Vietnam, and Southeast Asia provided subject matter for a series of Sunday evening meetings hosted this month by the **South Waterloo, Iowa, church.**

Conducting research for a first **encyclopedia of German writers** in the United States since 1675 is Dr. Robert E. Ward, Youngstown, Ohio. A German writer, he notes, is anyone regardless of nationality who writes imaginative literature in the German language while residing in the United States. Information and inquiries may be directed to Dr. Ward in care of the Department of Foreign Languages, Youngstown State University, Youngstown, Ohio 44503.

"Awareness of Our Revolutionary Times" will keynote the **Pennsylvania Interdistrict Men's Retreat** March 14-15. Three Brethren-related college presidents — Wayne F. Geisert, Morley J. Mays, and John N. Stauffer — plus Herbert Stroup, dean of students and professor of sociology at Brooklyn College, will act as resource leaders.

"The Counselee Who Exploits the Counselor" will be one of the major addresses to be given by Dr. William E. Hulme at the twenty-first **Institute on the Ministry to the Sick,** April 6-8, at The Johns Hopkins Hospital. The lecturer is professor of pastoral counseling at Luther Theological Seminary, St. Paul, Minn. The institute is open to clergymen of all faiths; early registration is recommended. Further information may be obtained from Chaplain Clyde R. Shallenberger, The Johns Hopkins Hospital, 601 N. Broadway, Baltimore, Md. 21205.

Married couples and parents without partners are especially invited to participate in a **family life retreat** hosted by the Shenandoah District Oct. 23-25, 1970. Focusing on "Creative Relationships," the three-day event will feature Dr. Tibor Chikes, professor of pastoral care, Wesley Theological Seminary, Washington, D.C., and Mrs. Jeanette Tolle, South Bend, Ind., who has been active in home and family life programs in her area. Additional information may be obtained by writing the Shenandoah District Office, 1029 S. High St., Harrisonburg, Va., 22801.

Spain, Portugal, and Oberammergau are among ten points of interest on a **Brethren tour** Sept. 11 — Oct. 18, 1970, to be hosted by L. W. Shultz. A few spaces remain. Interested persons may contact Mr. Shultz at 603 College Ave., North Manchester, Ind. 46962.

Reuel B. Pritchett, who has given generously of his time to collecting books and materials relating to Brethren history, has informed MESSENGER of the results of a poll he took several years ago to determine what persons are regarded as most outstanding church leaders.

The results are as follows: for the period 1708-1800, Alexander Mack, Peter Becker, Christopher Sauer Sr., and John Naas; for the period 1800-1900, James Quinter, D. L. Miller, Henry Kurtz, and John Kline; for the period 1900-1950, D. W. Kurtz, Otho Winger, Henry C. Early, and Wilbur B. Stover.

Additional information concerning the poll, including the names of runners-up in each period, may be obtained from the Bridgewater College library or from the historical library at the General Offices in Elgin. Reuel Pritchett is now living at Asbury Acres in Maryville, Tenn.

Barlup, Casper, Gettysburg, Pa., on Dec. 28, 1969, aged 78
Beery, Lester, La Place, Ill., on Jan. 16, 1970, aged 83
Bohrer, Margaret, Keyser, W. Va., on Oct. 5, 1969, aged 68
Bond, Roy, Johnsville, Md., on Nov. 29, 1969
Brandt, Elwood O., McAlisterville, Pa., on Nov. 28, 1969, aged 59
Brumbaugh, Theodore A., Windham, Ohio, on Dec. 4, 1969, aged 88
Cogan, J. Ernest Sr., Hopewell, Pa., on Jan. 2, 1970, aged 74
Eisenhauer, Jennie, Lebanon, Pa., on Dec. 22, 1969, aged 85
Fahnestock, Clinton M., Manheim, Pa., on Oct. 30, 1969, aged 87
Forror, John W., La Mesa, Calif., on Dec. 10, 1969, aged 52
Frost, Julian H., Indianapolis, Ind., on Jan. 16, 1970, aged 87
Gerdes, Edna, Dixon, Ill., on Dec. 3, 1969, aged 79
Green, Leah Wylie, McCune, Kansas, on Aug. 8, 1969, aged 61
Gross, Goldie V., Sipesville, Pa., on Sept. 30, 1969, aged 78
Haldeman, Melvin G., South Bend, Ind., on Dec. 29, 1969, aged 70
Harrison, Gertie, Indianapolis, Ind., on July 12, 1969, aged 83
Hinkle, Chester, Keyser, W. Va., on Aug. 3, 1969, aged 53
Hirsch, Mildred Cripe, La Place, Ill., on Jan. 4, 1970, aged 72
Laughman, Hester, Dallas Center, Iowa, on Dec. 31, 1969
Lillibridge, Eva, Flora, Ind., on Jan. 11, 1970, aged 64
Martin, Leola, Dayton, Ohio, on Dec. 21, 1969, aged 90
Masters, H. J., Blue Springs, Mo., on Jan. 5, 1970, aged 90
Maugans, William F., Peru, Ind., on May 17, 1969, aged 94
Miller, Blaine, Waterloo, Iowa, on July 8, 1969, aged 67
Penrod, Benjamin W., Everett, Pa., on Dec. 7, 1969, aged 47
Peters, Samuel S., Lititz, Pa., on Nov. 26, 1969, aged 42
Reed, Rachel Dulaney, Alum Ridge, Va., on Nov. 11, 1969, aged 90
Silverman, Ruth, Dixon, Ill., on Nov. 20, 1969, aged 62
Snowberger, Isaac, New Enterprise, Pa., on Jan. 1, 1970, aged 69
Souders, Kathryn, Dixon, Ill., on Nov. 30, 1969, aged 73
Stitely, Miriam Sue, Baltimore, Md., on Sept. 3, 1969, aged 55
Wagenman, Dessie M., Cando, N.D., on Dec. 25, 1969, aged 63
Walter, Fred L., Claysburg, Pa., on Dec. 15, 1969, aged 76
Whited, Evelyn, Everett, Pa., on Dec. 13, 1969, aged 65
Winand, Sallie, Spring Grove, Pa., on Oct. 17, 1969, aged 87
Wolfe, Elma Vale, Medford, Oregon, on Aug. 10, 1969, aged 81

Take Courage

On March 6, 1970, a bond of prayer spanning six continents will encircle the world. On this day, known as "World Day of Prayer," women in 130 countries will offer prayers in seventy-five languages and a thousand dialects.

Protestant, Orthodox, and Roman Catholic women will unite their witness round the theme "Take Courage" — "Moet Houden," "Stech Fest," "Esfuérazte." It was chosen by an international committee headed by Miss Gudrun Diestel of Germany. A housewife from Egypt, a social worker from Guyana, a church worker from the Philippines, and a woman from the U.S.A. discovered a common bond of faith and worship as they created the service for this year.

Women will "take courage" as they pray for themselves and for one another. They will give courage as they join in a worldwide offering to be devoted to an Intercontinental Mission Fund, serving six continents. They will celebrate courage as they bring to mind women who have ventured boldly on behalf of their fellow human beings.

Courage is not usually considered a peculiarly feminine virtue. This accent comes fittingly, however, at the opening of a decade which promises a new awakening of women, a worldwide forward movement of women to realize their full potential and to take responsibility for the future course of history. In most societies, including the very highly developed, it takes courage for women to set aside the custom and prejudice that limit their potential and to stand to their true height and dignity.

Many notable women have already led the way. One such could not attend a World Day of Prayer gathering if she so chose, unless granted special government permission. This is sixty-three-year-old Mrs. Helen Joseph, who has been under house arrest in South Africa for the past seven years. She lives alone in a cottage at 35 Fanny Avenue, in a white suburb of Johannesburg.

Once her home was a meeting place for young and old, for African and Indian, for colored and white, for people of the broad political spectrum known as the South African Liberation Movement. Now she may receive no visitors, attend no gatherings, belong to no organization. She must report to the police daily. She may not be quoted by any publication, may not set foot on any premises in which editing or publishing takes place.

This last restriction did not come, however, before Mrs. Joseph had secretly mailed out to England, a few pages at a time at different mailboxes, a book she had written entitled *Tomorrow's Sun: A Smuggled Journal From South Africa* (London, Hutchinson; New York, John Day).

Latterly permission has been granted to Mrs. Joseph to attend church services on Sundays and some holy days.

Mrs. Joseph was first arrested with 154 others of all races in a nationwide predawn swoop in 1956 and charged with high treason. Presumably she was included for her part in organizing a demonstration of 20,000 (mostly African) women from all over South Africa to protest the proposed extension to African women of the hated "pass laws" which restrict freedom of movement. The trial lasted four and a half years, and Helen was in the witness-box for three weeks, nine full days of which were spent under cross-examination. The verdict was "not guilty" and the accused were discharged.

The accused had been granted bail, but before the end of the trial they were rearrested along with many others, following the Sharpville massacre of peaceful demonstrators in March 1960, and the government declaration of a state of emergency which lasted some months. Helen was kept in solitary confinement for nineteen days.

The order of house arrest was served on her after an 8,000-mile trip to visit tribesmen who had been banished to remote areas for their opposition to the apartheid system. Helen Joseph was the first to be restricted in this way. Many others have followed, but most have found the imposition intolerable and have left the country to become exiles. Helen remains. A witness such as hers calls for ever greater courage and resolve. This she finds through her faith in God.

On World Day of Prayer women throughout the world will draw on the same source as each seeks courage to venture in some way for the advance of the kingdom of heaven on earth. — WINSOME MUNRO

new and provocative

for your reading!

ANET ON STRIKE

hn Pairman Brown

Large segments of our planet are on strike! Students, minorities, and new nations issue nonnegotiable demands for integrity, love, usefulness, justice, acceptance, and community. Negotiable demands can never be fully serious because every one anticipates compromise. The author says it is up to the church whether it wishes to recognize the spirit of prophecy in the rebels. His book dramatically presents what must be accomplished before the strike can end: the green revolution of conservation, the peace revolution of the liberated community, and the inner revolution of integrity. The scene for individual fulfillment, Mr. Brown says, is the church, where there must be reunion and renewal. The revolution which this book advocates is one which has at its center the Cross. Its means are nonviolent. Its goal is reconciliation of the entire global community. **$4.50**

IN PRAISE OF PLAY

Robert E. Neale

Why do executives work such long hours, take so few vacations, and play with a vengeance? Why do employees seek overtime and engage in moonlighting? Why do psychiatrists speak of "Sunday neurosis" and "vacationitis"? Here is a pioneer look at the contemporary concern with the roles of leisure, work, and religion in modern life. Drawing on the insights of psychology and the history of religions, the author demonstrates that play is the ultimate goal of religion. Any religion that attempts to operate out of fear, to promise status, or to resolve individual conflict is essentially idolatry. True religion prompts us to act in every conceivable human activity — work, leisure, even death. Readers of Cox's *The Secular City* and Marty's *The Search for a Usable Future* will be interested in this book. **$5.95**

THE AFFABLE ENEMY

Wallace E. Fisher

Dr. Fisher employs a valuable literary device, the exchange of letters, to present his case for vital Christian commitment as evidenced by faith and action. In this collection the correspondence, which spans a decade and a half (1969-1984), is between a business executive and his former university professor. Together they challenge the affable enemy — the complacent Christian who destroys the church from within. For both men, true commitment comes only as a combination of doctrine and deed. Dr. Fisher is the author of such books as *From Tradition to Mission*, *Preaching and Parish Renewal*, and *Preface to Parish Renewal*. **$3.95**

CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Illinois 60120

LOOK FOR THESE FEATURES IN THIS messenger

Hunger Is . . . *a single pot of beans, being told there is no work, five miles to walk to the store, no clothing when cold winds blow. Hunger is a deficiency in American society.* by Ernest H. Walker. page 2

Fire Still in My Bones! *Looking back over forty-eight years in the ministry, one pastor contends that the "fire has stayed aglow in my bones." He wouldn't quit the pastoral ministry. He tells why.* by Edward K. Ziegler. page 7

Stand Fast as Free Men. *Freedom requires far more than the absence of restraint. Men must learn to seek freedom "within the framework of a purpose greater than we are."* by Charles E. Zunkel. page 10

Signs of Our Times. *The poster phenomenon is more than a current craze. Posters offer a medium for protest and hope. Some of them reflect a kind of Christian joy in living creatively as persons involved in life.* by Jeanne Donovan. page 12

Perplexing Paradise: The View From the Kasbah. *Eirene – a word meaning peace – is the code name for an international service program in Europe, Africa, and the Middle East. A Brethren volunteer describes her work in Morocco.* by Susan Hoke. page 20

Parishes and Space. *New facilities for worship, fellowship, and service become necessary as local congregations seek to fulfill their mission. Here are pictures of eleven recently dedicated buildings.* page 24

OTHER FEATURES include a poem by Nita Griggs, "Will the Tender Plant Grow Again?" (page 6); a poem by Elizabeth H. Emerson, "Whom Did You See?" (page 9); a new center-fold poster, by Wilbur Brumbaugh (page 16); "On Sustaining Life" (page 18); "Day by Day," by Don and Shirley Fike (page 26); "Renewal and Mission," a review article by Olden D. Mitchell (page 27); and "Take Courage," a guest editorial by Winsome Munro (page 32).

COMING NEXT

The contributions that artists make to various editions of the Bible are illustrated in samples from a new book on "Rembrandt's Drawings and Etchings for the Bible" and in a story about a contemporary illustrator whose work appears in a new version of the scripture. . . . Mary Greenawalt, a librarian who is knowledgeable regarding the reading tastes of children, calls attention to new developments in literature for young readers. . . . Several news stories report on authoring and publishing activities of Brethren.

VOL. 119 NO. 5

messenger
CHURCH OF THE BRETHREN
3/12/70

Rembrandt depicts the Bible

readers write

STATEMENT OFFENSIVE

The comment about sex becoming the most significant area for leisure, which appeared in an article in the Jan. 1 issue, is an offense to me.

I find it very difficult to trace a rational state of mind back through statements such as this at a time like the present, when the world is so threatened by a population explosion. The availability of effective birth control methods has nothing to do with the basic morality and rationality of the issue.

It is a sad commentary on our times when the urbanity and sophistication of a Hugh Hefner-*Playboy Magazine* point of view has become more winsome than the highest wisdom of God which was expressed in Jesus Christ. This is particularly true in the Church of the Brethren, whose genius in the past has come largely from a pietistic interpretation of the scriptures.

Earl E. Snader

Sandstone, Minn.

GOD'S DISAPPROVAL

Perhaps the writer of the article on pages 2-5 of the Jan. 1 issue does not approve of the things contrary to God's will which he reports can be expected in the 70s. I surely hope he doesn't. However, he does not mention his disapproval. Worse yet, he does not mention God's disapproval of materialism, drugs, fornication, adultery: "Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee" (Heb. 13:5-6, KJV). "I will come near to you to judgment; and I will be a swift witness against sorcerers, and against adulterers . . . and against those . . . that fear not me, saith the Lord of hosts. For I am the Lord, I change not" (Mal. 3:5-6, KJV). "He who commits adultery has no sense; he who does it destroys himself" (Prov. 6:32). "Flee fornication. . . . He that committeth fornication sinneth against his own body" (1 Cor. 6:18-20, KJV). "This is the will of God, even your sanctification, that ye should abstain from fornication" (1 Thess. 4:3, KJV).

In Rev. 21:7-8 we learn, "He that overcometh shall inherit all things; and I will be his God, and he shall be my son" (KJV). "But as for the cowardly, the faithless, the polluted, as for murderers, fornicators, sorcerers, idolaters, and all liars, their lot shall be in the lake that burns with fire and brimstone, which is the second death" (RSV). These are but a few of the many scriptures that show God's disapproval.

The author does not mention that God's instructions for Christians are: "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:1-2, KJV). "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you" (Matt. 28:19-20, KJV). Nor does he mention that "without Christ we can do nothing." (See John 15:1-10.) Neither does he mention that when the things described in Matthew 24 are all happening, the time for Christ's return is near (study Matthew 24, KJV, and/or Amplified Bible). . . .

For some time we have been concerned about the Church of the Brethren's trend toward lack of belief in the authority of the Bible. When a teacher tells his pupils that he just can't believe that things really happened the way the Bible says they happened, or when he says, "Some people believe this," and proceeds to read the scriptures, we can teach our own children that Jesus said, "All things are possible with God" (Matt. 19:26, Luke 18:27, Mark 10:27, Mark 14:36). We can teach our own children to say with the Psalmist in Psalm 119:99 (KJV), "I have more understanding than all my teachers; for thy testimonies are my meditation." But what about the many other children whose parents don't even know that these doubts are being sown in their children's minds?

Reader, I challenge you to investigate what is being taught to your children in their Sunday school classes, and I challenge you to study the Bible to find out what God says about the things that are happening in the world today. "There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand" (Prov. 19:21, KJV). "Thus says the Lord . . . this is the man to whom I will look, he that is humble and contrite in spirit, and trembles at my word" (Is. 66:1-2).

Mrs. Dan Deal

Onekama, Mich.

REVOLUTION — AND CHRISTIAN STRUCTURE

Thank you for printing [parts of] Leighton Ford's address, "Evangelism in a Day of Revolution" (Jan. 15). It seems to express exactly the hopes many of us feel. It inspires us to keep the faith and struggle going toward the kind of Christian world we desperately want.

I was especially impressed with his understanding and appreciation of the attempts of today's youth to point out the ineptitudes of my generation and others past, and also to understand the reality of planning not only the "Christian revolution" but the "Christian structures" that must be to take its place. Too often we become so interested in attaining a goal that we forget what the goal is in reality.

Joyce M. Miller

Franklin Grove, Ill.

PHOTO CREDITS: Cover, 3 (top), 4, 5 (left, bottom), 7 National Gallery of Art, Washington, D.C.; 3, 5 (upper right), 6 courtesy of The Art Institute of Chicago; 9 Don Honick; 17 Religious News Service; 22, 24, 29 Annie Vollotton for *Good News for Modern Man,* the New Testament in Today's English Version, copyright © 1966 by the American Bible Society

Kenneth I. Morse, editor; **Wilbur E. Brumbaugh**, associate editor; **Howard E. Royer**, director of communication; **Linda Beher** and **Jeanne Donovan**, editorial assistants. **Messenger** is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918 under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1969. **Messenger** is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version. Subscription rates: $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan; life subscription $60; husband and wife, $75. If you move clip old address from **Messenger** and send with new address. Allow at least fifteen days for address change. **Messenger** is owned and published every other week by the Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill. March 12, 1970.

Copyright, Church of the Brethren General Board, 1970. Vol. 119 No. 6

AGAINST RELIGIOUS, NOT CIVIL LAWS

For quite some time I have been following with interest the thoughts of others as they expressed their feelings on the subject of civil disobedience, right or wrong. I am not writing to say civil disobedience is right or wrong. This each individual must decide. But at this time I do feel compelled to speak out in support of the scripture.

In the Jan. 15 issue, Mr. Paul Gish speaks out on his feelings. Again I say Mr. Gish is entitled to his opinion. I only question his use of scripture. Yes, Jesus healed on the Sabbath. Yes, Jesus and his disciples plucked grain on the Sabbath. But these rules were established by the *religious* leaders. These laws were not civil laws. The civil laws were established by the Roman government. The Roman government was a godless, atheistic government that worshiped many gods but did not know the living God, the Father of the Hebrews. Rome did not care in the least if a man was healed on a certain day of the week. Jesus did not break civil laws. He did not demonstrate against civil authorities. He did speak out against apostasy in the Jewish faith. He did not waste his time rebelling against the civil laws established by Rome. Rather he gave his life in service to his fellowman.

It seems strange that some will use Jesus as an example to follow in promoting civil disobedience, when Jesus did *not* demonstrate against Rome. There is much more I would like to say, but to conserve space I would only refer to Jesus as he stood trial before Pilate, as recorded in John 18: 28-40. Jesus was delivered to Pilate, who represented the civil authorities. At the conclusion of this trial, the words of Pilate, as he passed sentence, were, "I find in Him (Jesus) no fault at all." Also during the course of this trial Jesus also said his "kingdom is not of this world."

As Christians we must love our friends and enemies. We can change society only by changing men's hearts. Man's heart cannot be changed by legislation, only by actively demonstrating the love of Jesus Christ for men. This we do in service to man, not in demonstration or acts of civil disobedience. Jesus spoke out and demonstrated against false religion. He did not rebel against the civil law of Rome.

Ernest L. Reisinger

Manheim, Pa.

Page one...

In a book written many years ago by Dr. Edgar Goodspeed, that New Testament scholar asserted that almost from the earliest years of the church Christians were active as publishers. They were among the first, he said, to utilize the folio (folded pages) method of making a manuscript available to readers. And when later developments came along, including the invention of printing, it was often the church that was foremost in adapting the new tool to its own programs for publishing the good news of the gospel.

If you consider also the tremendous contributions of missionary translators and the liberating effect of church-sponsored literacy campaigns, you might conclude that publishing is still a vital force in Christian education.

This issue of Messenger offers our readers several opportunities to update their information about recent Bible translations — and to view some examples, both traditional and recent, of Bible illustration. It discloses what might be a significant trend toward the development of a more varied Brethren literature, including a handful of books by Brethren intended for the trade generally and not only for a denominational audience (see page 13).

It looks as if the Brethren Press will be busy throughout the year, but many of Messenger's contributors have also won a place of prominence on other publishers' lists. We are happy for the honor and recognition some of these writers have already received. We are already making plans to print some selections from their publications as soon as they may be available for use. A case in point is Vernard Eller's exciting project scheduled for May publication entitled *The Mad Morality: Or the Ten Commandments Revisited.* Look for an excerpt in our April 23 issue.

"She's beautiful with children" was the enthusiastic report by one Messenger worker on *Mary Greenawalt.* In addition to her work as children's librarian at Elgin's public library, Mary teaches a class in children's literature at Elgin Community College.

Norman Cousins, editor of *Saturday Review* and a long-time exponent of an approach to world problems based not only on natural interest but on human interest as well, lectured last month at Elizabethtown College in Pennsylvania.

Former BVSer *Royce Tooker* writes from Marburg, Germany, where he is a student.

Turlock, California, is the home of *Margaret J. Anderson,* free-lance writer whose articles have appeared in other issues.

Three pastors undertook book reviewing for this issue: *Floyd E. Bantz,* who serves the Roaring Spring church in Middle Pennsylvania; *Robert Mock,* who is minister to students at Indiana's Manchester College; and *Berwyn L. Oltman,* who pastors the English River Church of the Brethren at South English, Iowa.

The peace message presented on page 29 of this issue has been designed so that it can be published, if desired, as a public witness in local newspapers. For information and assistance in preparing this or a similar peace advertisement, readers may write to Lamar Gibble, Church of the Brethren General Offices, Elgin, Illinois 60120.

On the cover is an etching, self-portrait, of Rembrandt van Ryn, which the artist titled "Rembrandt Drawing at a Window." The Editors

REMBRANDT

HIS DRAWINGS AND ETCHINGS FOR THE BIBLE

Rembrandt's biblical illustrations, even though they were created three hundred years ago, seem more modern, more related to our everyday life than much of the Christian art which has been produced in the last few years.

Why this is so is clearly explained and beautifully illustrated in a new book, *Rembrandt's Drawings and Etchings for the Bible,* by Hans-Martin Rotermund (Pilgrim Press, $22.50).

From childhood the Bible was a personal experience for Rembrandt van Ryn. He first heard it as his mother read him Bible stories. The Bible became so much a part of his life that his paintings of biblical scenes seem to parallel events in his life. Almost poetically, when he died, he was in the midst of painting old Simeon holding the Christchild.

In one respect it is remarkable that the Dutch artist continued to paint and draw scenes from the Bible. The Calvinist theology had denounced painting as idolatrous and other painters had long since gone to painting fruit, flowers, and seascapes. He stood alone and his incomplete sketches were then considered worthless.

For Rembrandt the Bible was primarily a "nonreligious" book of images of what man is. He depicted the individual's encounter with God, but not closed off or unrelated to man's everyday life. This is why he never illustrated sections of the scriptures which contain only preaching. For example, he completely ignored the New Testament letters and the Revelation. He never made allegorical or symbolical interpretations. He did reproduce in detail the narratives of the Bible: the woman at the well, Joseph interpreting dreams, Jesus healing the sick. His representations of these events are so concrete that it is usually possible to say, to the verse, what part of the narrated event he had in mind.

"No matter how close to the text Rembrandt stays," writes Rotermund, "his relationship to it is nevertheless creatively free. . . .

"Protestantism's lack of artistic productivity has been spoken of again and again. People point to the abundance of works of art in the Catholic Church and say that in the Protestant sphere artistic energies have been released in only one area, that of church music, the word of the Bible in song: the cantatas of Johann Sebastian Bach. But Rembrandt stands next to Bach, much more isolated, to be sure, with far fewer successors, but also with his source in Protestant Christianity. It may well be that for us, we who are so strongly visually oriented, the work of Rembrandt can mean something similar to what the rediscovery of Bach in the last century meant to Christendom then and has meant since. For Rembrandt offers the ultimate that an artist as Christian can — he makes present and gives testimony to the word of the Holy Scriptures." ☐

Luke 2:15, 16. When the angels went away from them into heaven, the shepherds said to one another, "Let us go over to Bethlehem and see this thing that has happened, which the Lord has made known to us." And they went with haste, and found Mary and Joseph, and the babe lying in a manger.

Genesis 40:5, 6-8. And one night they both dreamed — the butler and the baker of the king of Egypt, who were confined in the prison — each his own dream . . . When Joseph came to them in the morning and saw them, they were troubled. . . . They said to him, "We have had dreams, and there is no one to interpret them." And Joseph said to them, "Do not interpretations belong to God? Tell them to me, I pray you."

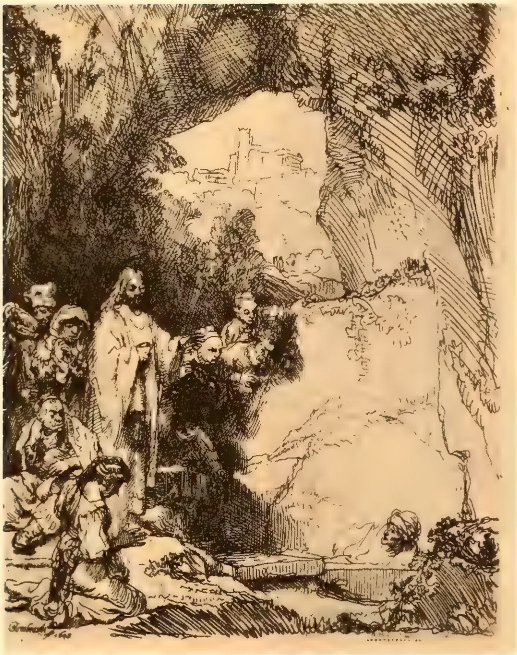
Luke 2:41-44, 46. Now his parents went to Jerusalem every year at the feast of the Passover. And when he was twelve years old, they went up according to custom; and when the feast was ended, as they were returning, the boy Jesus stayed behind in Jerusalem. . . . After three days they found him in the temple, sitting among the teachers, listening to them and asking them questions. . . .

Matthew 2:14, 15a
And he rose and took the child and his mother by night, and departed to Egypt, and remained there until the death of Herod.

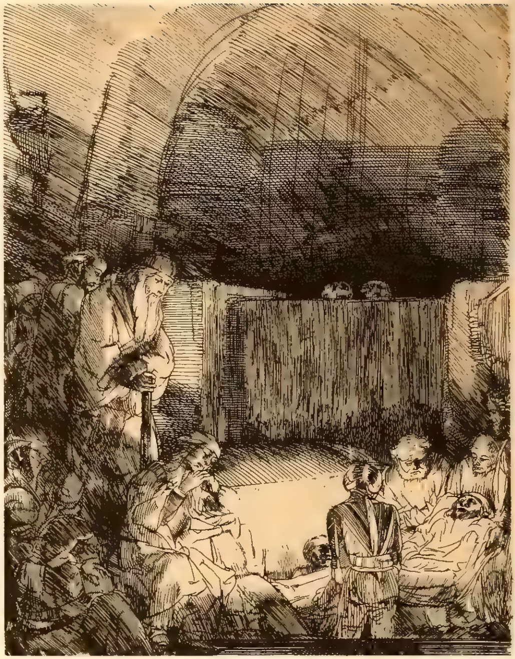
Matthew 22:18-23. But Jesus, aware of their malice, said, "Why put me to the test, you hypocrites? Show me the money for the tax." And they brought him a coin. And Jesus said to them, "Whose likeness and inscription is this?" They said, "Caesar's." Then he said to them, "Render therefore to Caesar the things that are Caesar's, and to God the things that are God's." When they heard it they marveled; and they left him and went away.

Matthew 26:36-37, 40, 47. Then Jesus went with them to a place called Gethsemane, and he said to his disciples, "Sit here, while I go yonder and pray." And taking with him Peter and the two sons of Zebedee, he began to be sorrowful and troubled. . . . And he came to the disciples and found them sleeping. . . . While he was still speaking, Judas came, one of the twelve, and with him a great crowd with swords and clubs. . . .

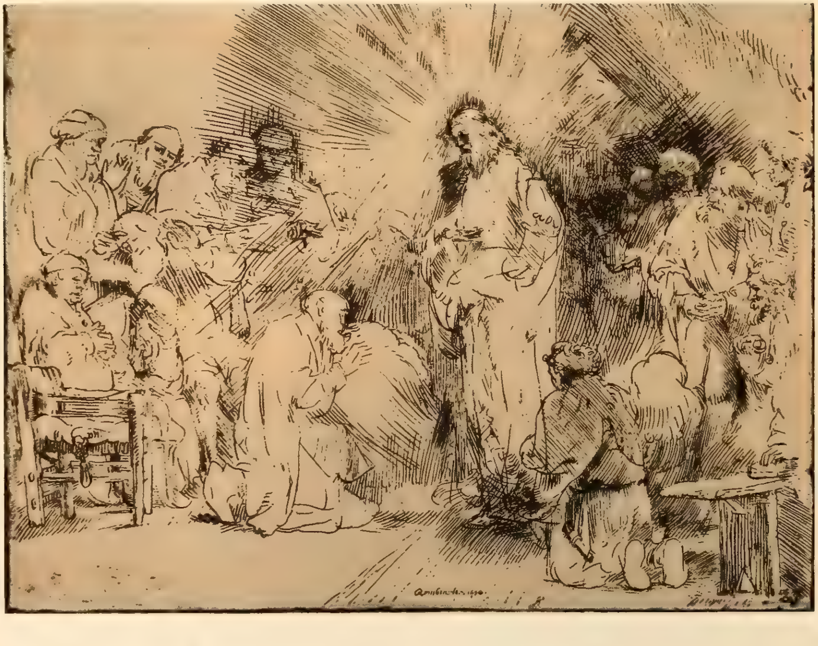
John 4:7, 13, 27. There came a woman of Samaria to draw water. . . . Jesus said to her, "Everyone who drinks of this water will thirst again. . . . " Just then his disciples came. They marveled that he was talking with a woman. . . .



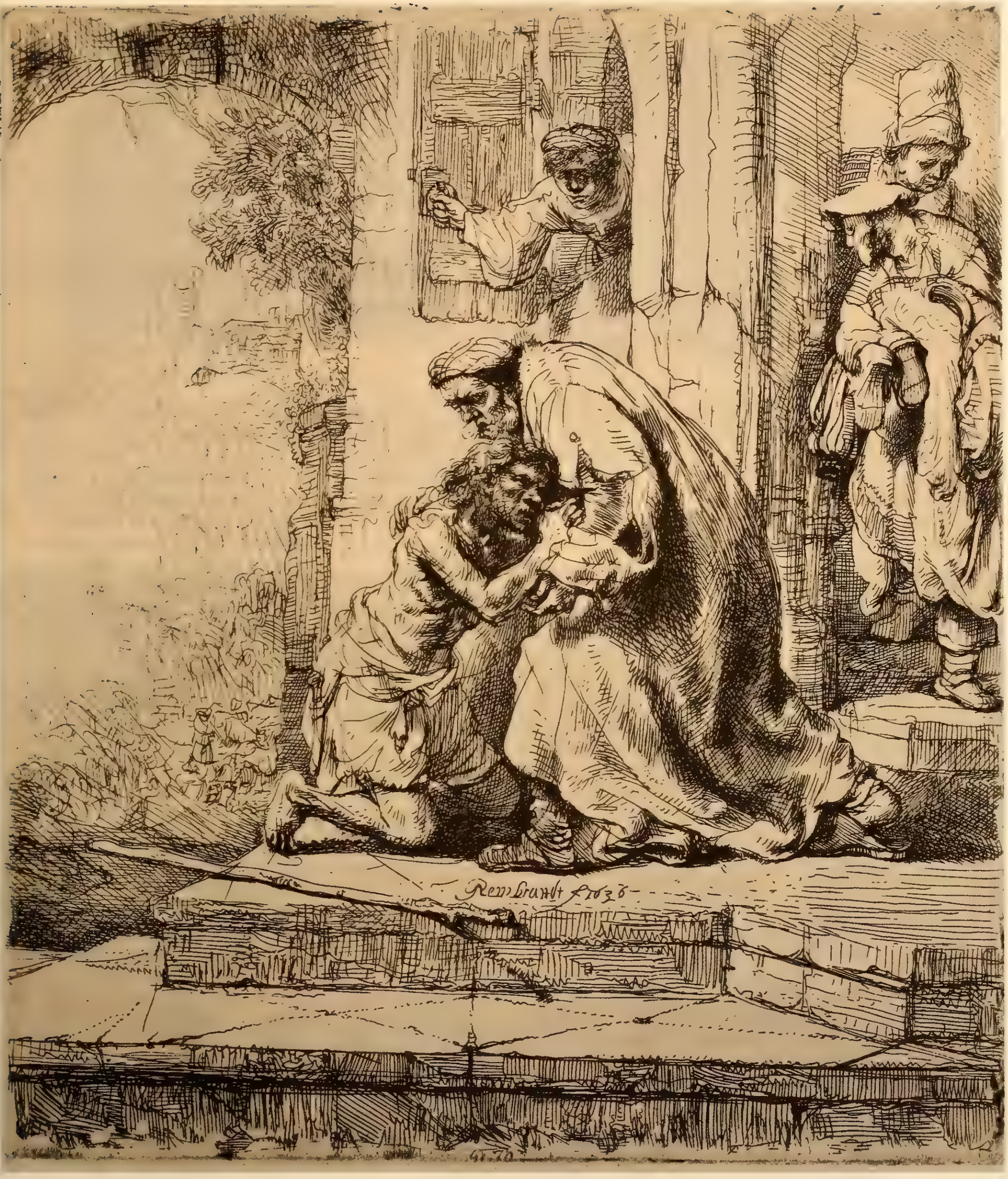
John 11:41-44. So they took away the stone. And Jesus lifted up his eyes and said, "Father, I thank thee that thou hast heard me. I knew that thou hearest me always, but I have said this on account of the people standing by, that they may believe that thou didst send me." When he had said this, he cried with a loud voice, "Lazarus, come out."



John 19:38-40. After this Joseph of Arimathea, who was a disciple of Jesus, but secretly, for fear of the Jews, asked Pilate that he might take away the body of Jesus, and Pilate gave him leave. So he came and took away his body. Nicodemus also, who had at first come to him by night, came bringing a mixture of myrrh and aloes, about a hundred pounds' weight.



John 20:26-29. Eight days later, his disciples were again in the house, and Thomas was with them. The doors were shut, but Jesus came and stood among them, and said, "Peace be with you." Then he said to Thomas, "Put your finger here, and see my hands; and put out your hand, and place it in my side; do not be faithless, but believing." Thomas answered him, "My Lord and my God!"



Luke 15:20, 22. "And he arose and came to his father. But while he was yet at a distance, his father saw him and had compassion . . . and kissed him. . . . But the father said to his servants, 'Bring quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring the fatted calf and kill it, and let us eat and make merry. . . . ' "

Have You Met These Children?

by Mary Greenawalt

Max is so mischievous his mother calls him a wild thing and sends him to his room without his supper.

Honest, brave, trustworthy, obedient Charlie Bucket finds a gold seal on his candy bar and wins a fabulous trip.

Fern, a soft-hearted, introverted child, spends most of one summer in a barn, watching and listening to a group of animals.

Pippi, who lives alone with her monkey and her horse, decides to go to school so she won't have to miss Christmas and Easter vacation.

Sam runs away from the city, makes his home in a hollow tree, wears buckskin clothes, and cooks his food out of acorn flour, bulbs, and herbs.

They aren't among your acquaintances? That's probably because you're over thirty and your opportunities to meet the in-group among today's juvenile literary characters have been limited.

But ask the ten-year-old in the family how many he recognizes. No doubt, four out of five if he has been lucky enough to have been introduced to them by a perceptive teacher or if he has found them "in" when he visited the local library. For all of the above are characters in extremely popular children's books. In most cases their popularity has spread from children to adults rather than from adults to children. These are books children discovered for themselves and then (not always with adult approval) spread the good word to their friends of whatever age.

Max in Maurice Sendak's picture book *Where the Wild Things Are* (Harper and Row, 1963) raises a regular rumpus around the house, so his mother, losing her patience, sends him to his room without his supper. There Max works off his aggressive feelings in a most child-satisfying fantasy. Some adults find the monsters in their muted tones of blue and green grotesque and ugly. But Max in his fantasy releases his tensions and then comes back to reality "to where someone loved him best of all." Preschoolers up to second- and third-graders are greatly attracted to Max and discuss with understanding the fantastic exploits of the Wild Things and the reality of the hot supper that awaits Max in his room.

Adults were not quite prepared for the enthusiasm with which children greeted *Charlie and the Chocolate Factory,* by Roald Dahl (Knopf, 1964). Here is an eighteenth-century morality tale in modern setting. Charlie is completely virtuous and is rewarded with permanent residence in the chocolate factory. The other dreadful children, Augustus Gloop, Veruca Salt, Violet Beauregarde, and Mike Teevee (their names suggest the nasty habits they possess), meet with equally dreadful accidents as they tour the chocolate factory. The action, humor, and play on words make this one of the most sought-after modern day fantasies for children; its imminent transition to the screen can only add to its popularity.

Fern Arable, the third child in our list of fictional characters, is the little girl in the great animal fantasy, *Charlotte's Web,* by E. B. White (Harper, 1952). Although adult reviewers greeted it with critical praise, it was not until children tested *Charlotte's Web* that its true significance was realized. Certainly the best children's book of a decade, *Charlotte's Web* in its deceptively simple style celebrates the continuity of life. A good third-grade reader can probably read the book by himself, but the book is too good to read silently. It's meant to be read aloud — its humor, pathos, wisdom, and beauty are best shared by children of all ages. Templeton the rat, Charlotte the spider, and "humble," "radiant," "terrific" Wilbur the pig have entered the pages of literary immortality.

When American children discovered that Swedish import, *Pippi Longstocking* (Viking, 1950), they realized that author Astrid Lindgren had created a child who would be tolerated by adults but would be loved by children everywhere. She does all the things an ordinary child often yearns to do — says exactly what she thinks, goes to bed and gets up whenever she likes, stuffs the dirty dishes in the woodbox. Successfully resisting all forms of adult pressure, Pippi provides the reader a vicarious release of frustrations against rules and authority plus some slapstick humor.

Sam is the only one of the literary

characters who may not belong on the list permanently. Ever since author Jean George published *My Side of the Mountain* (Dutton, 1959), Sam, the boy who finds a crowded apartment and urban pressures unbearable, has always had a small band of intensely interested supporters. The moving picture last year attracted many additional readers to the book. Some discriminating sixth- and seventh-graders found more satisfying answers

The author discusses a point of interest with with two young visitors to the Elgin library to the problem of maintaining one's identity in the book than they had discovered in the movie.

Here then are five books that children like to read and that, by and large, adults think children ought to read. Not always do these two groups coincide. Of the more than 25,000 juvenile books in print a goodly portion can be characterized as, at best, insipid. Their controlled vocabularies give children practice in learning new word meanings and in developing silent reading techniques, but their content is so pallid as to leave their readers completely indifferent.

Another portion of books falls into the series category (Nancy Drew and the Hardy Boys, for example); their plots are dependent on coincidence; their characters are stereotypes; their style is flat. Because of much action and suspense these series books often make a great appeal to children. But after a child has read two or three of a series, he can begin to see their sameness. If, at such a time, an adult familiar with children's books is on hand, he can often help the child find books equally engrossing but ones which will give him greater enjoyment and deeper understanding of life.

A greater understanding of life is a criterion adults often use in judging books for children. Such reviewers bring to their critical reading fine literary backgrounds and discriminating standards, but sometimes they forget an essential factor in identifying outstanding children's books — the child's viewpoint. No matter how beautifully written or how perceptive its insights, if a book is too hard or seems irrelevant to today's child, it will not have a large reading audience. Some of the many award-winning books in the children's literature field fall in this category. Admittedly they are fine books, but their appeal is to adults rather than to children.

The ideal book, if there is such a thing, has great child appeal; it's fun for him to read. But it also meets the standards of literary craftsmanship. It provides the child a deeper understanding of his own life and widens the horizons of the world in which he lives. Of the 5,000 or so juvenile books that will be written this year, how will children find the ones that fulfill these qualifications?

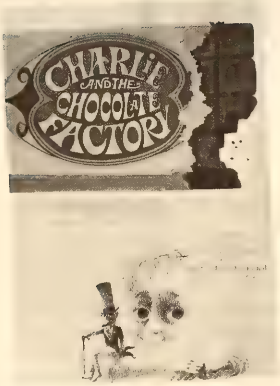
First of all, a child cannot find good books if he's never around them. Books must be available to children in homes, churches, schools, and libraries. But even if children have the opportunity to see most of the new books written for them, they won't have time to read all of them. So interested parents, teachers, and librarians must do some of the preliminary choosing; they must be willing to read books not for their enjoyment but for children's enjoyment.

An adult willing to take on such a reading assignment will find books of every size and shape and on almost every conceivable subject. It's almost as if publishers of children's books have determined to leave no branch of knowledge unexplored or no technique of bookmaking untried. But after the reading continues for awhile, the reader is able to see that books fall into groups and to identify certain trends that seem to be occurring in the children's book field. Three seem particularly significant and worth noting.

Greater permissiveness in subject matter and language is certainly an evident trend in today's book for both children and young people. Authors write about things in which young people are interested. No longer is today's reader satisfied to read about his world as some adult thinks it should be; instead he wants to read about his world as he knows it is. In some fiction for the junior high age episodes involving drug addiction and sex are part of the story line. In picture books for the primary child quite sophisticated concepts in both the pure and the social sciences are presented. Needless to say there are books in both of these areas of questionable quality.

Authors who choose as their setting painfully realistic scenes from the teen-age world still are writing books for the young. These authors struggle to make everything end happily and to solve all problems. Often this means resorting to contrived endings and pat solutions. Recognizing and identifying a problem with frankness and candor is one thing; but suggesting there are easy and quick ways to solve these problems is dishonest and insults the intelligence of young readers. Consequently many of the new realistic novels for young people turn out not to be so realistic after all.

Authors, on the other hand, who are trying to present quite advanced ideas to the very young are having varying degrees of success. *The Last Free Bird,* by A. Harris Stone (Prentiss-Hall, 1967), a picture book of unusual beauty and sensitivity whose theme deals with the squandering of natural resources, has had only limited popularity with the very young. *How the Children Stopped the Wars* (Farrar, 1969), a new book by Jan Wahl for the middle-age child, seems to many adult reviewers to have unusual merit. It is hoped that its testing by children will bear out that opinion.

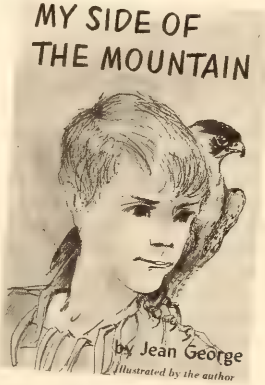


The appearance of a flood of books about black Americans is the second trend that seems worth noting. Every publisher has moved to include among his list of new books titles that meet the demand for book characters with which a black child can identify and also titles that white children can read to better their understanding of their black counterpart. Many of these books are hastily put together, uninspired, and hack-written. Adults choosing books in this area should be especially careful to demand quality of content and writing. A book about any minority group that perpetuates a stereotype is probably worse than no book at all. *Evan's Corner,* by Elizabeth Hall (Holt, 1967), a picture book which points up a little black boy's need for finding in his crowded apartment a private corner that belongs just to him, will probably provide its white reader with valuable insights. *Stevie,* by John Steptoe (Harper & Row, 1969), a picture book written in the vernacular of the ghetto and illustrated with rich colors and Roualt-like figures, can give its black reader security and identity.

A third trend, which will no doubt become more evident as the seventies advance, is the tremendous increase of nonbook materials in the children's literature field. Especially in the schools will the impact of the new media be felt. Already school libraries are practically nonexistent; in their place have sprung up refurbished rooms bearing the name "materials center." Adequate electrical outlets for projection machines and record players are equally as important as adequate shelving for books. As for the materials, some new children's books are sold only with accompanying record or cassette tape. Weston Woods, a pioneer audio-visual company, has had striking successes in translating the art of the picture book to both films and filmstrips.

Adults charged with the responsibility of choosing the best from among these new media need to resist the blandishments of enthusiastic publishers and distributors. They need to judge the technical quality as well as the literary quality of each piece of material. The need for reliable and consistent evaluation aids is felt. While many journals review the various media, an aid of the same scope and magnitude as the *Children's Catalog* (H. W. Wilson) in the book field has yet to appear.

The defender of books does not need to deplore the inroads made by the electronic media. All the various media have a common communication goal. Nonbook materials in children's literature serve to introduce, to reinforce, or to amplify the communication process that starts on the printed page. Children of the seventies will probably find that no one medium is sufficient, but a combination of media will be his choice as he learns to communicate, to deepen and broaden his insights, and as he tries to understand himself and the world in which he lives. □



WHERE THE WILD THINGS ARE
STORY AND PICTURES BY MAURICE SENDAK

news

Translating the word

TWO MODERN LANGUAGE TRANSLATIONS of the entire Bible are in process of completion, with the first, the New English Bible, to be released March 16.

The second, *Today's English Version,* will provide a few years hence an Old Testament counterpart to the New Testament edition already in wide use, an edition known as *Good News for Modern Man.*

The *New English Bible* was commissioned at the outset by the Protestant churches of Britain 24 years ago. Since the introduction of the New Testament in the New English version in 1961, the translation has been widely heralded for its contemporary idiom, its up-to-date scholarship, and its functional format.

Two editions of the complete Bible are to be issued, a standard edition in one volume with or without the Apocrypha, and a library edition in three volumes. Published jointly by the Oxford and Cambridge university presses, a million copies of the New English Bible are to be in print on the publication date.

A MESSENGER review of the *New English Bible* is to appear soon, written by David J. Wieand of the Bethany Seminary faculty.

At work on the translation of the Old Testament in *Today's English Version* is a team of four scholars, one of whom is a Bridgewater College alumnus, Keith R. Crim, Richmond, Va. He and colleagues expect to complete their task in three or four years.

Dr. Crim, a Presbyterian minister and former teacher in Korea for 14 years as well as Old Testament scholar, was for three years book editor of John Knox Press, the publishing wing of the Presbyterian (U.S.) Board of Christian Education. With the American Bible Society he holds the position of special secretary for translations.

The Psalms will be the first portion of the Old Testament to be published in *Today's English Version,* perhaps late this year.

The aim of the project, as Dr. Crim describes it, is "to present the Bible in language that is completely contemporary at the level of vocabulary and style understandable by and acceptable to the broadest possible range of native speakers of the language."

Since the release in paperback of the New Testament in *Today's English Version* over three years ago, 17 million copies have been distributed.

Study resources

IS THERE a distinctive pattern of life within the Church of the Brethren? And has the church been able throughout its history to respond to changing conditions? These are just two of the major concerns with which Emmert F. Bittinger deals in a new study book, *Heritage and Promise: Perspectives on the Church of the Brethren,* published by the Brethren Press.

The new volume by Dr. Bittinger, associate professor of sociology at Bridgewater College, offers a basic resource in Brethren history.

Origins: An introductory chapter entitled "From Rome to Schwarzenau" is valuable in helping Brethren see how their origins relate to the sweep of church history through the ages. Another chapter documents the beginnings of the church in colonial America. Subsequent chapters are less concerned about providing an orderly chronicle of events but instead offer the student a picture of the development of Brethren thought through the years. Perhaps of most current interest to present-day members of the church will be the author's description of what he finds to be distinctive patterns of life within the church.

The family: Though an examination of the changing life-styles of the Brethren family shows it to be buffeted by urbanization, education, and many outside influences, the author notes that the family is not about to fall apart or disintegrate. He writes, "As with the American family as a whole, [the Brethren family] has responded to the changing times by adapting its structures and functions. It continues to meet its members' needs."

Dr. Bittinger, on the Bridgewater faculty since 1963, has degrees from Bridgewater College (B.A.); Bethany Theological Seminary (B.D.); and the University of Maryland (M.A., Ph.D.). An active churchman, he has been in the pastoral role the equivalent of 13 years of full-time work.

Projected: *Heritage and Promise* is the most recent in a series being developed by the Parish Ministries Commission to provide new Brethren materials for the Library of Resources. Eight books have been projected to provide study resources as well as teaching materials not otherwise offered in the Encounter Series or in the total Library of Resources.

So far two books, both attractively designed as paperbacks for use by youth and adults, have appeared. The first was a symposium entitled *Six Papers on Peace.*

Two other Brethren study books for youth and adults are scheduled for publication in 1970. Dale Brown, professor of theology at Bethany Theological Seminary, has prepared a manuscript concerned with "The Brethren and Pacifism." Ronald Morgan, pastor of the Mack Memorial church in Dayton, Ohio, is dealing with theological affirmations of faith as viewed from a Brethren perspective. Both volumes are expected to appear in a paperback format similar to the two books already published.

Parish Ministries Commission anticipates four new peace studies: for junior highs, written by Bethany Seminary students; for primary grades, by Mrs. Wayne Miller; for third- and fourth-graders, by Mrs. Leland Berry; and for juniors, prepared by James McKinnell.

Brethren authorship

If plaudits were to be given to the "most prolific book writer" of the Church of the Brethren on the current scene, the race would be a tight one for two top contenders. One is a 42-year-old professor in California, Vernard Eller; the other, a dynamic lady of 76 in Virginia, Anna Mow.

Among the latest Eller works is a volume, *The Promise,* subtitled *Ethics in the Kingdom of God.* Published in January by Doubleday, the book presents the view of the La Verne College religion professor that, in an almost overwhelming secular world, the Christian, with his sight on "the oncoming kingdom," must defend the right to be "irrelevant" to the truths of the moment.

This May Abingdon Press will publish a splashy paper-covered book titled *The Mad Morality: Or the Ten Commandments Revisited,* an assessment by Eller of what he terms *Mad* magazine's own brand of old-fashioned morality and its relation to Judeo-Christian teaching.

Dr. Eller is author of *His End Up,* published last year by Abingdon Press, and *Kierkegaard and Radical Discipleship,* published by Princeton University Press in 1968. The former national youth editor also is under contract to Doubleday for a book *In Place of Sacraments,* a treatment of the Lord's Supper and baptism in particular.

Mrs. Mow's most recently published work is *So Who's Afraid of Birthdays?* (Lippincott), which has been rerun since the first printing of 5,000 copies was quickly depleted. She is scheduled to have another book out in May by the same publisher, a volume dealing with the first year of marriage and entitled *The Secret of Married Love.*

Four of Mrs. Mow's earlier volumes, all published by Zondervan, have undergone a series of reprintings. *Say Yes to Life,* in its seventh printing, is now being distributed in England. *Your Teen-ager and You* is in its fifth printing and *Your Child* in its eighth printing. *Going Steady With God* is now in a sixth printing.

Mrs. Mow's activities include a heavy pace of lecturing and spiritual life retreats throughout the country and membership on the Church of the Brethren General Board. She and her husband, Baxter Mow, were missionaries in India for 17 years, after which she taught at Bethany Seminary for 18 years. The Mows reside in Roanoke, Va.

Currently Mrs. Mow is contemplating as her next writing venture a book for young people on the Bible and faith. Three publishers have indicated interest in the work.

Among other Brethren who have recently published works or are under contract to publish are the following:

Donald F. Durnbaugh, Oak Brook, Ill. Editor of and one of eight contributors to *The Church of the Brethren: Past and Present,* to be published this fall by Evangelisches Verlagswerk, a Protestant publisher in Germany, as part of a Churches of the World series.

Arthur G. Gish, Philadelphia, Pa., *The New Left and Christian Radicalism.* To be released this month, the book makes an analysis of the present New Left with the left wing of the Reformation and offers a synthesis of these two radical movements. The volume grows out of Mr. Gish's involvement in peace, civil rights, and protest activity.

Patricia Helman (Mrs. A. Blair), North Manchester, Ind., *The Moon Under Her Feet* (Doubleday). The publication date, tentatively, is early next year. The book is described as "a spiritual response to the feminine mystique."

Jim Hollis, Clinton, N.Y., *Harold Pinter: The Poetics of Silence* (Southern Illinois University Press). Dr. Hollis, who is a professor of literature at Kirkland College, describes the book as "an analysis of the plays of the British playwright Pinter with particular reference to the sensitivity with which he uses language and silence to convey the emptiness, loneliness, and anxiety of much of contemporary life." The book will be published this October.

Hollis is also editing and introducing an anthology of readings, entitled *Modern Life-Styles,* for Scott Foresman, which will be published next spring.

David L. Miller, Syracuse, N.Y., *Gods and Games: Toward a Theology of Play* (World Publishing). In the volume Dr. Miller, who is associate professor of religion at Syracuse University, calls for a theology that does not think of leisure, contemplation, holiday, and play coming at the end of work, but at the outset, as the basis for all life.

Robert E. Mohler, McPherson, Kan., *Out on Broad Kansas Plains.* A newly published autobiography reflecting the experiences of farm, classroom, laboratory, museum, bank, and church by the long-time McPherson College teacher and administrator.

Delores Teufel, Hershey, Pa., *Star Gazer,* a book of poems published last year. Her previous volumes were *Collected Poems, Reflections,* and *Soft Sound of Beauty.* Mrs. Teufel, a member of the Spring Creek Church of the Brethren at Hershey, is a prominent leader in local, area, and state literary societies.

Murray L. Wagner Jr., Chicago, Ill., *Like the Crocus* (Brethren Press). A part of the Through-the-Week Series for ninth- and tenth-grade public school students, the book offers a look at school experiences and learnings from the perspective of the Christian faith. It is to be published for the Cooperative Publication Association later this year.

Ernest M. Wampler, Bridgewater, Va., *Seeking God's Will for Me.* An autobiography published late last year revealing the retired Brethren minister and missionary's search for God, from in the Shenandoah Valley and on to the pastorate, missions in China, and home again.

The church abroad

Developments related to the witness of the Church of the Brethren, in its program of world ministries, include the following happenings abroad.

Nigeria scholarships: Four members of the faculty of Waka Schools in Nigeria are recipients of a University Scholarship Fund set up by the Church of the Brethren mission in 1967.

All Nigerians, the four are Gamace Madziga and Jack Mbaya, both studying at Ahmadu Bello University, Zaria, and Jabani Mambuli and James Mshelia, both enrolled in Abdulahi Bayero College, Kano.

The amount of the scholarships for each of the three students who are married is $336; for the one single student, $201. In addition all four are receiving Nigerian government scholarships.

Malam Gamace, who will be the first of the four to complete his university work, has been named by the Waka Board of Governors to become principal of the Waka Secondary School upon his return this summer.

The Scholarship Fund was set up explicitly by Brethren workers on the premise that "the mission begin to depend more and more on the building of persons and less and less on the development of institutions."

In the future the fund is expected to benefit students in other fields, such as theology and medicine, as well as in education.

Traveling library: The young, vigorous Center of Theological Studies at Quito, Ecuador, has taken to the road.

In its latest development, the center has set up small mobile libraries of basic reference and text books for use at regional outposts throughout the country.

For example, one of ten regional centers is at Quevedo, where Israel Arellano is pastor of an independent congregation. Both Pastor Arellano and his wife Ruth are teachers for the Center for Theological Studies, and their church building is the regional outpost.

Financing for the traveling library has come through the Theological Education Fund, an international and ecumenical program especially responsive to experimental training ventures. The fund, inspired by the World Council of Churches, is headquartered in London.

The director of the Center of Theological Studies, Ulises Hernandez, a Methodist missionary from Mexico, sees the mobile units as greatly strengthening the effort to offer biblical and theological study to laity and clergy.

At Quevedo, Pastor and Mrs. Arellano examine new library unit. At the right is Ulises Hernandez, director of the study center

While inaugurated by the United Evangelical Church in 1965, the center from its inception has been broadly ecumenical, enlisting the support of independent and Covenant churchmen as well as members of the United Church.

Scripture distribution: The recent opening of a new auxiliary of the Bible Society of India is expected to be a boon to the production and distribution of Christian literature in Gujarat, the state where the Church of the Brethren in India is most active.

The Gujarat Auxiliary is the eleventh regional office to be established in India. It is located in Ahmedabad, the city in north Gujarat where tensions between the Muslim and Hindu communities led to three weeks of rioting last fall.

Brethren, both nationals and missionaries, have been much involved in the work of the India Bible Society and the wider effort to translate and distribute Christian literature in the Gujarati language.

Church of the Brethren member Gershom J. Bulsari, a literacy worker, book shop manager, and former pastor, is a member of the board for the Gujarat Auxiliary.

At Bulsar, a branch of the Gujarat Auxiliary has been formed headed by I. L. Christachari, executive secretary of the Church of the Brethren districts, as president; Maganlal M. Gameti, pastor, Bulsar church, as vice-president; Gershom Bulsari as secretary; and J. B. Solomon, an active layman, as treasurer. Organized fifteen months ago, the Bulsar unit is the newest of seven branches. However, the Christian community at Bulsar long has been supportive of the work of the Bible Society.

Students from the Gujarat United School of Theology, a cooperative training institution at Ahmedabad to which Brethren personnel are related, participated in a summer earn-and-serve type project to distribute a "Million Gospels in Gujarat." While failing to achieve the numerical goal, the teams of students worked hard and sometimes penetrated hostile communities where

Veteran New Windsor employees Joel Petre and Beatrice Thompson, cited by H. McKinley Coffman, director of the center

they rendered a courageous witness.

While Brethren missionaries are not engaged per se in the Bible Society program, they have been much involved in efforts to produce Christian literature. For example, Laura Sewell, working with Gershom Bulsari, is completing work on a three-year daily vacation Bible school course.

The Bible Society of India, in its latest one-year report, indicates it produced in the Gujarati language 18,000 New Testaments, nearly a million copies of separate gospels, and more than a half million copies of other special selections from the Bible.

The production of scriptures for use in India entails translations in 25 languages. One of the newer editions in demand is Today's English Version, made available through the American Bible Society.

Employees cited: In its twenty-five-year history, the Brethren Service Center, New Windsor, Md., has had two employees who have been with the operation all but a few years.

They are Mrs. Beatrice Thompson, cook, an employee of 23 years, and Joel Petre, cafeteria and maintenance supervisor, 23 years.

The two head the list of ten workers honored at an annual employees' dinner. Others cited for having completed ten or more years of employment were:

Mrs. Helena Weller, 17 years; Mrs. Dorothy Albaugh, 15 years; Mrs. Elsie Yohn, 14 years; Mrs. Helen Hinman, 12 years; Mrs. Ruby Bollinger, 11 years; and Mrs. Marianna Burkholder, Mrs. Helena Kruger, and Mrs. Charlotte Albaugh, each 10 years.

H. McKinley Coffman, center director, made presentations to each of the honored workers. A total of 100 center personnel and guests attended.

The center, an adjunct of the World Ministries Commission, Church of the Brethren, is an ecumenical hub from which the processing and shipping of material aid for Church World Service, Lutheran World Relief, World Relief Commission, and Interchurch Medical Assistance are directed overseas, and where such other endeavors as Brethren Volunteer Service training, the SERRV Program and International Gift Shop, and regional CROP office are located.

Phasing out: A temporary program to help African churches care for refugees and begin rehabilitation measures has ended after five years. During this period the Church of the Brethren contributed $10,000 to the special appeal.

Known as the Ecumenical Program for Emergency Action, the effort was launched by the All-African Conference of Churches with a goal of $10 million. Actual money received to date is more than $6 million. Pledges yet to come in total $3 million. In addition, nearly $2.7 million was received to aid victims of the Nigerian civil war.

The closing report indicates that the Emergency Action agency supported 99 projects in 29 countries, encompassing agricultural work, leadership training, urban programs, health assistance, community development, and relief and refugee ministries.

Projects still being funded will be administered in conjunction with the World Council of Churches.

Peanuts: In its latest quarterly report the Rural Service Center of India reveals significant dietary improvement for 79 families who set aside a store of peanuts for family consumption. Heretofore peanuts were considered by the villagers as a source of cash income and were used only marginally for food.

In another project of the center, the yield of peanuts in particular fields was doubled over the previous year after the leveling of the land. "As no fertilizer was used," reported missionary George Mason, "it must be assumed that the fertility of the subsoil layers is not inferior to the top soil. The increase can be attributed to much better retention of rainfall." Where crops on leveled fields were heavily fertilized with barnyard manure, the results were especially excellent.

Ecuador appointees: Cesar Calderon of Quito, Ecuador, has been named financial officer of the Church of the Brethren Mission and United Andean Indian Mission on an interim basis. He is retired as treasurer of the city's water works, is an active layman in an independent congregation, and was president for many years of the Brethren Mission Foundation.

Mrs. Calderon has provided language training for 1-Ws and other workers in Ecuador. Their son René is a graduate of Manchester College.

Mr. Calderon is the first Ecuadorian to carry major fiscal responsibility in the Ecuadorian mission enterprise. A bookkeeper, who also is a national and who was trained by a former 1-W service worker, will assist in the assignment.

In another assignment of interest to Brethren, Jack and Flora Warner have been appointed to a term of service with the United Andean Indian Mission. Mr. Warner is a brother of Paul Warner, Church of the Brethren missionary in Ecuador; Mrs. Warner is a native of Brazil, where they met while Jack was in missionary service under the Methodist Church. They have since lived in Madison, Wis., where Mr. Warner has completed his master's degree. Their assignment, which will be under the United Methodist Church, will bring further internationalization of the Christian community in Ecuador.

The United Andean Indian Mission is a cooperative undertaking of five denominations in Ecuador. George M. Kreps serves as field coordinator both for it and the Church of the Brethren Mission.

The road to Songmy

"I SENT THEM A GOOD BOY," said Mrs. Anthony Meadlo, "and they sent home a murderer." The name of Paul David Meadlo, of New Goshen, Indiana, has figured in the reports of the slaughter of more than 100 Vietnamese civilians (some accounts put the number above 350) by American soldiers at a village named Songmy.

Where did the journey to Songmy begin? Did it begin only after Paul David Meadlo arrived in Vietnam? Or did it start far, far back — back to the first time Paul Meadlo played the game of killing Indians, or cheered when Western movies showed Indians being driven off cliffs? Even in some schoolbooks, the Indians were fit subjects for humiliation and sudden death. They were something less than fully human, and their pain levied no claim on the compassion of children — or even adults.

Long before Paul Meadlo ever saw a Vietnamese, he learned that people of yellow skin were undesirable and therefore inferior. He learned in his history class about the Oriental Exclusion Act, the meaning of which was that people from Asia were less acceptable in the United States than people from Europe. He learned very little about the culture of Asian people but he learned to associate them with all sorts of sinister behavior.

The road to Songmy is long and wide. It is littered with children's toys — toy machine guns, toy flame-throwers, toy dive bombers, toy atom bombs. Standing at the side of the road are parents watching approvingly as the children turn their murderous playthings on one another. The parents tell themselves that this is what children do in the act of growing up. But the act of growing up is an enlargement of, and not a retreat from, the games that children play. And so the subconscious is smudged at an early age by bloody stains that never fully disappear.

Paul David Meadlo grew up in a little town 10,000 miles away from Vietnam; but the kind of things that were to happen in Songmy came springing to life in his living room where there was an electronic box called television. Hour after hour, the box would be lit up by pictures showing people whose faces were smashed and pulverized, but it was part of an endless and casual routine. Where did the desensitization to human pain and the preciousness of life begin? Did it begin at formal indoctrination sessions in Vietnam, or at point-blank range in front of an electronic tube, spurting its messages about the cheapness of life?

And when the court-martial is held, who will be on trial? Will it be only the soldiers who were face-to-face with the civilians they say they were ordered to kill? The army now says soldiers should not obey commands that are senseless and inhuman. What wellsprings of sense and humaneness are to be found in the orders to destroy *whole* villages from the air? Is a man in a plane exempt from wrongdoing solely because he does not see the faces of the women and children whose bodies will be shattered by the explosives he rains on them from the sky? How does one define a legitimate victim of war? What of a frightened mother and her baby who take refuge in a tunnel and are cremated alive by a soldier with a flamethrower? Does the darkness of the tunnel make them proper candidates for death?

Will the trial summon every American officer who has applied contemptuous terms like "gook," "dink," and "slope" to the Vietnamese people — North and South? Will it ask whether these officers have ever understood the ease and rapidity with which people who are deprived of respect as humans tend to be regarded as subhuman? Have these officers ever comprehended the connection between the casual violence of the tongue and the absolute violence of the trigger finger?

Will the men who conceived and authorized the search-and-destroy missions be on trial? Search-and-destroy quickly became destroy first and search afterward. How far away from unauthorized massacre is authorized search-and-destroy?

Will the trial ask why it was that the United States, which said it was going into Vietnam to insure self-determination, called off the countrywide free elections provided for in the 1954 Geneva Agreements — after which call-off came not just Viet Cong terror but the prodigious growth of the National Liberation Front?

Will the trial ask what role the United States played in the assassination of President Ngo Dinh Diem? Will it ask how it was that political killing and subversion, which had always been regarded as despicable actions perpetrated by our enemies, should have been made into practices acceptable to the United States?

Will there be no one at the trial to explain why the negotiations at Paris were deadlocked over the shape of the table for six weeks — during which time five thousand Americans and Vietnamese were killed? If the men at Paris had been able in advance to see the faces of those who were to die, would this have made them responsible for the dead?

There is a road back from Songmy and Vietnam. It is being traveled today by the American soldiers who gave their Thanksgiving dinners and regular rations to Vietnamese, and who in deed and attitude have made themselves exemplars of a creatively humane presence. There are doctors and teachers and volunteers on this road who comprehend the possibilities and power of regeneration. But their numbers need to be swelled to bursting in order to begin to meet the need.

It is a long road back, not just for the soldiers who were there but for all of us who showed them the way to Songmy. — NORMAN COUSINS

Reprinted by permission from *Saturday Review*

The road to Songmy is long and wide. . . . It is a long road back for all of us

Search-and-destroy quickly became destroy first and search afterwards. How far away from unauthorized massacre is authorized search-and-destroy?

Is a man in a plane exempt from wrongdoing because he does not see the faces of the women and children whose bodies will be shattered by the explosives he rains on them from the sky?

How does one define a legitimate victim of war? . . . Does the darkness of the tunnel make a frightened mother and her baby proper candidates for death?

ROYCE TOOKER REPORTS

THE BRIDGE IN BERLIN

Despite the division and sadness caused by the erection of the Wall over eight years ago, Berlin is one of Germany's most alive and beautiful cities. With a population of over 2,000,000 in the West and 1,000,000 in the East, Berlin has all the characteristics of large cities.

On the northern border of West Berlin, in an area that used to be garden settlements for Berliners with apartments in the city, a new city in itself is rapidly being tacked together. The Maerkisches Viertel, which now houses 30,000 people and upon completion will add that many more, is a fantastic example of prefabrication construction.

In the center of this new city is a gray slab structure built over the main thoroughfare. This structure, known as the Bridge, is the only youth recreation center in the whole complex — and even it was not planned by the architects. Fortunately the Evangelical Church of Berlin recognized the need, and on August 8, 1968, the Bridge became an open recreation center to give the youth of the Maerkisches Viertel (MV) the opportunity to meet others, work together on similar interests, and realize common goals.

Watchdogging: From the beginning it became clear that the two Bridge directors (Klaus Ruch and I) weren't enough to carry out all of the responsibilities effectively. Much of our time was spent watchdogging the club, which certainly wasn't our idea of a significant Christian witness or of an effective youth encouragement program.

Because we wanted to be more personally involved, we spent many off work hours talking with young people about their problems, their homes, the church, their lives and what they had accomplished, and, most important, what they could do tomorrow.

Unfortunately such conversations were nearly impossible in the Bridge because of the large number of visitors and the great volume of noise from a 35-watt record player.

Routine: A typical day at the Bridge began with the opening of the doors at 3, but often there would be somebody seeking admittance at 8 or 9 in the morning. His problem was simply, "I ain't got nothing to do. It's all mixed up; the whole world is crazy and I don't feel like doing anything anyway." We were limited in the way we could respond to such problems by our small quarters and facilities, but we tried to capitalize on the energy and ideas of the young people to build and change wherever possible.

We did have a pool table, a borrowed ping pong table, and two football table games called *Kicker Spiel* that kept eight people busy playing and thirty others watching. A book case had been filled with books but as time passed all of them disappeared with the exception of the twenty New Testaments.

Programs: We made several attempts for organized programs in the evenings, but they were usually met with indifference and such comments as "All I want is my peace and quiet." The confusion of many of the young people who visited the Bridge began to raise significant questions in our own minds. What happens to a fourteen-year-old when he is torn from his old environment and moves with his family to a totally new development that could appropriately be called "skyscraper apartments"? What happens when he tries to be good and is rebuffed daily by the coldness of the prefabricated surroundings? How can you tell this person that someone loves him and cares, even though he was forced to spend two years in a Christian retention home where he learned how to fight to stay alive?

Church concern? Herr Ruch spent a great deal of his free time talking with

Berlin's Maerkisches Viertel: "A fantastic example of prefabrication construction" church officials and city councilmen, trying to relate some of the problems of young people at MV. He made a sad discovery. The church and city had closed ears. The church felt that it had already done enough, and the city had no room for such problems in their budget until 1973. We came to realize that the problems youth were talking about were real, not imaginary. They were being pushed into insignificant roles by society, the government, and the church.

The Bridge was never what one would call a "nice" place to visit. The large turnover of visitors, administrative problems, and most of all the brutal aggressiveness of many of the young people kept the Bridge in constant tension. Perhaps a brief sketch of some of the young people we worked with will give insight into the complexity of their problems.

Christians? Rudi was the older brother of the fellow who tried to reshape my glasses last December. Although he was only nineteen years old, he had already been in numerous jails, homes, and institutions. He spent two years in a correctional institution operated by the church and it was there that he learned to fight, to hate, and even to kill. It was there that he learned how hypocritical many Christians can be, and he swore he would get even with them. Klaus Ruch and I tried quietly to convince him that there are other people who are sincere and helpful. At times we seemed to get through to him and we even established a trust relationship that lasted until March. During this time Rudi was a positive person, and because he was well-known and respected by many Berlin street gangs, we had no hoodlum attacks on the Bridge. Rudi had been in the hospital numerous times due to fights and suicide attempts, and each time he was released he promised not to do it again. He was from a family of seventeen children, five of whom died at birth.

Peter's problem: Peter, 17, was well-liked by most of the other kids. But he too had been in a correctional home, and even though he appeared to be intelligent, he could not complete his apprenticeship. I never understood why until his father visited the Bridge one night. He walked in and said, "Have you got my brat here?" I told him that we didn't have any brats there, and I didn't know whom he meant. I asked him to kindly remove himself from the center if he was going to speak with that kind of attitude. Eventually he found Peter and threatened to call the police if Peter didn't at once give him the twenty-five dollars that he owed him. The father turned to me and the rest of the group and said that the place ought to be shut down if we allowed such dumb brats as this one (Peter) to come. He left and I had a new insight into Peter's problem.

The Bridge recreation center "was never what one would call a nice place to visit"

Parents? Parents seemed to mean much to these kids, but it was difficult to know what the situation was at home with most of them, and even more difficult to get the parents to become involved in the lives of their own children. More often than not, we never got a chance to meet the parents, so we had to work very slowly and one-sidedly in trying to deal with incomplete relationships.

Often we would spend three or four nights a week talking with a boy or girl several hours beyond closing. The next morning meant bookwork, errands, meetings, pamphlet printing, house and court visits, planning with the probation department, and work with a kindergarten. In the afternoon we worked with other volunteers in supervising an imaginative adventure playground where children learned to build a fire or construct a house.

Klaus and I continually fought for more equipment and personnel, and in April another volunteer arrived. But the days didn't get any shorter.

The church wouldn't give us any financial assistance but fortunately their moral support remained to the point that Klaus and I served as baptismal witnesses for one youth.

Bridge lesson: Often as self-righteous parents and Christians we conveniently ignore the problems of youth, thinking that they are unimportant or something merely to be grown out of. Experience at the Bridge taught me something else: The most important thing to realize is that these young people weren't bad, stupid, or born problems. . . . They were confused by a society that created them, then turned its back on them. The Bridge is an international experience: It grows and festers equally well in San Francisco and Chicago. — ROYCE TOOKER, MARBURG

day by day

A VISIT to a chickenhouse can be quite an experience. One is likely to find a chicken or two literally picked to pieces by the rest of the flock. It seems that a slight oddity will induce an attack on the different one until he is put completely out of the picture.

At an early age children notice the differences in people. But, unlike chickens, they must learn to accept them as they are and to recognize the individual contributions that they make to the rest of the world. An awareness of the differences in people will help the child to cope with his own reactions when someday he may become a victim of the flock for one reason or another.

It is not unusual to see a three-year-old point and stare at a midget his own size. The flustered mother drags him away, admonishing him for his overt actions and, if she is a wise mother, explains the phenomenon of human development in a way that the child can understand.

Our own children enjoyed their friendship with Lynn, our handicapped neighbor who, although older in years and mature in body, spent her time with them trading records and talking of pets. Lynn is a lovable girl and her handicap is easily accepted by our children.

Not so easily explained away is the personality of "Pig," a schoolmate. How this girl got her nickname no one knows exactly. She is not obese, just a little on the chunky side. She uses some rather bizarre ways of getting attention which makes life miserable for her. Heavy make-up, loud conversation, and general exploitation of her privileges are all factors in her abnormal bid to be noticed. In her desperate desire to be loved she has succeeded in becoming most unlovable. If her peers could recognize her better qualities, her unusual behavior patterns would probably diminish. Instead she is constantly picked on, and the vicious cycle continues.

Moving from a small town to a city a few months ago has exposed a whole new world of people for our children, and they have reacted in different ways. Six-year-old Todd, after his first face-to-face confrontation with a black-skinned person said, "You know, it was one of those brown people who used to be related to Indians."

Day by day we encounter people who are different. Differences show in size, shape, and color as well as personalities of all kinds. Some are lovable and some are undesirable. We cannot isolate ourselves from people nor can we always pick and choose our human encounters.

Listed below are some suggestions for sharpening our awareness of differences in people.

Who am I? Self-acceptance must come before we can fully accept other people. During a recent visit with relatives we found ourselves rolling in laughter when an uncle drew a sketch of the Shingleton profile. We were surprised that the drawing really characterized the physique of most of the family. This was all in fun, of course. Making silhouettes of the children can be a profitable family activity in terms of a common interest and gaining insights into oneself. As the years go by the profile will still be recognizable. Silhouettes are easy to make by projecting the shadow to white paper on a wall. This is achieved by placing a study lamp behind the subject and tracing the profile. Transfer the drawing onto black paper with a white background and a very nice wall hanging can be realized.

Let's go people watching. Family fun and learning, too, are the objects of a people-watching activity. A busy shopping center, a train station, or an air terminal are good places to go. Watch the way people move, their mode of dress, and especially their facial expressions, and you may soon be able to ascertain the troubled and the happy, and the general life-styles of persons as they pass.

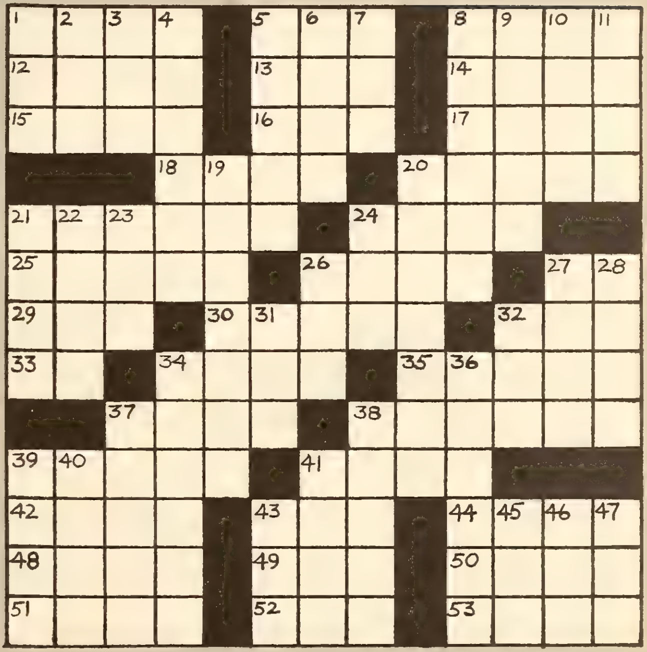
A time for worship. A stormy recitation of an unpleasant happening in which one individual dominated a particular situation, or the description of someone being treated inferiorly because of color or social status, very often becomes table-talk at the end of a day. Without much effort an incident can become the theme for a family worship experience. An assortment of dolls (no two alike) can be used to represent the different types of people to be portrayed, or they can simply be placed surrounding a globe for a worship center. Appropriate hymns and Bible stories may be used to implement the service, but, equally important, the children should be allowed to reenact situations which pertain to the theme. A stimulating discussion is inevitable in this worship experience. — ELDON AND RUTH SHINGLETON

DAILY READING GUIDE March 15-28

Sunday Luke 19:2-10. A wee little man was he.
Monday John 4:4-15. Though she was not a Jew, he spoke with her.
Tuesday Luke 17:11-14. Ten men were cleansed.
Wednesday Matthew 8:28-34. The mentally ill.
Thursday Acts 9:1-2, 17-19. An enemy won.
Friday Acts 10:34, 35. God shows no partiality.
Saturday Acts 14:11-15. All of like nature.
Sunday 1 Corinthians 13:4-7. Love is for everyone.
Monday Solomon 1:5-6a. One of a different skin.
Tuesday Matthew 5:43-48. Perfection includes loving others.
Wednesday Matthew 7:1-5. Who are we to judge?
Thursday Matthew 13:31, 32. Kindness will grow and grow.
Friday Mark 1:40-42. An act of compassion.
Saturday James 2:1-4. Acceptance for all.

New Testament Crossword

by Carol Conner



ACROSS

1 Emotion in Luke 15:32
5 Navigation chart
8 Action urged in 1 Thess. 5:17
12 Of aircraft
13 Metal-yielding substance
14 Emerald Isle
15 Beheld (Acts 1:11)
16 Title of respect (John 20:21)
17 What to abhor (Rom. 12:9)
18 Imitated
20 Signify
21 Uses up (Matt. 26:8)
24 Achiever (James 1:22)
25 Become ready to eat
26 Empty (John 2:15)
27 Postmaster (abbr.)
29 Girl's name
30 Hard alloy
32 Hawaiian food
33 Probable error (abbr.)
34 Appearance
35 Young animals (Matt. 21:5)
37 Fierce animal (1 Peter 5:8)
38 Young hen
39 Despise
41 Modern artist
42 Time (John 17:1)
43 Piece of food (John 13:26)
44 Sell
48 Too
49 Weed cutter
50 God (Mark 15:34)
51 Wild animal
52 Be mistaken (Matt. 22:29)
53 Place

DOWN

1 Anesthetic
2 Civil War general
3 Exist
4 Give
5 Great leader and lawgiver (John 5:46)
6 Parched
7 For each
8 Frog
9 Flowing water (Rev. 22:1)
10 Seed covering
11 Shout
19 Payment
20 Full of feeling
21 Outer garment
22 Assistant
23 Mineral spring
24 Female hare
26 Writing tool (3 John 13)
27 End of earth's axis
28 Drizzle
31 Number
32 Friend
34 Reflector
36 Mount in Luke 19:29
37 Insect
38 Writing material (2 John 12)
39 Salt-water fish
40 Plant of mustard family
41 Entrance (Rev. 3:20)
43 Her
45 Hebrew high priest
46 Not
47 Give up life (Acts 21:13)

Annie Vollotton, artist, writer, composer

Her Shorthand Drawings Illustrate a Best Seller

by Margaret J. Anderson

One day when a photographer friend, a new Christian, visited our home, he brought with him the American Bible Society's popular Today's English Version of the New Testament, *Good News for Modern Man.*

"Have you seen this?" he asked excitedly. "It's like reading a newspaper. And look." He flipped the pages and pointed to one of the more than two hundred line drawings that illustrate the book. "That's me," he said. "The prodigal son, the guy who had to hit bottom before he came to his senses. Whoever drew those pictures is one clever fellow."

I told my friend that he was wrong. The artist is not one clever fellow, but a very talented Swiss-born woman, Mlle. Annie Vollotton. Only a few weeks previously I had interviewed her in Chicago where she made one of twenty-two stops on her third trip to the United States. Besides, I visited with her secretary and traveling companion, Annie Lelu, who shared what she knew about the artist. I also watched a performance where an overhead projector enlarged the "shorthand" illustrations Miss Vollotton drew while she spoke. Using several of the *Good News for Modern Man* adaptations she invariably added a fresh, humorous touch which the audience was quick to applaud.

"Christians should be happy people," she said in her own accented English.

She proved this premise when, in intervals between drawings, she introduced a couple of rounds she had composed. She divided her audience into three sections and within seconds had them singing, joyfully, as she alternately sang or yodeled the song. Here is the one I remember best: "Can you tell me why you are so peaceful? / Can you tell me why you are so joyful? / I love Jesus, / He is powerful / And faithful, / He's my friend, / He's my friend."

Born in Lausanne, Switzerland, a daughter of the late Benjamin Vollotton, a well-known Swiss Protestant writer, Miss Vollotton studied art at Ecole des Arts Decoraftis in Strasbourg, France. Latent talent combined with diligent study and practice made her proficient in various media — oils, watercolors, stencils, and plastics.

A versatile person, she has written a collection of children's songs published in Switzerland under the title *Chante a Dieu* (Sing to God).

Miss Vollotton has also written children's books. Her latest, *From Apple up to the Moon,* will be published by Abingdon Publishing House. It is an art and text interpretation of the story of man from creation to the space age.

During her stay in America last summer, Miss Vollotton prepared thirteen children's tapes titled "Story Line," which, designed originally for TV distribution, are now available also to churches for Sunday, vacation, and released-time programs.

She has also created a TV program which is produced in Paris, where she lives, for persons who do not attend church school. It is called *Moi Clementine.* The lead players are two puppets named for characters in a children's book she wrote several years ago. Clementine, the older, is Sunday school age; Pip, her brother, is not. Every Sunday when Clementine returns from her class session she proceeds to draw pictures, Vollotton style, of the stories she has learned.

Speaking of her love for the Bible, Miss Vollotton said, "I was taught to love the Bible when I was just a small child. More recently I've become upset because non-Christians and unchurched persons aren't interested in reading it. That's why I'm so glad to have had a part in the *Good News for Modern Man* production.

"If you invite a guest to your home, you want him to feel at home when he arrives. As host, you will welcome him with a smile and an amiable, hospitable manner.

"It's the same with the Bible. To feel welcome, a person must be greeted by attractive pleasing pages. The nonreligious twentieth-century man has a million distractions. He will not be enticed by dull, copious, obsolete language."

Robert G. Bratches, TEV (Today's English Version) translator, agrees. He says *Good News for Modern Man* was written "consciously for the unchurched." And he believes Miss Vollotton provides the touch of enticement that helps attract these people.

It was in *Priorite,* a French Bible Society sleek paperback book published in Switzerland, that Miss Vollotton's imaginative drawings first saw publication. Later the American Bible Society asked her to illustrate "The Right Time," a portion of Today's English Version of the Gospel of Mark, which was published before the complete New Testament. Pleased with her sketches, they gave her the *Good News* assignment.

Many readers have suggested that this volume represents author-artist teamwork at its creative best. The fact that one complements the other so meaningfully has made this American Bible Society New Testament a publication marvel. With sales spiraling as they do, it is slated to become the best-selling paperback in history.

In its many translations into other languages the text of this volume goes through careful screenings. Miss Vollotton's work, however, remains intact.

"That's because the pictures are so universally relevant," she told me. "They do not need translation."

The relevance of which she spoke is self-evident. Note the contemptuous pride with which the teacher of the Law parades his holiness in Mark 12; the desolation of the prodigal son with his pigs in Luke 15; the diverse characterization in every crowd of people, particularly in Matthew 8; the true-to-life behavior of children Jesus blesses in Matthew 19.

"A photographer captures an attitude," Miss Vollotton explained. "A movie camera garners a whole sequence of motion. But it's my prerogative as an artist to choose a precise moment I want to portray."

To depict this precise moment Miss Vollotton eliminates nonessentials. Her people have no faces. When I asked her why, she said, "Everyone is familiar with the human body, so why draw ears, eyes, nose, and mouth, or every finger on the hand? I want to give the viewer an instantaneous total rather than partial impression of each moment I select. Besides identification is always trustworthy because each drawing represents types of people and specific emotional reactions everyone understands."

A good illustration of this identification occurred when the ten millionth copy of *Good News for Modern Man* was presented to former baseball player Bobby Richardson. Having been asked to draw for the guests who would be present at a dinner in the athlete's honor, Miss Vollotton felt she ought to do something that would call attention to the game that had helped make him famous. This would be difficult, however, since she knew next to nothing about how baseball is played. She solved the problem by scanning a series of baseball pictures. Then, with a few quick strokes she captured the excitement of participants in the game to the delight of the guests who knew baseball well.

A perfectionist, Miss Vollotton has sometimes done forty to sixty sketches before she is satisfied with a particular one.

A good example is Jesus' admonishing his disciples: "If anyone wants to come with me he must forget himself and carry his cross and follow me."

"When I thought about the admonition," she said, "I realized that Jesus must have meant that each of us carries a cross. It may be illness, marital problems, financial worries, loneliness, envy, some physical handicap. So I drew a group of people carrying crosses."

But someone objected to the cross placed on a child. "Do children have crosses?"

"Indeed they do," Miss Vollotton answered. "A child who learns his mother doesn't love him carries his own special kind of cross. So does a small child who is afraid of a neighborhood bully. Or a child who has been separated in divorce from one of his parents."

As the picture took shape, she decided to make Jesus the leader of the procession, but she did not put a cross on him.

"Shouldn't he carry a cross, too?" someone asked.

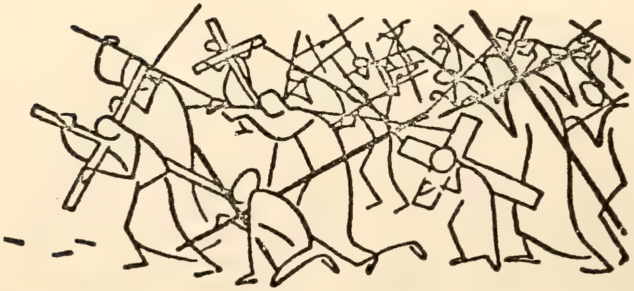
Miss Vollotton thought about that for a time. Then she said, "No, not at this moment. Later he will be forced to take up his own cross. Then he'll remove the crosses from the people."

She pondered further. Finally she hit on the solution. Actually, she said, it was quite simple. She took Jesus out of the picture. In his place she drew footsteps (to indicate his nearness) which seeing, the crowd decided to follow.

"At that point I was satisfied that I have given the illustration the honesty and strength I wanted to portray."

This same honesty and strength is evident in work that Miss Vollotton is currently doing. Her tasks are twofold: the designing of line-drawing stained glass windows for her brother's reformed church in France; and the creation of Old Testament "shorthand" drawings which she will submit for the American Bible Society's consideration in the publication of that section of Today's English Version of the complete Bible, scheduled for release in 1975.

"My drawings are consciously designed so simply even a child can understand them," Miss Vollotton told me. "My thesis: 'Remember this,' " she quoted from Matthew 18:2, 3, TEV, " 'unless you change and become like little children, you will never enter the kingdom of heaven.' " □



Facing the questions that death raises

CREMATION, by Paul E. Irion. Fortress Press, 1968. 152 pages, $3.95 cloth, $2.50 paper

THE DEATH IN EVERY NOW, by Robert Ochs, S. J. Sheed and Ward, 1969. 159 pages, $4.25

DEATH: MEANING AND MORTALITY IN CHRISTIAN THOUGHT AND CONTEMPORARY CULTURE, by Milton McC. Gatch. Seabury, 1969. 216 pages, $5.95

WHEN it was popular to use the word *existentialism,* many definitions of the general philosophy that term covered were making the rounds. One of them was: "Life is one thing after another and death is the thing after that." The original contained a spicy adjective that has been deleted, but the import is the same.

This definition plaintively echoes the inescapable fact that after all the activity and agony of living, life ends in death. When the children are reared and gone, the house mortgage completed, and the pension secured, the next stage is not bliss, but oblivion.

From the day we were conceived we were destined for death. Throughout the rest of our lives we stare into its ugly face. We meet it whenever a loved one dies; we meet it when we contemplate our own future; and we meet it almost every time we view the evening television newscast.

If youth fears death, it does not obviously reflect the fear. And many elderly people are weary of staving off death, ready now to welcome its release.

Death is most feared and most unwelcomed by those caught between youth and old age, those who are in the middle years. It is for them that death is an inescapable, anxiety-producing threat to existence.

The three books listed above all deal with this happening, but in different ways. *Cremation* is not really about death but about a particular method of disposing of a person's body after death has occurred. The volume does contain a chapter on theological considerations but it is hardly a militant apologetic for cremation.

The author is not so much concerned to defend the method as he is to help those who must be responsible for caring for the bodies of their loved ones to decide if cremation can be a dignified and Christian procedure.

To do this he gives an historical resumé, airs the legal, psychological, and pastoral concerns, and even discusses the mechanics of cremation.

It must be noted, however, that our negative attitudes toward cremation as a proper funeral practice do reveal our anxiety and theological confusion about death. To the extent that Professor Irion helps us wrestle with whether cremation violates the Christian hope of resurrection he is on the same track as the other two authors.

The Death in Every Now grapples with what the fact of death means in our lives. Although this book is not long, I found it difficult to keep my mind from wandering. Perhaps that is indicative of a reluctance to come to grips with the issue itself.

Professor Ochs says that man not only knows he is going to die, he dreads it. Death is not only an affront to his reason; it is also an affront to his person. Yet, in spite of the fact that it insults both reason and person, he is helpless to do anything about it.

Therefore, man must affirm his death. He must move beyond resignation to death as inevitable. He must see death not as a threat but as a desirable part of life. Then he must govern his predeath existence accordingly.

Desiring death as part of life, however, does not mean *not* desiring life. It means to live expectantly here and now and to expect death as part of that living.

Professor Gatch's *Death: Meaning and Mortality in Christian Thought and Contemporary Culture* was for me the most interesting of the three books. It contains a very helpful introduction which presents our present attitudes toward death as evidenced by our funeral customs, modern art, drama, and literature.

After this introduction Gatch offers an historical resumé of attitudes from the pre-Christian Greek era through the present part of the twentieth century.

The major intent of this historical review is to indicate the influence of Greek thought — that the body of man and his spirit were separate entities — upon the Christian faith. This concept that man's body is of the earth and undesirable but his essence is spiritual and nonmaterial is in opposition to the biblical view that man is a unified whole seen only in his physical presence. It is for this reason that the Bible speaks of raised bodies and not of immortality.

Throughout the centuries Christian theologians have kept these two opposing ideas in healthy tension. They have not, according to Professor Gatch, completely abandoned the understanding of death involved in the word *resurrection.*

But twentieth-century man has not so successfully preserved this tension. He has gone Greek. At the same time he has become more materialistic in his goals and ambitions, he has abandoned the materialistic view of death which is taught by the New Testament's resurrection witness.

Professor Gatch says: "We attempt to mask death, to hedge it about, so that it does not sorely threaten us if only because it has been made invisible. . . . We find ourselves using word pictures of conceptual systems to which we no longer adhere."

Twentieth-century Christians can escape this confusion by interpreting every occurrence, in all its everyday reality, as a simultaneous part of a world-historical context through which each part is related to the other. Hence, man's death in the future affirms the necessity for significant living in the present.

I must confess to feeling unsure about having correctly summarized the thinking of both professors Ochs and Gatch because I feel unsure about having understood it in the first place.

Attempting to understand them, however, did prompt me to do some thinking that I would not otherwise have done. The books may do that for others, also.

When talking about death, or about what happens beyond the loss of physical life, we are talking about something we can't really know enough about to discuss even though we must discuss it.

No concept of death can be established outside the whole realm of faith. There is no factual knowledge or information. There is only that knowledge which is received through the minds of the faithful.

Furthermore, if our real knowledge is rooted in faith, then questions about the mechanical facts of life after death are fruitless ones. They require answers that are not available. The question about death, then, is not how or where. It is who.

For the Christian the "who" is the God and Father of Jesus Christ. He has promised us his presence both in life and beyond it. Faith in that promise enables us to live our present life for all it is worth. Faith in that promise enables us to take death seriously. We face it and because we know it is real we make the maximum of our present living.

But at the same time, we stand in sure and certain knowledge that his presence is also beyond death and that new dimensions of living lie in store for us. We eagerly expect them and we use that expectation to determine the quality of our present life. — FLOYD E. BANTZ

The volatile campus scene

MOVE OVER — STUDENTS, POLITICS, RELIGION, by Francis Carling. Sheed and Ward, 1969. 154 pages, $3.95

THIS DAMNED CAMPUS, by Robert N. Taylor Jr. Pilgrim Press, 1969. 130 pages, $2.95

THEOLOGY AND THE CHURCH IN THE UNIVERSITY, by Julian N. Hartt. Westminster Press, 1969. 204 pages, $3.25

MOVE OVER — STUDENTS and *This Damned Campus* are books on communication. Not that the authors wrote from this perspective; but it is most striking to note how a campus minister relates the campus scene in contrast to how a lucid student comes on about the campus. Taylor tends to be cute, quick, shocking, and shallow while Carling is canny, quiet, propitious, and profound. Taylor moves in fast to "tell it like it is" and the resulting feeling is hollow. Carling comes on slow and easy-like, and the reader is called to reflection and contemplation. The difference may be in the mood stance: Taylor sees "the campus" and Carling "lives there."

Both authors are abundantly aware that the contemporary revolution has not omitted the campus. Revolution among adults is usually tempered by experience, cynicism, and the strange need for security. The idealism, impatience, and awareness of youth are the gaseous fumes which permeate the entire campus and explode in a myriad of directions. Add to this the high concentration of these ingredients on every campus and you begin to realize how volatile the place can get. The entire campus becomes a participant, in one form or another, in the movements affecting racial equality, world peace and understanding, political reforms, religious renewal, and personal freedom. The revolution seems to be about every person becoming involved in making those decisions which ultimately impinge upon him. Colleges and universities are saliently knowledgeable at this point and some are imaginatively addressing themselves to the meaning of persons.

Tayor and Carling are most contrasting at the level of their assumptions. The forum is Freudian and adjustment-oriented and sees student restiveness as a stage of adolescence — certainly not related to the essence of being. He would encourage administration to give in a little here, tolerate a little there, humor the darlings some other place, and you will soon have an adjusted, likeable adult after four years.

Student Carling is contemporary, humanly conscious, and refuses to be humored. He, with hosts of his contemporaries, is shocked by man's departure from caring just at a time when most is known about concern. He will not let die the hope that man can love his fellows enough to turn his ingenuity toward other than causing colossal suffering. The concern of Francis has no understanding of adjustment psychology.

Here, then, are two books on communications, two approaches to "telling it like it is." Both are important reading for persons who seek to discover campus life these days and more particularly what is happening among the young.

Higher education has been analyzed and psychoanalyzed by the sociologist, the psychologist, the educationalist. Not excluded among those concerned about the university is the theologian. Dr. Hartt, chairman of the department of religious studies at Yale University, is a voice to be heard. In *Theology and the Church in the University* he offers a stimulating statement on the Christian university in which he considers the university as "a unique arena for theological argument." He considers the theological questions being raised today as the questions other disciplines will be considering tomorrow.

There are eight brilliant essays that deal with such subjects as Christian commitment and the critical life; the confusion of the arts and sciences as separate divisions; involvement or detachment, in which he considers that the Christian is always in pursuit of adequate understandings but never at the cost of "passionate hand-to-hand engagement with the powers of darkness"; the university as a theological arena; revelation and the variety of theological beliefs; the college chapel and the presumptions with which it meets the university community.

The book is an honest attempt to explain university, theology, and the relation between the two. What is written is food for thought; but throughout this book I observed a rather armchair approach to the matter. There seems to be a stark omission of the priority questions being raised around the university these days. For example, Dr. Hartt might have addressed himself to ecumenism, not within the Christian context but rather among all religious persuasions. The essays do allow that non-Christians might be as compassionate as Christians and the Christian who takes Christ seriously is the first to the "battle" for human causes. But what about that long line of servants first to the battle who have no Christian motivation and who observe the Christians standing back and watching?

One might also wish that Dr. Hartt would have his essays informed by the illuminating studies of higher education carved out by scholars in the behavioral sciences. His concepts rather heavily draw on a medieval definition of the university. What would he do with a university of the streets? Would such a university that addressed itself to an understanding and involvement in a given locale and to particular issues be a university? What would and would not be Christian about such an endeavor? — ROBERT MOCK

Toward a vital ministry

DEMANDS ON MINISTRY TODAY, by George W. Barrett. Seabury, 1969. 165 pages, $3.50

PROFESSION: MINISTER, by James D. Glasse. Abingdon, 1968. 157 pages, $3.75

FERMENT IN THE MINISTRY, by Seward Hiltner. Abingdon, 1969. 211 pages, $4.95

THE CENTRALITY OF PREACHING IN THE TOTAL TASK OF THE MINISTRY, by John Killinger. Word Books, 1969. 123 pages, $3.95

ANYONE who reads current magazines (or who attends Brethren Annual Conferences!) is aware of the growing amount of criticism of the pastoral ministry. Of the writing of books on the subject, of the frustrations and problems of clergymen there seems to be no end! Here are four books which move beyond criticism to some positive suggestions for a vital ministry to "the world that God loves so."

George W. Barrett, Episcopal bishop of Rochester, sees "the unprecedented demands being made upon ministers today" as arising out of the growing social, political, and theological questions being raised by our changing society. The church has been slow in providing answers because "for the most part our parishes are organized along the lines of what has been described as 'come' structures rather than 'go' structures and because of the lack of effective communication between the parish leaders or the committed core group at the center and the congregation as a whole and especially those on the fringe of it."

The author urges church leaders to "avoid letting parishes become places where people are bored to death" and to stop treating "man come-of-age" as a small child. It is his conviction that "the parish is necessary as a center for outward action" and that "people require places, holy places, in which to worship." It is his faith that "the American church will never retreat to the catacombs, unless driven there . . . and the parish can remain a home and increasingly become an outpost. It never need be an enclave or a prison."

In a chapter on "Power and Conflict" the author discusses with insight both the conflicts and tensions in society and the polarization within the church as it faces its social mission. His summary of the work of Mr. Saul Alinsky and FIGHT (Freedom, Integration or Independence, God, Honor and Today) provides helpful directives for creatively facing some of the current social problems. Words of caution are offered to church leaders who become deeply concerned about inequities in our society: "We must resist the temptation to compulsiveness, of feeling the need of rushing into every controversy so that our influence is destroyed by overexposure."

Barrett's chapter on "Sheep and Free Men" is an appeal to provide within the church an atmosphere of love, recognizing that "no two people are alike in . . . their spiritual needs [and] . . . in their awareness of holy things." Parishioners must not be used as things, not tools, or instruments, but must be guided in their growth towards Christian maturity.

Parts two and three of Barrett's book offer creative and helpful suggestions for getting on with the mission of the church.

The subtitle of the book by James D. Glasse is "Confronting the Identity Crisis of the Parish Clergy." The approach of the author is primarily sociological. He begins by acknowledging that "clergy and laity are in conflict over everything from Vietnam to visual aids" and that "the image of the ministry is cloudy, confused, and unattractive." He cites three basic kinds of images of the minister: personality-type (who he is); institutional-type (where he serves); and occupational-type (what he does).

Dr. Glasse is convinced that the minister belongs to the classification "professional." He makes it clear that "the concept of profession is not antithetical to the concept of calling." He very helpfully describes what it means to be a professional, relating the role of the clergymen to that of the doctor, lawyer, and teacher. A professional is an educated man, master of some body of knowledge; an expert man, master of some specific cluster of skills; an institutional man, serving through an historical social institution; a responsible man able to act competently in situations which require his services; and a dedicated man, dedicated to the values of the profession.

Glasse discussed the relationship of the minister with the people of his parish ("Professionals in the Priesthood of Believers") and assumptions and facts about the status of the ministerial profession. It is interesting to note that the hope expressed by the author in the final chapter has been realized in the formation of the American Academy of Parish Clergy.

The major section of Seward Hiltner's book (which was the Brethren Ministers' Book Club selection for September) deals with "The Functions of the Ministry." The author discusses expectations and realistic possibilities for the ministry as preaching, administering, teaching, shepherding, evangelizing, celebrating, reconciling, theologizing, and disciplining. While he recognizes that no one man can be an expert in all of these areas, he discusses how each function can be related to every other function. His concluding advice to the minister is: "Forget the perfectionism; do well what you can do well; shore up your weaknesses to some point — and then rejoice that you are not on the assembly line doing the same thing every ten minutes."

With keen insight and refreshing wit Seward Hiltner discusses current attitudes about the professional ministry. It is his conviction that "you cannot have a competent and moving local Christian community without a supervisor, an overseer, who, while dependent upon his community, is nevertheless free at critical points to transcend it." Borrowing from biblical and historical concepts of the ministry and adding to them some present-day expectations, Hiltner uses cartoonlike images to symbolize the various ministerial functions. He punches many holes in the traditional balloon-like glorification of the preaching and evangelizing functions.

A statement in the chapter on "The Ministry as Administering" is a serious indictment which every pastor ought to consider seriously: "The fact is that what ministers say they like to do is precisely what they do alone and by themselves without having to consult anyone but God, and that what they dislike doing is consulting and winning and relating to other people in order to get something done." This reinforces an earlier statement in the book: "A minister who cannot tolerate ambiguity cannot tolerate a local church." Hiltner feels that the many complaints by pastors about administrative duties grow out of a kind of utopian concept of what a pastor's daily schedule should be and out of a general conception of administration that is determined by what is poor!

The title of Hiltner's book is taken from "a stage in the process of wine making which, while full of agitation and bubbles, comes out at a constructive point if it is not taken as a finality." The author points out that "there is a *kairos* in wine making. If fermentation goes on indefinitely, the product is useless. If the proper moment of arrest is seized, however, then the intermediate stirring and agitations may be seen as necessary stages in the making of a better product." If the prophetic insights of Seward Hiltner are heeded, certainly the current "ferment in the ministry" will lead to more effective pastors and stronger churches.

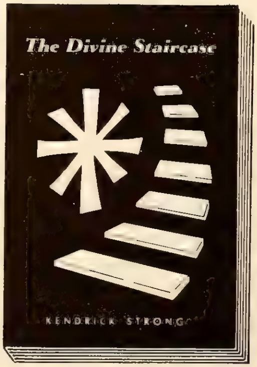
The book by John Killinger is one which I found both challenging and disturbing. The author demonstrates his mastery of the language and his sense of the poetic — both qualities which he expects in good preaching. It is his conviction that "the more a man works at his preaching, so that it becomes a dependable word in this briar patch of words we inhabit, the more orderly his own life and ministry tend to become. . . . A man must have a center. He cannot be all circumference. Somewhere, somehow, things must come together. And the burden to preach, to make a sermon, to speak a word, is such a place."

CLASSIFIED ADS

FOUR-BEDROOM home for sale, North Manchester, Ind., two blocks college campus, lived in 2½ years. $18,700. Write Church of the Brethren General Offices, Box 12, 1451 Dundee Ave., Elgin, Ill. 60120.

a deeper look into conversion and its relation to Christian growth is found in Kendrick Strong's new book *THE DIVINE STAIRCASE.* A fresh and penetrating look into a subject that dates back to Old Testament times. Perfect for private use or group study. $1.00 each; ten or more, 85¢ each. Order from

The Upper Room
1908 Grand Ave. Nashville, Tenn. 37203



Certainly one cannot argue with such logic nor with Killinger's reverence for the proclamation of the Word. But when he goes on to affirm that effective preaching is the answer to the problems of making worship meaningful, doing a good job of pastoral care, spearheading a program of dynamic Christian education, finding the keys to good church administration, and dealing with conflicts in the pastor's family life, I wonder if he doesn't overstate his case!

Perhaps the fact that I received my seminary training at a time when there was much being said about "the futility of preaching" makes it more difficult for me to assimilate all of the lofty concepts about the proclamation of the Word. Or is my frustration arising from the contradictory and confusing expectations of parishioners — in various ages and stages of life — from the pulpit only an indication that I have fallen victim to the cynicism of ministers which the author describes? "He had lost the why out of the middle of life, out of the middle of what he was doing, and the why is never easy to put back."

Yes, this book by Killinger is one to challenge one's thinking about pastoral priorities and to disturb any clergyman's conscience!

I note, in conclusion, that the four books reviewed represent different perspectives on the same theme. Bishop Barrett views the ministry from the perspective of a church administrator or official and from the discipline of pastoral theology. Dr. Glasse reflects the concerns of a professor of practical theology and writes with a sociological slant. Dr. Hiltner writes out of wide experience in the field of religion and personality, with special expertise in pastoral counseling. Dr. Killinger is obviously a professor of preaching. By combining the insights of these four authors one arrives at a comprehensive analysis of the pastoral ministry in our changing society. Pastors are here to stay, and they can be improved! — Berwyn L. Oltman

Who's on Trial?

I reel at the atrocities in Vietnam,
Yet the atrocity is war itself.

I shudder at killing villagers one by one,
Yet bombers do whole villages at a time.

I cringe and say "no" to war,
Yet my taxes pay for it.

I would put an end to war,
Yet my children play it.

Who is on trial? I am.
I am on trial for a war crime.

We believe that God is the Father of all. If this be so, then all war is between brothers and all war is wrong. The present mood is to Vietnamize the war, but a Vietnamized war is still war. Historically, we have said "no" to war. Say "no" with us.
— The Church of the Brethren

in brief

PERSONAL MENTION

A high school senior and assistant church school superintendent of the Hurricane Creek church in Illinois recently received a Sons of the American Revolution (SAR) good citizenship award. **Tom Dooly,** Mulberry Grove, Ill., an active participant in school and church organizations, met the SAR's criteria of dependability, service, leadership, and patriotism.

Moderator and chairman of the deacons at Community Church of the Brethren, Hutchinson, Kansas, **Edwin Switzer** received the Outstanding Young Church Layman Award from his city's Jaycees group. . . . **Aileen (Mrs. Chester) Thompson,** member of Ridgeway Community church at Harrisburg, Pa., was elected treasurer of the Greater Harrisburg Council of Churches.

* * * * *

The oldest living resident at the Morrison's Cove, Pa., home celebrated her one hundredth birthday March 8. She is **Mrs. Hannah D. Brumbaugh,** who is a charter member of the Altoona Twenty-eighth Street Church of the Brethren.

* * * * *

Our congratulations go to couples observing golden wedding anniversaries: *Mr. and Mrs. Glen Finfrock,* Hutchinson, Kansas; *Mr. and Mrs. Den Parrish,* Modesto, Calif.; *Mr. and Mrs. Howard Breneman,* Hagerstown, Ind.; and *Mr. and Mrs. Edward Zumbrum,* Hanover, Pa. . . . Four couples from the Pleasant Hill church at Johnstown, Pa., have marked fiftieth anniversaries: *Mr. and Mrs. Theodore Hunt, Mr. and Mrs. Edward Saintz Sr., Mr. and Mrs. Roy Byers,* and *Mr. and Mrs. J. B. "Burley" Peters.*

Other couples celebrating wedding anniversaries include the *John O. Boyers,* Keedysville, Md., fifty-one; the *Hazen Ebersoles,* New Enterprise, Pa., fifty-two; the *Thomas Settles,* Martinsburg, Pa., fifty-two; the *James Bodeys,* Huntington, Ind., fifty-four; *Mr. and Mrs. Clarence B. Rhodes,* Martinsburg, Pa., fifty-four; the *Miner Wines,* Huntington, Ind., fifty-five; the *Elder Wagners,* Martinsburg, Pa., fifty-five; the *Lewis Sinks,* Minneapolis, Minn., fifty-five; and the *Claude Millers,* Hanover, Pa., fifty-eight.

Seven couples are celebrating sixty or more years of marriage: *Mr. and Mrs. Eldie Smith Sr.,* Martinsburg, Pa., sixty; the *Noah Andersons,* Plymouth, Ind., sixty-one; the *Merrill Winebrenners,* Huntington, Ind., sixty-two; the *Roy Dunmires,* McVeytown, Pa., sixty-three; the *Blaine Millers,* Elderton, Pa., sixty-four; and *Mr. and Mrs. Jesse A. Riffey,* Olathe, Kansas, sixty-six.

PASTORS AND PARISHES

Welcoming a new pastor next month will be the Elkins congregation in West Marva. To serve there full time is **Walter Blough,** who is leaving the Danville/La Vale yoked parish in the same district. . . . **Wilmer Petry** will leave Northern Indiana's Yellow Creek church in July, when he will begin serving the Maple Grove congregation in Northern Ohio.

Accepting a call from the Kent church in Northern Ohio is **Elmer I. Brumbaugh,** returning to that congregation of which he was part-time pastor from 1945-1960. He has been serving part time at the Alliance church. . . . **Forrest U. Groff** has gone to the Long Beach, Calif., church as associate pastor.

* * * * *

Adding to his retirement occupations is **Ralph W. Hoffman,** who is serving at the Andrews church in Middle Indiana. . . . While on furlough from Nigeria, **Howard W. Ogburn** will serve on an interim basis at Middle Pennsylvania's Aughwick church. . . . **James Heckman** has accepted the pastorate of the Greenland parish, including the Brick, Oakdale, and North Fork congregations, in the district of West Marva.

* * * * *

M. R. Zigler, since last fall interim pastor of the Bethel Church of the Brethren, Naperville, Ill., has been forced to terminate his pastoral service because of illness. He is a patient at Rockingham Memorial Hospital, Harrisonburg, Va.

Installed as pastor of the Bowmont church near Nampa, Idaho, was **David McKellip,** who will serve there on a part-time basis. . . . Two men were licensed recently to the ministry: **Bruce Gans,** of the Lindsay congregation in California, and **Christian Arndt,** Ephrata, Pa.

The founder of the Easley, Ala., church and for more than forty years its pastor, **Edward M. Culler,** 92, died Aug. 31, 1969, in a Birmingham hospital.

POTPOURRI

Congregations may secure from their district offices a tape of a half-hour talk by **Dr. Alan Walker,** an Australian Methodist churchman. Recorded at Bethany Theological Seminary where Dr. Walker appeared as guest speaker at a recent chapel service, the address calls for a balance between social action and evangelism but emphasizes the necessity for personal witness.

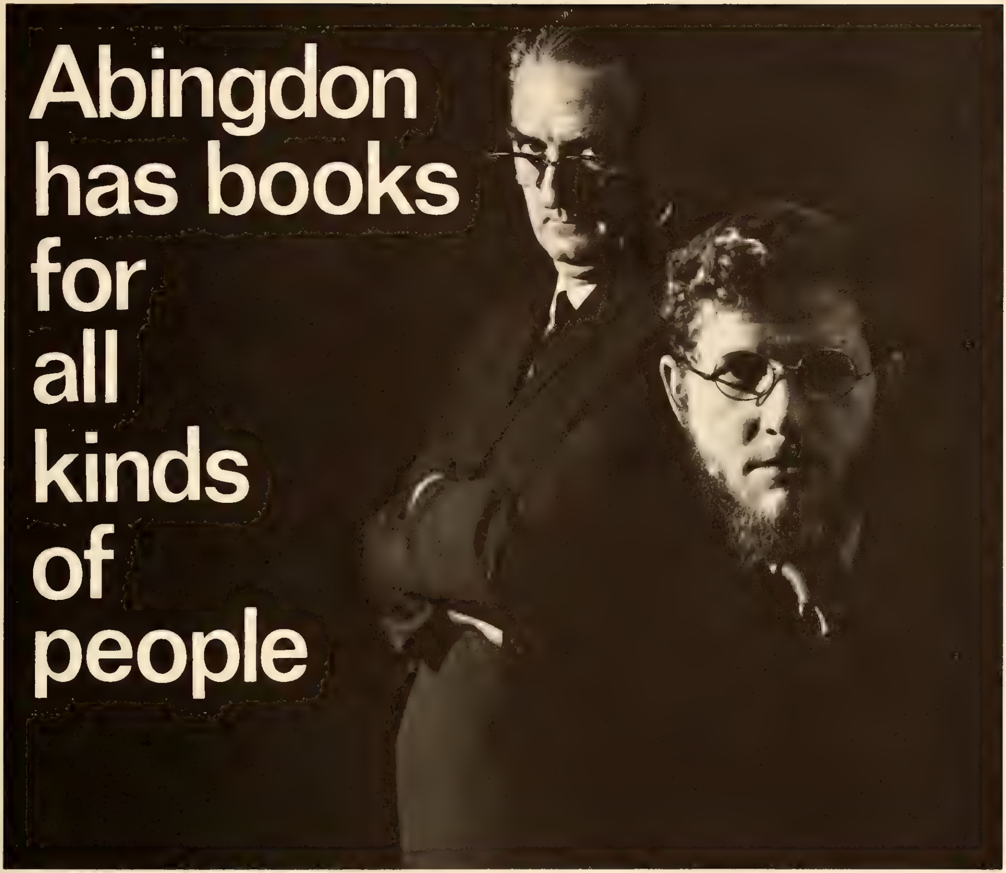
High schoolers from thirteen states will attend the **regional youth conference** at McPherson, Kansas, March 13-15. Participants will consider diverse topics under the theme: Successfully Surfing Over the Waves of Problems."

The spring issue of the *North Carolina Historical Review* features an article about the **Fraternity Church of the Brethren** at Winston-Salem, N.C., written by Dr. Roger Sappington, professor of history at Bridgewater College.

Groundbreaking ceremonies for a new building will be held April 12 by the **Calvary congregation** at Winchester, Va. The new facility will include a sanctuary and ten additional rooms.

CALENDAR

March 15	**Passion Sunday**
March 17-20	**General Board, Elgin, Illinois**
March 22	**Palm Sunday**
March 22	**Camp Fire Girls Sunday**
March 26	**Maundy Thursday**
March 27	**Good Friday**
March 29	**Easter**
April 12	**National Christian College Day**
April 27 — May 3	**Mental Health Week**



YOUTH MEDITATIONS
Walter L. Cook. Thirty-nine meditations for youth. Lives of biblical characters are used as background for discussions of problems and experiences of today's teen-agers. $2.50

CRISIS IN EDEN
Frederick Elder explores the problems of pollution and overpopulation. Seeking answers in a religious approach, he sees the church's endorsement of a new asceticism to govern man's use of nature. $3.95

THE AFFABLE ENEMY
Wallace E. Fisher presents a challenge to the complacent Christian who destroys the church from within. The exchange of letters is used to explore this case for vital Christian commitment. $3.95

THE PIG'S BROTHER AND OTHER CHILDREN'S SERMONS
S. Lawrence Johnson. A delightful collection of funny, sad, thought-provoking sermons for children. A valuable aid to anyone responsible for talking to children. $3

THE POWER TO BLESS
Myron C. Madden discusses the art of pastoral care for the helping layman and minister. Illustrations and case material are used to relate dynamic psychology to Christian theology. $3.50

HELPING CHILDREN WITH THE MYSTERY OF DEATH
Elizabeth L. Reed. A practical and spiritual approach to the problem of telling a child about death. Poems, short stories, and prayers are included for use with children. $3.50

UNDERSTANDING CHRISTIAN EDUCATION
Wayne R. Rood. This introductory text presents the basic issues, provides thought-provoking perspectives, and encourages the student to make his own assessments. $8.50

LIFE BEGINS AT DEATH
Leslie D. Weatherhead gives direct and concise answers in reply to questions about the possibility of life after death. He provides reassurance for many. Paper, $1.25

MAJOR RELIGIONS OF THE WORLD
Marcus Bach. A compact survey of the founders, holy writings, worship, and basic beliefs of the major religions of the world. Parallels to Christianity are pointed out. Paper, $1.25

PUTTING YOUR FAITH TO WORK
John A. Redhead answers questions asked about the religious approach to life's problems. Shows how faith can become a reality in daily life. Illustrated with actual cases. Paper, $1.25

JESUS AND THE DISINHERITED
Howard Thurman analyzes Jesus' words in regard to minorities. He proposes loyalty to the teachings of Jesus as the solution to one of our greatest problems. Paper, $1.25

COMPANION TO THE HYMNAL
An analysis of the psalms and hymns of the church, a survey of tunes, and a discussion of American hymnbooks. Based on *The Methodist Hymnal. Gealy, Young, and Lovelace.* $10

At your local bookstore
abingdon press

A River Flowed Out of Eden

The Lord God planted a garden.
The Lord God gave us a land
Where trees in loveliest grandeur grew
By streams of water as fresh as dew,
And the air man breathed was ever new.
We could open our eyes
In a paradise
For the Lord had planted a garden.

But men have corrupted that garden,
And men have wasted that land.
Our poisons peril each leaf and blade.
Our earth is scarred, and its beauties fade.
Our air is heavy with death, man-made.
And a darkening pall
Hangs over all
Like a shadow across God's garden.

O man, do you see your own judgment?
O man, will you stumble toward death?
The garden you lost you may regain.
You can salvage the life you would sustain.
But love must grace the earth again,
And your brothers' need
Must supplant your greed.
O God, send your cleansing rain! — K.M.

Listen

It is more than a sound.
It is someone's song
that you hear.

So listen, friend.

Listen to a bee's humming . . . and
to the wrenching ring of tires that
burn down a hot highway.

Listen to a bird's fluting . . . and
to the ambulance siren wailing its way
up some street of sorrows.

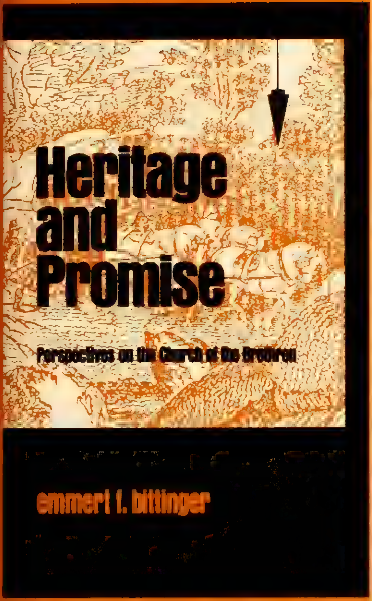
Listen to a kitten's purring . . . and
to the grinding gears of a mad machine
churning out progress.

Listen to a lover's lullaby . . . and
to the whip of hurricane winds that
waste both land and water.

Listen to a mother's praying . . . and
to the cries of motherless children who
hunger for a heart to hold them.

Always it is someone's song
that you hear.
So listen, friend. — K.M.

First in the new year!
a Brethren Press paperback
for class study
or for private reading



Heritage and Promise

Perspectives on the Church of the Brethren

by Emmert F. Bittinger

Heritage and Promise offers a contemporary look at the Church of the Brethren in the light of its history. The origins and growth of the denomination are clearly outlined in the context of church history and in the setting of a changing society. Basic beliefs and styles of life among Brethren receive equal prominence with institutional developments.

Chapters: From Rome to Schwarzenau . . . Founding and Growth in Europe . . . Establishment and Growth in America . . . Brethren Beliefs . . . The Life-style of the Brethren . . . The Church of the Brethren in Today's World. 160 pages.

The writer: Emmert F. Bittinger is associate professor of sociology at Bridgewater College. A former pastor, he joined the Bridgewater faculty in 1963. He is a graduate of Bridgewater (B.A.), Bethany Theological Seminary (B.D.), and the University of Maryland (M.A. and Ph.D.). His private collection of Brethren books and periodicals reflects his enthusiasm for the church's literary and spiritual heritage.

Church of the Brethren General Offices
1451 Dundee Ave., Elgin, Illinois 60120

Please send me _____ copies of *Heritage and Promise* at $1.95 each.

(Add 30c for handling.) ☐ Bill me ☐ Cash included

Name ____________________

Street ____________________

City ____________ State ____________ Zip ______

LOOK FOR THESE FEATURES IN THIS *messenger*

Rembrandt, His Drawings and Etchings for the Bible. *In his biblical illustrations Dutch artist Rembrandt van Ryn expressed a spirit of humanness that speaks forcefully to us today.* an art feature. page 2

Have You Met These Children? *A librarian who works with children reviews several books which appeal to young readers and offers criteria for selecting children's books.* by Mary Greenawalt. page 8

Brethren Authorship. *Recently published efforts by writers in the Brotherhood range from a discussion of* Mad *magazine to biographical sketches.* page 13

The Road to Songmy. *An editor of a national magazine asks where begins the psychology of violence which can permit and excuse the massacre of women and children in a Vietnamese village.* by Norman Cousins. page 16

The Bridge in Berlin. *A volunteer at a gathering place for youth who live in two Berlin high rise apartment buildings describes frustrations and triumphs of a unique kind of ministry.* by Royce Tooker. page 18

Her Shorthand Drawings Illustrate a Best Seller. *Annie Vollotton, artist, writer, composer — and illustrator for* Good News for Modern Man — *talks about her work.* by Margaret J. Anderson. page 22

OTHER FEATURES include news from the Brethren abroad (page 14); "Day by Day," by Eldon and Ruth Shingleton (page 20); a "New Testament Crossword" for children, by Carol Conner (page 21); and three review articles on recent books, by Floyd E. Bantz (page 25), Robert Mock (page 26), and Berwyn L. Oltman (page 27).

COMING NEXT

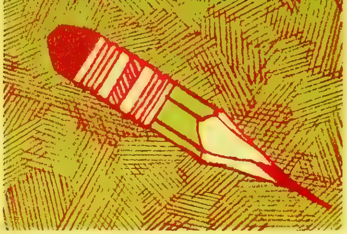
Ronald K. Morgan asserts that "Celebration Is a Style of Life." . . . Terry Pettit visits with Ralph Holdeman, whose redemption sculpture calls attention to meanings in the gospels which we might not discover without our technological eye. . . . How did Early Christians symbolize their faith? Graydon F. Snyder answers, "With symbols of the times."

VOL. 119 NO.

messenger

CHURCH OF THE BRETHREN 3/26/70

Easter: The season
of glad songs
has come



readers write

REWRITING THE TEN COMMANDMENTS

Once in awhile good Christians are led astray by radio preachers like Carl McIntire. I would like to call to the attention of our readers a few facts from McIntire's so-called *Christian Beacon*. . . .

Although he criticizes the major denominations for meddling in politics instead of preaching the gospel, he recently conducted a big march on Trenton, N. J., with Gov. Maddox of Georgia as chief speaker lifting up the virtues of the war in Vietnam. He had also invited Gov. Wallace and Sen. Thurmond.

His January 15 issue contains the espousal by his International Christian Youth of situation ethics — the "new immorality." McIntire's own organization, which is tightly under his control, does not trust the words of the King James Version, although they violently object to some newer versions. I quote their own words from the *Christian Beacon* (p. 5): "In fact the Bible indicates that at times war is both necessary and justifiable. The sixth commandment, 'Thou shalt not kill' (KJV), should be more literally translated 'Thou shalt not commit premeditated murder,' therefore not prohibiting all killing."

If Joseph Fletcher would use this precise method with the eighth commandment, Mr. McIntire would regard it as sinful. I hope that Brethren will not fall for McIntire's brand of situation ethics and his rewriting the Ten Commandments.

Some Brethren criticized some of our young people who marched in Washington in the interests of peace. I hope that they will be alert to the march of McIntire's youth on April 11, when they demonstrate in favor of a longer and more violent involvement of the United States in that unhappy part of the world. They claim that the war by the United States in Vietnam is justified on "scriptural grounds." They commend the president and urge that the war be "more forcefully executed."

I trust that all Brethren will see through this distortion of the gospel of Jesus Christ.

Joseph Fletcher and his followers and Carl McIntire and his followers would both change the Ten Commandments to suit their own ideas. I would suggest that Brethren read again Matthew 5 — 7 to get ideas that are above those of either of these men.

E. PAUL WEAVER

North Manchester, Ind.

PAGAN BELIEF

The belief that "economic imbalance" is the root cause of social evils is a pagan belief. The worship of mammon is a pagan religion, doubly dangerous when it wears a biblical cloak.

When the economic "experts" in the church sell all their possessions and give the proceeds to the poor, I will be more favorably disposed to listen to them.

CHRISTIAN BASHORE

Gettysburg, Ohio

SAY NO TO DEATH, YES TO LOVE

There still seems to be considerable confusion or misunderstanding of the draft resistance position among members of the Church of the Brethren, not to mention the populace at large. As one who has turned in his draft card to his local Selective Service Board, I would like to speak to the issue.

At age eighteen I registered and obtained a CO classification and in turn served two years in BVS for my alternative service obligation. I consider my service meaningful and worthwhile, and I'm grateful that the Brethren have a program such as BVS, because it does offer some very significant service opportunities.

However, the program, by the nature of its subservient relationship to Selective Service, is in a compromise position. In retrospect I regret the inherent compromise of that position, for I was, as well as was BVS, an agent in a very real sense of the Selective Service system. Though we very much opposed the system and the military machine, we were guilty of complicity by accepting in fact the legitimacy of that system. As of last October, I chose to accept that no longer. Rather I chose to say YES to life to an even greater degree than I had before.

There are those who are increasingly dismayed by this sort of "rebellion" and civil disobedience, but I must say that it is very gratifying indeed to see the increased sensitivity of young men and women across our nation and the world who are saying NO to death and destruction and the institutions that support that, and a resounding YES to love and brotherhood of all men — the way of Christ, who is to me the most powerful example of one who stood for love, peace, and social justice for all men.

PHIL RIEMAN

Wakarusa, Ind.

NOT IN CHRONOLOGICAL ORDER

There has never been any effort by biblical authors and theologians to edit a Bible in chronological sequence. The present order is a good deal like a person who throws newspapers into the basement, some recent issues on the bottom of the pile and old issues on top.

For instance the first written books of the New Testament, the first and second epistles of Paul to the Thessalonians, were written 50-51 A.D.; to the Galatians, 52-58 A.D. The Corinthian correspondence, probably four letters now combined in First and Second Corinthians, was written 54-55 A.D. In short, Paul's letters were mostly written in the decade 50-60 A.D., and all of them (with the exception of Hebrews, 80-90 A.D.,) were completed before Mark, the first of the three synoptic writers, sat down to write the gospels. The Gospel according to Mark was written about 70 A.D.; Matthew, 90-95

PHOTO CREDITS: Cover artwork by Wilbur E. Brumbaugh; 3 artwork by Janie Russell; 5 "Christ at Emmaus," by Rembrandt van Ryn, courtesy of the National Gallery of Art, Washington, D.C., Rosenwald Collection; 6 "The Study for a Triptych," by the Master of the Stötteritz Altar, Albrecht Dürer, courtesy of the Smithsonian Institution; 15 (first, third from left), 26 Don Honick; (second) courtesy of Eastern Mennonite College; 17 artwork by Harry Dehner and Associates; 22, 23 (right) 24, 25 sculpture by Ralph M. Holdeman; 23 (left) Religious News Service

KENNETH I. MORSE, editor; WILBUR E. BRUMBAUGH, associate editor; HOWARD E. ROYER, director of communication; LINDA BEHER and JEANNE DONOVAN, editorial assistants. MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918 under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1969. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version. Subscription rates: $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan; life subscription $60; husband and wife, $75. If you move clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change. MESSENGER is owned and published every other week by the Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill. March 26, 1970.

Copyright, Church of the Brethren General Board, 1970. Vol. 119 No. 7

A.D.; Luke and the Acts, about 90 A.D.; and Revelation about 95 A.D. The Gospel according to John and the three epistles of John were written about 100 A.D.

There is some dispute and controversy among theologians as to who this John, the author of the fourth gospel, was. There are many Johns in the Bible and some fundamentalists claim that the author of the fourth gospel was the beloved disciple who sat with Jesus at the last supper. It was pretty well accepted by Bible researchers that none of the twelve who sat with Jesus at the last supper or anyone who knew Jesus personally had anything to do with writing the New Testament, the authors being second and third generation converts to Christianity. Paul never met Jesus and remained a Pharisee of the Pharisees up until his instant conversion on the road to Damascus some years after Jesus' death.

The point of this letter is that all history should be written in chronological order of events in order to aid the student in his understanding. This criticism applies to the Old Testament as well as the new. For instance, scholars believe that the book of Daniel was written about 165 B.C. Yet the book appears thirteenth from the last book, namely Malachi, written about 460 B.C. Deuteronomy was published in 621 B.C., yet it appears fifth in the Old Testament, while Isaiah of Babylon, written 546 and 539 B.C., appears twenty-third in order of arrangement in the Old Testament.

No high school or college history text starts with the First or Second World War but goes back to the dawn of history and begins with ancient Egypt or wherever archaeology, anthropology, or paleontology finds signs of prehistoric man.

V. P. MOCK

Chippewa Falls, Wis.

IF PEACE IS OUR CAUSE

There are some things in this world which just don't fit. Like the wedding suit after fifteen years of marriage. Or round pegs in square holes. Or sin in the Christian life. Or the United States assuming the role of world marshal. Or a soldier with a Bible in his pocket and rifle in his hand.

One of the main beliefs which sets apart the Church of the Brethren is the peace position. The church fathers maintained that a follower of the Prince of Peace

Continued on page 28

Page one...

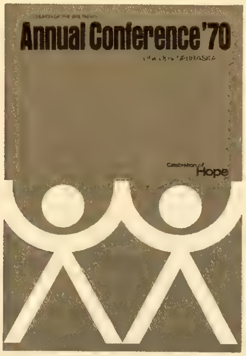
Announcement of this year's Annual Conference theme, "Celebration of Hope," prompted immediate reaction in some circles.

"I'm tired of the word *celebration,*" complained one participant in a conversation about the theme. "It's been used too often to have meaning any longer," he went on. "And I think most Brethren feel the same way."

"Only *some* Brethren," chimed in another, "like you fellows at the Seminary. But most Brethren still think of the Fourth of July when we talk of celebration."

For some Annual Conference participants, though, the impasse may dissolve with the creative interpretations of "Celebration of Hope" to be offered by Brethren for a graphic arts exhibit at Lincoln.

Three categories — posters, banners, photography — leave an open field for entrants to express their feelings about the Conference theme. Poster and banner creators can "do their own thing" with whatever art medium seems appropriate — painting, serigraph, woodcut, photography, montage, collage. Photographers will want to enter prints (no slides, please), a minimum size of 11 x 14 inches.



Conference planners have opened the exhibit to all persons related to congregations, institutions, and programs of the Church of the Brethren. Artists may submit up to three items in each category, and entrants sixteen and under are being asked to indicate age. An impartial committee will select exhibit items.

But don't wait! Material must be postmarked not later than May 26, 1970. Need more information? Mail entries and inquiries to the Office of Communication, 1451 Dundee Avenue, Elgin, Illinois 60120.

Graphic interpretation of the celebration of hope may seem impossible to some of us who, as the second speaker hinted, associate celebration with the Fourth of July. *Ronald K. Morgan* helps us out when he reminds us on page 2 of this issue that "Celebration Is a Style of Life." Ron is pastor of the Mack Memorial Church of the Brethren at Dayton, Ohio.

Outside denominational boundaries celebration finds expression in the work of Ralph M. Holdeman, whose redemption sculpture "celebrates our technology instead of cussing it." The interviewer, *Terry Pettit,* is on assignment with the Office of Communication at the General Offices.

Other contributors include *Earle W. Fike Jr.,* executive secretary of the Parish Ministries Commission.

Noah S. Martin serves as pastor of the Moxham Church of the Brethren at Johnstown, Pennsylvania.

William R. Faw used his communion meditation at the Imperial Heights church in Los Angeles, California, where he serves as pastor.

Professor of New Testament at Bethany Theological Seminary, *Graydon F. Snyder* has contributed other feature articles to MESSENGER.

Dale Aukerman's Easter message is reprinted from a Brethren Action Movement tract. Dale indicates that copies of the tract are available from BAM, Box 175, North Manchester, Indiana 46962.

THE EDITORS

CELEBR

IS A STYLE OF LIFE

by Ronald K. Morgan

You've been hearing and seeing this word *celebration* with repeated frequency lately. No doubt some of you think we have found a new toy that we will play with until it's worn out. Because the word *celebration* is being used in many places with some different meanings and because our past use of it makes us associate the word only with parties or even with drunkenness, it seems important to give the word some special attention. I do think the word has value for us, so let's come to some common understanding of it in order that we may use it with clarity.

Christianity has many divisions in it, partly because of the spectrum of moods of people. There are a quietism with Quakers, a zeal with Jehovah's Witnesses, a mysticism with the Spiritualists, a rigid formalism with liturgical churches, a physical and emotional expressiveness with Pentecostals, and so forth.

A mood the Brethren and some others have wrongly overemphasized is that of guilt and solemnity. Some of our resistance to worship patterns that pull out all the stops and use a wide variety of capacities to praise God are resisted because this has not been our mood or style of life.

When we use the word *celebration,* let it be clear from the outset, we are not implying a perpetual mood of *WHOOPEE!* Celebration may at times reflect a gaity of high-pitched emotion. But it may also be the spirit of calm reverence and awe that we associate with the first peek at a newborn baby.

Celebration is important to the life of every one of us. If only birthdays, anniversaries, and holidays, we all have occasions when we celebrate. Celebration is universal in human life — every culture has celebration.

Celebration is to be associated with biblical words such as *joy, rejoice, gladness,* and *blessed.* Joy is one of the key elements of religious faith in the Bible. I knew these words were frequent in the Bible, but I didn't realize how often they appear. A simple check in an English concordance shows that this group of words appears over 1,000 times.

Robert Gregor Smith, the Scottish Bible scholar, wrote about joy: "Joy is not an isolated or occasional consequence of faith, but it is an integral part of the whole relation to God." What he is saying is that in the Bible joy is a style of life. It is not an occasional feeling, but a way of life. It makes more sense to me to substitute a word and say, "Celebration is a style of life." It is such a central part of our relationship to God that all of our life is affected by it.

Just as I do not love my wife only when I kiss her, but I also love her when we eat, work, talk, and argue — so celebration is a style of life which can permeate all of Christian living.

I find in the letter to the Philippians some good examples of this style of life expressed in Paul's spirit. The *Cottonpatch Version* of this letter of Paul (4:4, 5) reads: "The Lord is close by, so don't fret over anything." Celebration is a style of life marked by faith.

ATION

A celebration style of life is a life of faith that enables one to adopt a "nevertheless" way of living. "Things seem bad, but, nevertheless, God is Lord, so I am going on." Celebration can see monstrous evil, intense pain, agony, and injustice and say *nevertheless*. We can do so because of faith in God as ultimate and Lord of all.

It is, in Paul's terms, "the peace that passes all understanding that keeps our hearts and minds in Christ Jesus" (4:7).

Ross Snyder has described it this way: In celebration "the eternal drama of light in the context of darkness occurs once more before our eyes." Paul used the light image to describe the Philippian Christians: "You shine as lights in the world" (2:15). This is reminiscent of Jesus' imagery: "You are the light of the world."

To use the imagery of eyesight, celebration develops your capacity to see depth, to see things in perspective, in the perspective of faith.

Celebration is a style of life marked by partnership. I have been conducting a workshop in celebration at a nearby church. In our first session, I had the people share some celebration from their recent lives. I should have been prepared for what I heard, but I was still surprised when they beautifully expressed so many of the things I felt about celebration without my telling them. One of them was that *celebration nearly always involves other people*. Celebration is communal, shared. It has partners in celebration; there is some unity with others.

Paul hardly had his quill dry from his first dip in the inkwell when he wrote to the Philippians, "making my prayer with joy, thankful for your partnership in the gospel. . . " (1:4-5).

And he mentions this numerous times, calling attention to and appealing for unity. He calls them his "joy." He rejoices that they have revived their concern for him and expressed it in sending him a gift of money with a friend (4:10).

The life-style which is celebration is mindful of and appreciative of the way we are bound to others in fellowship of love and concern.

In the optometrist's language, the celebration style of life has not lost peripheral vision. It can see the ones who are beside us and behind us, with us in any kind of event and time.

Celebration is *a style of life marked by hope*. Christian hope is at the heart of the New Testament and the life of the early church. It offers a needed word to balance contemporary pessimism about the world.

Paul's celebration style of life had its hope rooted in Jesus Christ: "I am sure," he wrote confidently, "that he who began a good work in you will bring it to completion at the day of Jesus Christ" (1:6). Whether he would live to see his Philippian friends again or not, he was confident and courageous about his own life and the purpose to which he had committed his life.

When we talk of hope, it is easy to

slip into a "positive thinking" frame of mind; not that this is all bad, but a celebration style of life is more than blind optimism. It is an approach to life which refuses to believe evil is the winner of the war if it wins a battle. It is a style of living which does not shrink from being active in the battle for righteousness, because it is confident in the final victory of God. One who lives with a celebration style of life refuses to be crushed with setbacks. He perseveres.

Celebration is not nearsighted. It can see the long view.

Faith, partnership, hope — and celebration as a style of life are marked by a capacity to suffer. The one who bears the style of celebration in his spirit does not lose it even in suffering. Have you ever known an ordinarily jovial and friendly person who, when he has a cold or is faced with serious illness, becomes a bear? You just get out of his way. He cannot tolerate suffering. And don't we all tend to expect that God will keep us from suffering as a reward for our having faith in him? We are assuming we are somehow above Jesus when it comes to suffering.

The amazing thing about Paul's letter to the Philippians, the most joyous of all his letters, is that it is written from prison, out of tragic circumstances, perhaps out of the confrontation with death itself. Paul had learned the secret of facing both plenty and hunger, abundance and want.

Furthermore, a celebration style of living can take suffering into itself, not only when pressed to do so, but also by its own willful choosing when it seems necessary to faithfulness.

Here is where our word "celebration" is most often misunderstood. How can we celebrate our sufferings? We don't in the sense of saying, "Yippee, isn't this great?" That's masochism or a martyr complex. Rather we celebrate our tragedies and concerns by lifting them up to God in the context of our faith in God, our hope, and in the context of the commitment to Christ we have made.

Then we can celebrate a death because we believe in eternal life and we are grateful to God for the partnership of the one now missing in some ways from us.

We can celebrate a defeat because we tried. We can celebrate a bill because it represents a product or a service rendered to us. We can celebrate a separation for we know our loved one cannot go beyond the presence of God.

There is a marked divergence between the Old Testament and the New Testament here, and the cross makes all the difference. In the New Testament suffering can be endured with joy, with a style of life that takes it on willingly with confidence in God.

It strains me to come up with a parallel in eyesight here. Maybe we can think of it this way: Celebration is being able to see all, not just what we want to see. Celebration does not have the disease of the eye children get when asked to clean up their mess and they say, "What mess?"

Finally, *a celebration style of life is marked by "eager expectation"* (1:20). Don't you enjoy the company of one who has a capacity for wonder, amazement, and fascination? We are getting accustomed to rapid change. That's good in some ways, but bad when we lose the sense of wonder at something new.

The celebration life-style is perceptive about life's possibilities, depths, opportunities, and meanings. Paul said he had an "eager expectation" in life about the usefulness and truth of what he was doing. He was constantly amazed about God's mercy and grace, even as he sat in prison. After all, Paul had been at one time a murderer of Christians. "Amazing grace," the gospel song has it.

A celebration style of life is keen to see the little things as well as the big things about which life can celebrate. It can be amazed at a rose's delicate petal, fascinated by a new idea, appreciative of an evening at home, grateful for a toy. I'd like to encourage you to make mealtime a time of celebration. Let each person express what it is about which he can now celebrate, and share with each other, as we do in worship, the things we lift up to God. Celebration is not farsighted — it can see the little things very close to us.

A year or so ago *Redbook* had some excerpts from a book by Fae E. Malania entitled *Rejoice and Be Glad*. In one of the meditations in that book she told of being in the village at the foot of Matterhorn Mountains in the Alps. There are many higher mountains in the world, but none may rise so sharply and dominate over a community quite like the Matterhorn does.

When they went to their hotel room and looked up, she thought she saw it, but her husband insisted, no, those were other mountains and Matterhorn was hidden by mist.

She was awakened in the morning by her husband shouting, "There it is! There it is!" And when she looked, sure enough it was even higher, so obviously higher and yet seemingly so near.

So it is with God. Even when he seems hidden by mist and mystery, he is certainly there — and a celebration style of life is one in which we live knowing he *is* there. □

Communion prayers

For the Bread

Lord,
You are always doing miracles with common things
You give us
the nurture of the earth
the sprout of the seed
grain
the skill of an unknown baker
and we share the goodness of bread;
but the miracle of how bread comes to us is
hidden from us.
You give this bread, Lord, a common thing.
We eat, and share in its goodness;
but the miracle of how life in Jesus Christ is given
is hidden from us.
As we eat, help us to share in the miracle and rejoice
in the reality of Jesus Christ. Amen.

For the Wine

Lord,
Sometimes we think no one cares, and then the touch of
a hand says, "I do."
Sometimes we feel no one understands, and then we meet a
pair of eyes that says someone does.
Sometimes we feel alone, and a smile says we aren't.
Sometimes we feel lost, and you give us a cup that reminds us we are found.
Lord,
As we drink and remember, give us courage to accept your
acceptance of us in Jesus Christ. Amen.

by Earle Fike Jr.

It was the NINTH HOUR

by Noah S. Martin

There was nothing unusual about the ninth hour — it occurred once a day. But this day it was a most unusual hour. I was in Jerusalem that day to visit my son. I came once a week to bring him tidings from our home in the countryside.

The streets in Jerusalem were quiet. This was strange! The last time I was in the city I took the path outside the gate to avoid the crowd. The merchants were bargaining and the laughter of children filled the streets. I had even thought of moving into the city myself. The people were pleasant, and I did like to hear the laughter of children. Ours were all grown and gone. But today things were so different. The city was quiet and empty but for a blind man I saw sitting by the wall. He was all alone. It seemed as though a cloud of death was hanging over the city. I walked over to the blind man and dropped a coin in his empty box.

"God bless you, God bless you," he said.

"Where is everyone?" I asked, sensing a look of dismay upon his face.

"Have you not heard?" shouted the beggar. "Today is the crucifixion of Jesus of Galilee."

"Jesus?" I replied. "But what has he done? Is he not the man who healed the lame and opened the eyes of the blind?"

"Yes, yes, he is," wept the beggar, "but they have led him to Golgotha to crucify him."

"Golgotha! But is that not where the two thieves are to be crucified?"

"Yes, the two thieves and Jesus."

"Jesus?"

"Yes! They passed by but a short time ago. I cried out for mercy but was beaten by a soldier who told me that Jesus would never walk these streets again to heal the blind. He was bearing his own cross, I was told, and was being beaten by the soldiers. I saw nothing, but I heard the snap of the whip against flesh and the groan of a man. It was Jesus. He is being crucified now."

"Let us go," I said, "I will lead you."

We began our trek through the streets of Jerusalem. We were alone. At first we walked as fast as we could; then we began to run.

"Hold tight," I yelled, "and lift your feet high. We are now outside the city. The path is rough and uneven."

We began to climb the hill. He stumbled once and cut his knee against a rock. I cleansed the wound and bound it with a strip of cloth I tore from the bottom of my robe.

"Come," I said, "we must hurry."

We continued to climb the hill.

We were met by two women of Jerusalem. They were weeping. We stepped by to let them pass.

"What did he mean when he said, 'Daughters of Jerusalem, weep not for me but for yourselves and your children'?"

"I don't know, Martha, but never a man spoke like this man."

Again they wept.

"Come," I said, "let us continue."

The noise of the crowd grew louder and louder. There was jeering and cursing. Men were betting 10-0 that he would not descend from the cross. "After all," I heard someone say, "he is one of us, is he not?"

"But he claims to be the son of God," I heard a man say sarcastically.

"That's why he's being crucified — for blasphemy!"

"What's this about his tearing down the temple and building it in three days? It took Herod forty-two years to build that temple."

"There's only one thing that worries me," said a woman standing nearby.

"What's that?"

"Barabbas is out on the streets again."

We began to push our way through the crowd. I saw three crosses against the blue sky.

"There he is," I whispered to the beggar. "He is on the cross between two thieves. There is a title above his head. It reads, 'This is the King of the Jews.' "

"He saved others; let him save himself, if he be Christ, the chosen of God."

"If you are the king of the Jews, save yourself! Come down from the cross."

Then they spat in his face.

"Father, forgive them; for they know not what they are doing."

We drew nearer.

"Listen! One of the thieves is talking to him now."

"Are you not the Christ? Save yourself and us."

"Do you not fear God? We are receiving our just punishment; but this man has done nothing wrong. Remember me when you come into your kingdom."

"Verily I say to you, today shall you be with me in Paradise."

"Out of the way!" shouted the soldiers. "Move back!"

"What is happening?" whispered the beggar. "Is he descending from the cross?"

"No, I think they are going to part his garments. They are going to tear it into four pieces. No, they are casting lots for it. . . . The soldier on the outside got the garment.

"Who is weeping?"

"Let's move closer. It is a woman kneeling at the cross. She is in great sorrow. There are others kneeling by her. They must be his mother and brothers. Listen!"

"Woman, behold your son."

"Behold your mother."

There was a pause and all was now very quiet except for the weeping of those by the cross. I had a lump in my throat and my eyes became moist. I looked at the beggar. He was wiping his eyes with the back of his hands. From that time forward we became as brothers.

The blood was now flowing from the cross. I glanced at the man's face. Never had I seen such a look. His eyes were upon those who had crucified him. But it was a look of compassion and love. I had seen men upon a cross before, but none looked as he did. They died with screams and curses. I marveled. I tried to describe his face to my friend. "His expression reveals both pain and sorrow. His face is radiant. There seems to be a sacredness surrounding it. His eyes — they are so kind."

"Quiet, he is speaking."

"Eli, Eli, lama sabachthani? My God, my God, why have you forsaken me?"

Then one of those standing nearby ran and filled a sponge full of vinegar, and put it upon a reed and gave him a drink saying, "Let him alone; let us see whether Elias will come to take him down."

It was growing dark. It looked as if a storm were coming. A thunderstorm was blowing up from the mountains and the clouds hid the sun. The women were praying for Jesus, and the centurion leaned on the pike and was silent. The soldiers became silent, too. For a long time we stood there.

"Come, my friend, let's go back to the city lest we be caught in the rain."

"No, no, let's remain. Never before have I had such a feeling of closeness to God. I feel as though I am standing on holy ground."

It was the ninth hour.

"Father, into your hands I commit my spirit."

And with that cry he died.

The ground trembled. I grasped my friend by the hand and waited. Again all was still.

"Truly, this was the son of God," cried one.

"Certainly this man was innocent," cried the centurion.

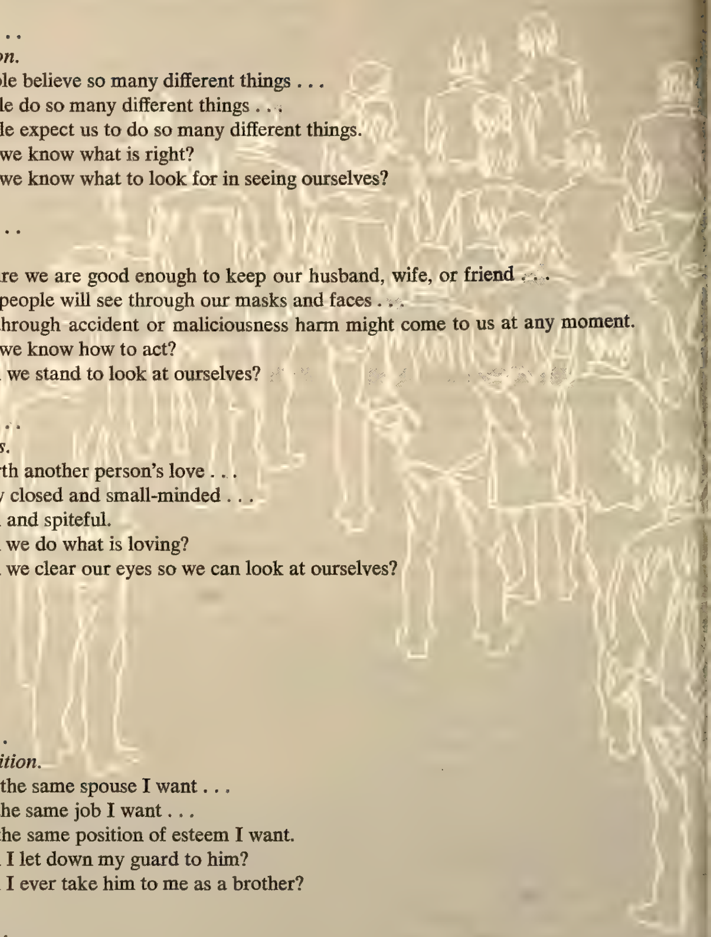
"What have we done?" cried a man. "What have we done?"

Then he turned and ran into the city for fear.

One by one they began to leave. Some were weeping; some were shaking their heads in disbelief; some wondered if this was really the son of God; but all of them looked very serious and sober. A few remained to kneel by the cross.

Then the soldiers came. They broke the legs of the two thieves. But when they came to Jesus they saw he was already dead. So they pierced his side with a sword. All was still.

My friend and I went forward and knelt by the cross. I put my arms around him. Then he began to weep. I too. We knelt in silence for sometime. And then, suddenly, we lifted our faces. This was indeed the Son of God. □



When we see ourselves . . .
. . . we see *confusion.*
So many people believe so many different things . . .
so many people do so many different things . . .
so many people expect us to do so many different things.
How do we know what is right?
How do we know what to look for in seeing ourselves?

When we see ourselves . . .
. . . we see *anxiety.*
We are not sure we are good enough to keep our husband, wife, or friend . . .
we are afraid people will see through our masks and faces . . .
we fear that through accident or maliciousness harm might come to us at any moment.
How do we know how to act?
How can we stand to look at ourselves?

When we see ourselves . . .
. . . we see *pettiness.*
We aren't worth another person's love . . .
we are awfully closed and small-minded . . .
we are hateful and spiteful.
How can we do what is loving?
How can we clear our eyes so we can look at ourselves?

When we see another . . .
. . . we feel *competition.*
He may want the same spouse I want . . .
he may want the same job I want . . .
he may want the same position of esteem I want.
How can I let down my guard to him?
How can I ever take him to me as a brother?

When we see another . . .
. . . we feel *resentment.*
He may be younger and healthier than I . . .
he may have a different background than I . . .
he may have different moral standards than I.
How can I trust him?
How can I accept him as my equal?

When we see another . . .
. . . we feel *hate.*
He may be an enemy to me . . .
he may want to hurt me . . .
he may belong to a group I hate.
How can I forgive him for my hate?
How can I bother to look at him long enough to love him?

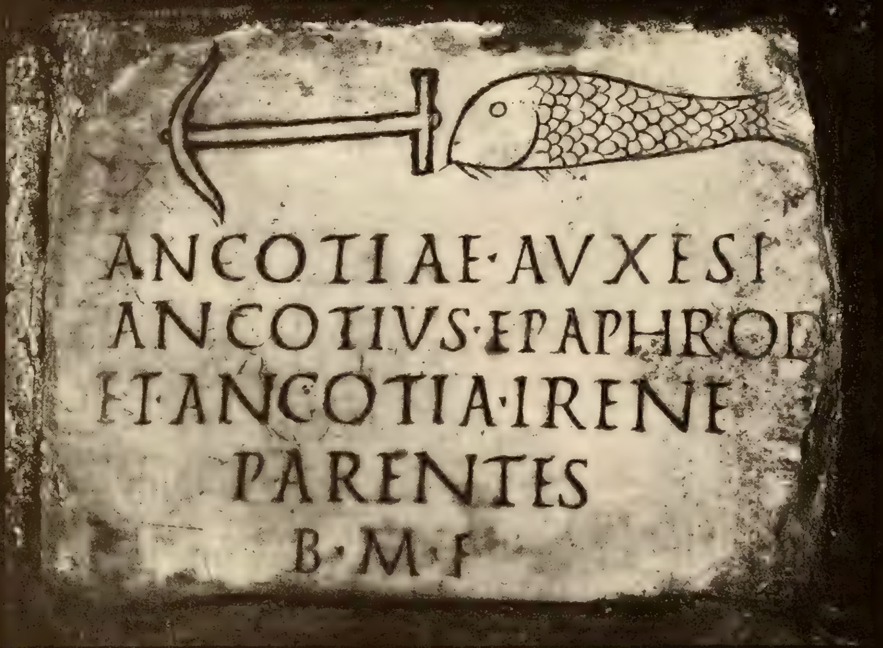
I believe in the Father . . .
Through him I can see the moral order of the universe.
Through him I can see the God of judgment and justice.
Through him I love, move, and have my being.
Why can't I make order in my own life?
Why can't I seek justice?
Why can't I live and enjoy the fruits of life?

I believe in the Son . . .
Through him I can see the power of love triumphant.
Through him I can see the purpose and meaning in suffering.
Through him I can see servanthood in purest form.
Can I not find the path of love?
Can I not stand strong even amid suffering?
Can I not serve and, serving, find God?

I believe in the Holy Spirit . . .
Through him I can feel the throb of history.
Through him the church can come alive.
Through him God acts in the world, seeking his kingdom.
May I see myself clearly in God's face!
May I see the other as a brother in Christ's face!
May I see the world transformed in the face of the Holy Spirit!

Through a Mirror . . . Clearly

by William R. Faw



Early Christian Symbols

by Graydon F. Snyder

If archaeologists of the twenty-second century would uncover a church of the twentieth century, they would likely be very confused about the nature of Christian symbols for our time. In the sanctuary of our church buildings they would find some familiar Christian symbols like a dove or a shepherd or perhaps even a cup and fish. Others, like the cross, the candle, the bloodied head of Jesus, could be interpreted in terms of medieval symbols. But some would prove difficult.

The Bible as a symbol could be accepted, but the scholar of the twenty-second century might find it difficult to determine what it meant for our day. Surely he would be puzzled by the presence of "Christian state" symbols like the Christian flag, the American flag, the Constantinian symbol so long after the dissolution of Christian civilization.

No doubt he would be more excited and challenged by the church's youth room. There he would find symbols to challenge his knowledge of twentieth-century culture. How would he evaluate flowers, loaves of bread, and various esoteric monograms for the church of the twentieth century? For they are symbols of the times, not symbols of Christian culture.

The first symbols of the church were all like those of the youth room. They had to be, of course. Christianity grew most rapidly in the cities of the Greco-Roman world. Its first mass of adherents were citizens of the cosmopolitan Mediterranean world, largely from the lower classes and slaves whose national origins were the eastern Mediterranean (Greece, Asia Minor, and Syria).

Because of the Jewish law against art and symbols (the second commandment), the very first Palestinian Christians had no symbolic tradition. But the Gentile Christians naturally would symbolize their faith as they had been accustomed. To do that they utilized symbols from their world which best expressed what their new faith meant to them.

Such a procedure was dangerous, of course. If the symbols were of the pagan world, how could one distinguish between pagan and Christian? The earliest known Christian sarcophagus (stone coffin) is so decorated with symbols that it makes as much sense in terms of the pagan culture as it does for the Christian faith. Some of the early church fathers recognized this

and urged the Christians to adopt more neutral symbols. I am not so sure they followed this advice. In fact, it is more likely the symbols they picked were not changed at all — they simply utilized those things which most nearly stood for what they had discovered in the new faith.

So we can understand why there are so few references in the earliest symbols to things which we consider important: Jesus, the cross, the resurrection, the Sermon on the Mount, moral values, basic doctrines, and the Bible. None of these was a part of the culture in which the Christians lived.

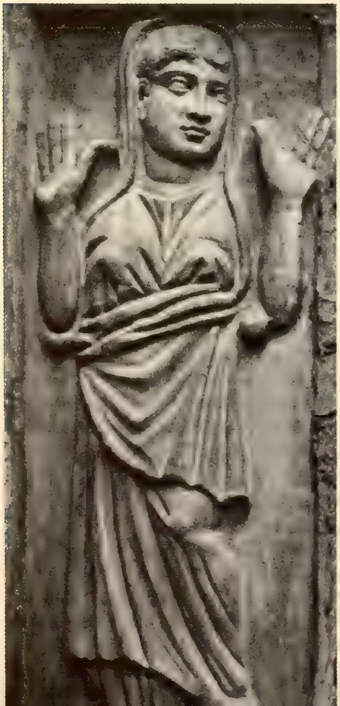
What was there? Fortunately in some parts of the world the climatic and physical conditions have been such that very early symbols have been kept for us. Most of these are in the catacombs of Rome, but early symbols can also be found elsewhere in Italy, Egypt, and occasionally in Syria. It is not easy to determine what they meant because we have so thoroughly covered them with our own interpretations. But armed with some knowledge of symbols in the ancient world we can at least come close to the original meanings.

Two of the earliest Christian symbols have to do with water: an anchor and a fish. The anchor had practically no symbolic use prior to its appearance in the catacombs. Therefore, we have to start from scratch. In later Christian literature the anchor signified hope. In fact, its only biblical meaning also is hope (Hebrews 6:19). Coupled with the high likelihood that water, for the early Christians, signified an alien environment, one can see in this symbol an expression of "hope despite the present despair." The fish on the other hand has a very extensive use as a pagan symbol. There are many possible meanings. In popular cults the fish were symbols of fertility much as Neptune was often paired with Venus, the goddess of fertility.

More appropriate to Christian symbolism would be the symbol of the dolphin as a "savior." It was believed that the dolphin could and had saved people who were drowning or shipwrecked (like "Flipper" today). Therefore, the arched dolphin often occurred as a decoration on mausoleums and sarcophagi. But the dolphin ought not to be confused with the regular fish.

Actually, I suspect the Christian fish

had two sources. It was the meat of the early Christian communal meals. In artwork depicting the "agape" there is never anything but fish. The earliest descriptions of Christians eating together have much more in common with the feeding of the five thousand and the eating of fish in John 21 than with the Passover and the lamb. Secondly, the fish had non-Christian meaning much like the anchor: Here was life which could survive in what appears to us as a hostile environment. Later, about the time of Constantine (nearly everything about Christian symbolism changed in the fourth century A.D.) the fish was a primary theological symbol because its Greek letters ίγθὐν (I CH TH U S) formed an acrostic confession: "Jesus Christ, Son of God, Savior."



Another set of symbols has been connected with the Latin inscription PAX. Where writing has been joined with art, especially in the catecombs, the word *pax* (peace) or the phrase *in pace* (in peace) occurs the most often. Frequently connected with this "peace" was a dove or an olive branch. In the non-Christian world both likely referred to the peace of the afterlife. Romans continued a sort of life with the dead of their families by burying them in a city of the dead (necropolis) and by eating with them once a year. The burials were done by families and special places were constructed for eating with those who had passed on.

The early Christians continued this practice. But I think the "peace," the dove, and the olive branch referred not only to the peace of life after death but also to the peace which for the Christian had come in this life. The modern family says the some thing at a funeral meal. It tries to say that death has not conquered the family unity (peace).

As the artistic interest of the early church developed there appeared among the peace symbols a human figure, normally female, with arms outstretched. Because the figure appears to be praying we have called it an *orante*. Prior to the more systematic illustrations of the church under Constantine, this symbol, the *orante,* has to be considered the most basic Christian symbol. The praying figure has an ancient history, even though its meaning may be hard to determine. At the time the Christians took it over, it was one of several national symbols used by the emperors to strengthen loyalty to the state and piety toward certain traditions and gods. One thinks today of Nixon's victory signal or even more appropriately de Gaulle's raised arms. Very likely the emperors of that time paraded through the streets with hands outstretched.

In Christian symbolism the *orante* appears as a sign of peace. I think it means that the things promised by the state: peace, well-being, satisfaction, justice, and community have been found, not in the state but in the community of believers. Or, to put it very bluntly, what the first Christians found in their common life was not so much determined by Jewish history and the Old Testament as by the dreams of poets like Virgil and the promises of emperors like Trajan (as understood by the man on the street, of course). The *orante* means they found in the church what they, as non-Christians, had been seeking in the Roman Empire.

A second major picture symbol was the good shepherd. Like the *orante,* it too had an ancient history as far back as the second millenium before Christ. Normally it stood either for a priest bearing a lamb to sacrifice, or, as in the New Testament, a shepherd caring for his sheep. The latter was more popular with the Greco-Roman world. The good shepherd could be a part of the pleasant dreams associated with Acadian utopia where men and animals lived together in a rural, hippielike flowerdom.

The early Christian communities were hardly utopian, but hard-pressed lower classes must have found in the church a place of care and acceptance. That is a major reason why Christianity spread so rapidly. Julian the Apostate, a later emperor, tried to change the empire back to paganism. He advised pagan priests to organize charity and kindness because those were the ways Christians had conquered the world. It was the symbol of the good shepherd which caught up this Christian love.

Only gradually did there develop a uniquely Christian symbolism. Biblical stories served primarily as a backdrop for the *orante*. You find the *orante* standing victoriously in the center of an ark, or between two lions, or in a fiery furnace or flying out of a sea monster's mouth, or in the presence of false accusers (Susanah and the elders). These were to say: despite the adverse conditions of this life in the church or Christian faith, one can find peace and receive deliverance.

In addition the non-Christian symbols took on specific Christian meanings. The fish became a confession of faith; the good shepherd was identified with Jesus. Uniquely Christian symbols were slow in coming. The cross did not appear until after Constantine. Some early portrayals of the crucifixion show Jesus without a cross! Even when the cross did appear it was not because of atonement theology. According to Barnabus (a Christian writer of the second century) the cross of Jesus was symbolized by the *tau* (last letter of the Hebrew alphabet). Like the Greek omega, the tau represented ultimacy. It was used as a mark (Ezekiel 9:4) to protect people from evil powers. As such the Christians must have adopted it as a mark or sign. Only much later was that sign of the cross identified with the cross as an instrument of execution.

The Christian culture established by Constantine has slowly come to an end. With its demise will likely go many of our Christian symbols. As we pick up a new symbolism we may reach back for ancient signs like the anchor or the fish but will likely take new ones, too, like the peace sign or flowers. But if we take a page from the early church, our symbols ought to express what Christianity is in terms of signs the world today would also use. ☐

---

speak up

Man Alive!

We join you in the Easter affirmation, *"The Lord has risen indeed!"*

The rebel Jew was done away with, but he didn't remain away. He was killed, but he didn't stay killed. Men of hate and violence carried the day, and a second day. But Jesus carried the third. The establishment had the power to kill and soldiers to do the killing. The radical rabbi refused any attempt to outdo them on their level. He yielded to their kind of power — and committed himself to power that confounded their purpose and undid that killing.

We rejoice with you that this risen Jesus is "the Power of God" toward us, the life of God into us. To him has been given all power, all authority, even on this crazy, mixed-up planet. With you we celebrate his life — and with *you* some of us feel we must share certain questions.

All authority is his. Can you then accept it as proper that young men, Christian young men, submit themselves to a system of military authority that in large measure goes square against the authority of the risen Jesus?

The living one calls and recruits us to share life with others. Can you support your country's claim that it has the right to draft and recruit men for meting out death to others?

Jesus came not to destroy men's lives but to save them. And out of letting his own life be destroyed has come the great saving. Can you as his disciples give any sort of assent to that vast destroying of life in Vietnam which our country (and the other side too) is still engaged in?

He came and comes that they may have life — they too, the Viet Cong, North Vietnamese, Cubans, Russians, Chinese. How can we relish body counts of their corpses and align ourselves with the politics of scaring or killing them?

Confronted by hard-line violent enemies, the first disciples deserted their nonviolent Lord. To the extent that we present-day Christians join their precipitate flight, aren't we really denying the cross and the resurrection?

Jesus Christ is sovereign Lord of history — and of his people in the midst of history. Can we join in the presumption that the United States has to police the world and that mankind's future depends centrally on the USA? Must not our primary allegiance be to this Lord rather than to the nation we live in?

This Master is with us always, to the close of the age. Why then do we get so afraid of communism — or dissenters — or rioters? How can we be ready to cringe with others behind a shield of H-bombs or of brutal police methods? Isn't this a Master who enables his followers to meet "enemies" without napalm, ICBMs, or mace — a Master who can give us courage and love to meet antagonists as he met his?

The Lord is risen indeed! Let's live like it. — Dale Aukerman

news

Celebration at Lincoln

With an agenda that tends toward the lean side of things, at least as seen at this juncture, the 184th Annual Conference of the Church of the Brethren may well make its mark in the realms of worship and education. At least these are points getting considerable attention in the preplanning for the June 23-28 event at Lincoln, Neb.

Through worship and other activities conferencegoers will be given to experiencing a "Celebration of Hope," seeking to express the meaning and relevance of this basic tenet of the Christian faith.

Speakers: Treating aspects of the theme of hope will be four general session speakers. They are:

Myron S. Augsburger, Tuesday evening. In the keynote address Dr. Augsburger will be making his third appearance of the day; he will speak earlier to the annual Pastors Conference. He is president of Eastern Mennonite College Seminary, Harrisonburg, Va., and was one of the speakers last year for the U.S. Congress on Evangelism.

A. G. Breidenstine, Annual Conference moderator, Wednesday evening. A layman residing at Lancaster, Pa., the retired deputy superintendent of public instruction in Pennsylvania will offer a state-of-the-church assessment as the moderator's address.

Richard L. Landrum, Friday evening. Mr. Landrum is pastor of the Rochester Community Church of the Brethren, Topeka, Kan.

Leland Wilson, Sunday morning worship hour. Mr. Wilson is pastor of the La Verne church in California and immediate past director of interpretation for the General Board.

Drama: Among other program features dealing with the Conference theme will be:

A drama by the Covenant Players, Thursday evening. Four actors from the National Repertory Theater, Encino, Calif., will be on hand not only for this production but for spontaneous and provocative presentations throughout the week. Their selections offer a depiction of man today with the problems and challenges he faces or avoids.

A celebrative worship service, Saturday evening. The service is being planned by Earle W. Fike Jr. and Wilfred E. Nolen of the staff of the Parish Ministries Commission, General Board.

Further treatment of the concepts of celebration and of hope will come in Bible study periods, Wednesday through Saturday, 8:30 to 9:15 A.M. The leaders are to be announced shortly. On two occasions reactors will respond to the presentations on the spot, and each day post-evening sessions will enable study groups to pursue the presentation and themes at greater length.

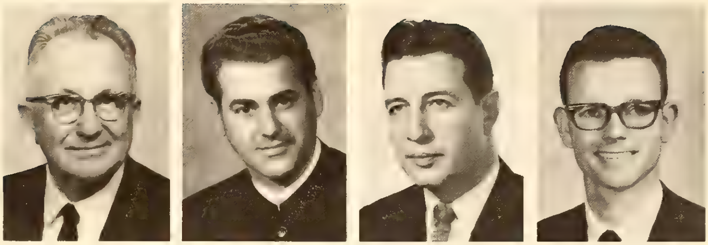
Spectrum: In addition to the extended Bible study sessions, conferees may select from a wide spectrum of other programs focused on contemporary concerns. Among these, in the tentative planning, are such topics as "My Credit Card Life," "Women's Rights and Wrongs," "The Trust Gap" (Congregations/Districts/Elgin), "Anabaptist Thought Today," and "Vietnam Tomorrow." Other sessions will deal with sex education, environment, nonviolence, hymns and anthems, and styles of leadership. Gatherings for hobbyists in woodworking and in painting are on tab. So too is a series of sessions on "Listening to Other Voices," with the "other" encompassing Indian Americans, blacks, youth, overseas churchmen, and Roman Catholics.

Eight to ten of these elective sessions will be scheduled each evening beginning at 8:45. A similar offering of interest sessions is planned on Sunday morning prior to the worship service.

In a real sense the sessions are pointed toward education — theological and social — and offer a forum for confrontation from within and outside the denomination. Such education and encounter are coming to be seen as values which a large-scale meeting like Annual Conference can accomplish best, perhaps more than articulate decision making or definitive action.

Holdovers: In the business realm, the Lincoln Conference travels light so far

On hand for spontaneous presentations at Conference will be Covenant Players from National Repertory Theater, Encino, California



Conference speakers: A. G. Breidenstine, Myron Augsburger, Leland Wilson, Richard Landrum

as the amount of baggage from previous conferences goes. One carryover item is a study of recruitment and training of ministers from minority groups.

What likely will be the weighty item from last year is "A Resolution for Action," a paper which introduced the Fund for the Americas and which was referred to the General Board for study and for framing "concrete proposals" for consideration at Lincoln. While the Fund already is operational and a current-year goal is set, long-range objectives for race education and for support of community organization and economic development by minority groups are yet to be established by Annual Conference delegates.

New queries: In terms of new business originating out of district conferences in recent months, the agenda includes:

A query from Southern Ohio seeking to establish and clarify policy and procedures by which districts or congregations "may unite, merge, or federate with other denominational units."

A query from Northern Indiana asking for a study of the rural church, comparable to the 1968 study of the urban church.

Two queries from Western Pennsylvania, one asking for a study of Sept. 1 as the time for beginning the church year, and the second encouraging the General Board to provide a national program in the interest of health and welfare concerns.

A query from the Western Plains district calling for the denomination's endorsement of Project Equality, an interreligious effort aimed at using the purchasing power of churches to improve employment opportunities for minorities.

A concern submitted by the Oregon-Washington Board of Administration may gain recognition as a query. The concern asks Annual Conference for guidelines on the relicensing annually of a minister by a congregation.

The Pension Board also is processing an amendment which will require adoption by delegates. The item concerns revision of a stipulation in the present Pension Plan whereby a member clergyman can withdraw his personal investment only upon resigning his ordination.

Other Conference business will include reports of committees and agencies of the church.

Art exhibit: To give wider interpretation to the Conference theme, a poster/banner/photography exhibit, open to the church and to individuals at large, is being arranged. Details may be obtained by writing the Office of Communication at the General Offices in Elgin.

Members of the Central Committee responsible for overall planning of the Lincoln program are, in addition to Moderator Breidenstine, Harold Z. Bomberger, moderator-elect, McPherson, Kan.; William R. Eberly, secretary, North Manchester, Ind.; Robert G. Greiner, treasurer, and Hubert R. Newcomer, executive secretary, both of Elgin, Ill.; W. Clemens Rosenberger, Lititz, Pa.; Mary Spessard Workman, Goshen, Ind.; and Joseph M. Long, Harrisburg, Pa.

Annual Conference has met previously in Lincoln in 1964, 1926, and 1901. The sessions this year will be in Pershing Municipal Auditorium, adjacent to the Nebraska State Capitol.

Weeds into protein

A MACHINE that can transform jungle weeds into rich and inexpensive protein foods is being tested in Nigeria and India.

According to *The London Times,* a biochemist at the Rothamsted experimental station, Britain, recently told a meeting of the American Chemical Society that the experimental machines, which cost about $1,000 each, can convert a ton of weeds into nourishing, concentrated protein in an hour.

The scientist, N. W. Pirie, added that each machine is able to supplement the protein diet of 50,000 people a year. It is thus seen as having significant potential in areas of the world where there is chronic malnutrition. Unskilled operators are able to work the machines.

"Stress has been placed on the extraction of leaf protein," Mr. Pirie said, "because the yield is large, the methods are sufficiently simple to be used by any community technically competent to handle a tractor, and leaf crops grow well in parts of the tropics where rain is so frequent that it is difficult to ripen a seed crop. It is in these regions that protein shortage tends to be most acute.

"The nutritional value of the proteins obtained from jungle plants is about the same as that obtained from fish and meat.

"The new process is not intended to replace other methods of producing protein supplements, such as fish meal, cotton seed, and soybean flour. Instead, it will provide an alternative method when fish, cotton seed, and soybeans are unavailable.

"The machine grinds the leaves and weeds to a pulp and then presses the juice out. The juice contains about one half to three quarters of the protein in the leaf. The protein is then coagulated, filtered off, and washed. The end product is a tasteless cake that has the texture of cheese."

To make the cake palatable, Mr. Pirie said that he and his colleagues added various flavors and had made cocktail snacks tasting like curry and smoked fish.

PERSPECTIVES

A sampling of Brethren speak to

WHAT ARE THE CHALLENGES, the priorities, the possibilities which you see ahead for the Church of the Brethren in this new decade?

This is the question put by MESSENGER to a number of Brethren throughout the country. Behind the query lies the desire of sharpening what the role and responsibility of the church are for these times, and of reflecting upon what the Brethren in this period might become.

The statements of 15 respondents follow in this issue and the next. Their views cluster around four pivotal tasks or themes, themes which have emerged as central in the exploration by Brethren and others on Mission in the 70s. The four are:

Achieving personal meaning and significance. In some of the soundings conducted in recent weeks by the General Board, this concern has registered as a top priority. Three Brethren speak to the issue in the columns here.

Shaping the emerging church and its response to mission. Of the persons invited by MESSENGER to share their views, this task emerged as the favorite theme. Statements on this by five Brethren follow.

Working for justice and reconciliation. In the next issue of MESSENGER four Brethren will speak to the implications of this task. Not surprisingly, their views contrast at some points, concur at others.

Defining the place of religion in a secular, pluralistic society. Again, as with tasks one and three, this topic was selected by three respondents.

Without analysis — leaving to the reader to discern what these commentaries say when summed up — here follows the first of two installments on how a sampling of Brethren anticipate the 70s.

1. Achieving personal meaning and significance

Voice from the middle

by CLIFFORD B. HUFFMAN
Farm loan appraiser, Lancaster, Pa.

AS I LOOK into the 70s I find myself, at the age of forty-seven, in the middle. I find it difficult, amid the many voices clamoring to be heard today, to find those with which I can most identify and find real meaning.

I am between the extremes of fundamentalism on the one hand and social activism on the other. I feel the rug being pulled out from under me as I see the kind of Christian life that holds meaning for me disappearing down the drain. President Nixon was probably describing my group in a sense when he referred to *the silent majority*. Dr. George M. Docherty, pastor of the famed New York Avenue Presbyterian Church, Washington, D.C., refers to my group as the uncommitted middle. In a recent sermon he challenged us to speak up and make ourselves known, becoming the *dynamic* middle.

A United Methodist pastor in our neighborhood has just resigned, explaining that his decision reflects the inner conflict and turmoil within the institutional church today. How to be genuine; how to be relevant; how to be faithful to the mission: These are some of the vital questions, he says, that "stir my soul." He went on to say that his future might include institutional chaplaincy, school or college teaching, or administrative leadership.

Accept change with discretion in the 70s . . .

There is a growing mood, not only in the United Methodist Church but in the Church of the Brethren also, that the institutional church has had it; that God wants his servants in forms of ministry free from the shackles of the pastorate and the traditions which accompany it.

I am concerned for the man in the pew like myself, who as much as ever needs meaningful corporate worship and who feels deserted by those who lead us — those who are seeking areas of service outside the church. I cannot find in the

ON THE 70s

y see as priorities and possibilities for the church

social world, even as much as I know that my Christian commitment must lead me there, the lift I feel in a well-planned worship service which includes the majestic and thrilling tones of a pipe organ, interesting variations of forms of worship utilizing instrumental musical talent from within the church, for example, and the mingling with other Christians within the fellowship of the church.

At the other extreme are the fundamentalists among us who cry out that the church's business is to save souls, leaving the social ills to the government. While these voices preach renewal within the church they, in fact, tend to divide it. I subscribe to their enthusiasm but cannot share totally their views.

A Quaker associate of mine said some time ago, "I don't know what's the matter with us but we sure ain't growin'. " This would seem to be a case in point that a social service-oriented church, devoid of any significant evangelistic thrust, fails to grow. There are those who say that growth is not important so long as you serve your neighbor. If this view has any validity, why did Christ leave us with the great commission which is both evangelistic and social? It instructs us to "make disciples of all nations" (evangelistic), "teaching them to observe all that I have commanded you" (social).

As we try to find meaning in this decade, we in the middle must take a fresh look at the foundations of our faith, including a reaffirmation of our commitment to the great commission; adoption of increased servant ministry, but not at the expense of personal spiritual enrichment which the church should provide, and a review of the routineness of our worship, transforming it into truly meaningful experience.

We can find meaning in the 70s if we can accept change with discretion, without deserting the principles which have been, and always will be, the backbone of the Christian church.

To convey meaning

by S. EARL MITCHELL
Pastor, Port Republic, Va.

It seems evident to many of us that the church needs to discover some new directions and emphases for the years immediately ahead. We have too many programs, services, and activities which contribute very little to the people in the church or to the larger community outside the church.

One of the central concerns of the church in the 70s should be that of helping people to achieve personal meaning and significance. This should be directed both toward the people in the church and those in the secular community.

Automation, industrialization, and regimentation of people in our society have robbed many of the meaning of life. Many people today feel that their lives are insignificant, that what they do is unimportant. Their jobs are just a means of making a living; they are unaware of making any real contribution to the betterment of mankind. They are engaged in a busy whirl of activities, both on the job and in their leisuretime, but they have no great value for which they are striving.

Help people to find meaning for their own lives . . .

The 73rd Psalm describes the struggles of a man as he sought for meaning in life and did not find it until he "went into the sanctuary of God." Then he was able to see life from a larger perspective and discovered that "God is good to the upright and to the pure in heart."

The church program in the 70s should be focused on helping people find meaning and significance. Worship services and sermons should be deliberately planned to help make people more aware of the presence and power of God around them and supporting them and to help them discover some central purpose for their lives and some new disciplines by which they can regulate their living. This will certainly mean having variety of worship experiences and using both old and new forms in our services. The church school should discard all its antiquated materials and methods and diligently set about the task of helping people to think through the issues of life and discover for themselves the roots of a reasonable and meaningful faith. Ministers need to cultivate the art of listening, being open and responsive to each person; and people need to become more aggressive in asking questions and sharing their concerns with the minister.

PERSPECTIVES ON THE 70s

Every youth and adult in the church needs to be involved in some type of small group in which he can unload his tensions and frustrations, his doubts and uncertainties. Every person needs the supportive fellowship of Christian friends as he deals with the difficult problems of life and develops a mature faith. The church has an unusual opportunity to help people find meaning in life through carefully planned group therapy.

One of the primary responsibilities of the church at this time is that of helping people to find meaning for their own lives so that they may be able to witness more effectively in their world.

Our adult priorities

by MURRAY L. WAGNER
Pastor, Quarryville, Pa.

In a small Pennsylvania town more than fifty years ago there was a local scare brought on by a kidnaping in a nearby city. A small boy came home breathlessly from school, shouting, "There's a kidnaper downtown!"

The wondering mother asked, "How do you know?"

"There's a man who has hair in his ears!"

The boy is now a grandfather, but he still has his suspicions that men with beards are either communists or hippies with little to choose between them. The adult judgment is scarcely more ridiculous than that of the child.

Upon such a hair hangs a Damocles' sword when judgments are made with so little thought, drawing conclusions which could have an eternal impact.

The wretched mess that civilization (?) has come to be drives men to seek some escape. We cannot move farther west when we've worn out the soil and polluted all natural resources, so we reach out into virgin territory of space.

Yet, somehow the accomplishment of reaching the moon, this "victory," turns rancid and the "greatest event in the history of man" fails to generate carols or significance as did the birth of a baby boy in a cow stable 2,000 years ago.

If space exploration so soon loses its excitement; if youth are being "turned off" by conventional religion; if young people dare "dance before the Lord" (was David a hippie?), then adults are seeing "kidnapers" all about.

It should be evident that we'd better be looking at inner space instead of outer (isn't that what God does?). Why the generation gap? the "falling away"? Youth knows that actual commitment is essential *now*, in the 70s, if life is to have any meaning.

But to what shall youth be committed? The ideals of the fathers? That honesty is the Christian way (But, Dad, on Form 1040 you listed . . .)? That sexual purity is an absolute (Our preacher surely must watch the hemlines or how would he be so hip on ladies' fashions)? That tobacco is a defilement (But, who raises the weed?)? That betting at the track is a form of sinful gambling (Didn't I see you watching the board anxiously at the stock exchange?)? What priorities shall young people set if their elders have done so poorly in example?

One United States senator related that he had chided his grandson for "getting high" on drugs. The youngster said, "But, Granddad, I saw you stone drunk many a time, and that's just as bad." Did you know what the senator says he will do? "I am going to vote to make the use of marijuana legal." We assume that if we legalize murder it will reduce the homicide rate.

The problems that confront the nation are the soul's problems magnified. The erosion of the hillsides through greedy practices will end when men's souls are no longer eroded by selfishness. The hunger speaks of the emptiness of human souls. Poverty — what poverty is more distressing than a grandfather who reported in Sunday school class: "I haven't read a book since I left high school"?

"Look, Dad, you show us what it means to be committed . . ."

If we are to attain significance as persons we need set our priorities in order. One generation worshiping at the altar of the great god $ucce$$ should remember that the finger of scorn pointed at another leaves four fingers pointing to the breast of the accuser. In the eyes of the Judge Eternal it is likely about as bad to worship Mammon (gold) as Venus (beauty) or Bacchus (wine). And some who condemn the Mercury (speed) god are themselves near the altar of Mars. Many a Brethren farmer would object strenuously if an agent came and took his best cow for government purposes but he says not a mumblin' word if his son is taken and taught, "Now this bayonet: shove it in all the way, and then twist it good and hard."

Some of us have enough faith in the integrity of youth to feel they will not follow the wandering stars which have attracted so many of their seniors. Some of them realize that a mind should be open until it gets hold of a great idea and then never let go. They will study, explore, classify, separating the chaff from the wheat, and from that wheat will make the staff of life.

It would appear that the men and women of the 70s would ask their forebears: "Act your age (but don't crawl). If Christ is really meaningful for you as you say he is, show us. If he does really change lives, let's see him do something with yours. We have walked a long time with our small fingers in your hands but the nail prints are not very prominent, are they?

"Look, Dad, you show us what it really means to be a committed follower of Jesus Christ; then we'll think more about it."

2. Shaping the emerging church and its response to mission

A multiple ministry

by A. G. BREIDENSTINE
Educator, Lancaster, Pa.

THE CHURCH IN THE 70s, if it seeks truly to be God's instrument in the world, must shape itself to be relevant to the needs of the day. To be anything less than fully relevant will result in the church being ignored by our secular society and simply passed by. To be relevant will demand an expertness in mission never before required.

Our present-day society has developed high specialization in many areas. As citizens, we have come to expect an expertness in theology, in the healing arts, in education, in the various sciences, and in our dealings one with another. To be vital in the society the church must "try hard to show [itself] worthy of God's approval, as a labourer who need not be ashamed, driving a straight furrow, in [its] proclamation of the truth" (2 Tim. 2:15, NEB).

For the Church of the Brethren a gearing-up may not be as difficult as at first expected. With a tradition in the multiple ministry, our church should be able quickly to return to this tradition — but with a difference. For at least one new shape of the emerging church will be that of a multiple staff with recognized specializations. Thus, for the Brethren, instead of having a multiple ministry of many generalists, this decade will demand a multiple staff of experts. As many churches already require professional musicians to serve as their ministers of music, so they will shortly expect similar expertise in church education, in church welfare services, in social action, and in all areas where the mission of the church makes its claims.

But the practical demands of our times also suggest that, instead of multiplying full-time staff, we claim a tithe or a double tithe of the church member expert who serves society day after day. Oh, yes, we will still have to pay for these services, and we will also pay for the professional's further training which is required of him to do the work to which he is called. However, men and women in their vocations will readily respond to the unanimous call of the congregation. Ordinarily they will accept most readily if the call is for a definite term of service — say three years. If successful, such a term could be extended; it should, however, not become another fixation for life. Thus, churches might appoint ministers of church education, ministers of neighborhood services, ministers of social action, ministers of music and worship, and such additionals as the purpose of the body of Christ requires. Some of the ministers in small congregations might well serve several congregations of the same denomination or serve across denominational lines.

Administratively, I see the pastor as one among equals, but in charge. It is he who coordinates the work of the several ministers. Leadership, even if expert, must nevertheless be focused for effective mission. The several ministers should confer frequently with the pastor in short staff meetings, but at least annually in an extended retreat, do the long-range dreaming and planning allowing the Holy Spirit to have his way.

Furthermore, it must be clearly understood that the ministers are called to give leadership services, to rally the many congregational workers, give guidance, and help to clarify the church's objectives — not to be saddled personally with the entire load of work.

The Church of the Brethren has changed many times during its history, and it can do so again during the 70s. To accept a modified version of a multiple ministry, locally called, is a shape the emerging church will require.

The church in the 70s must be fully relevant . . .

A dynamic healing force

by ROSS A. HEMINGER
Orchardist, Wenatchee, Wash.

ARE CHURCH HABITS like some people's eating habits, never changing? Change is always with us. Sometimes it speeds ahead rapidly; other times it slows considerably. The range of what may be known by observation of changes in the Roman Catholic Church should warn of what may happen.

Precisely what factors should be considered in the changing church to make it responsible to fulfill its mission in the 70s?

Theological training has gone through considerable change. The laity needs to know and to understand the same kind of language used in the new theology. The gap should be greatly reduced for a more effective ministry. Theologians must use words which make their meaning clear to the laity. A wider gap exists between what some ministers say and what our young people understand. Many of the publications by church leaders require hard study to read and understand what is being said. The church must struggle to bring a common dialogue more easily understood by all members.

The church in the 70s will learn to listen more carefully to dissent and honestly to understand those who disagree. We can work effectively with those who disagree when we learn to define our areas of disagreement and then submit them to the will of God. Acts 15 clearly states the position of which I speak. The will of God and the inspiration of his spirit can heal differences.

Programs will not necessarily be handed down. They will arise and develop from involved members. Witness what happened at the 1969 Annual Conference. The people's concerns were expressed both through and aside from the agenda.

The wide variety of interests and problems of various groups has alienated the affluent from the poor, the clergy from the laity, the blacks from the whites.

As ambassadors of reconciliation can we develop the means to bring these groups together? Can we broaden our Christian faith to understand the legitimate claims of the other?

What are some of the solutions to society's ills that local congregations must formulate?

1. To bring wars with their total involvement of people to an end.

2. To rebuild goodwill and human dignity both locally and around the world.

3. To decide what our relationship is to our nuclear capabilities.

4. To discover our responsibility to the population explosion, which often results in crime, poverty, and waste of human resources.

5. To realize the hazard to health of environmental pollution. These and many other problems manifest themselves. Some will contend that solutions are government's responsibility, but I believe it is more the responsibility of the church as the body of our society who cares for the individual in our changing complex social structure. The change in tomorrow's church really means a great sense of evangelistic ministry to preach the gospel of wholeness to our people.

Some of our activities are no longer relevant to the needs of man. We must evaluate what we're doing and why we're doing it. The evaluation of these activities must involve our total congregation. We must speak more clearly and more meaningfully to man's social needs.

Consider Job, for example. Job cried out, "Oh, that I knew where I might find him!" Society is crying out to the church, "Where can I find meaning for my life?" "Where can I find peace?" "Where can I find God?" "Is there no one to help me?" Can we offer hope for man's needs? The emerging church must speak with direction, yet in a spirit of love and compassion.

John 14:15-20 speaks pointedly about our relationship of God to man and it is in this context that man will find fulfillment of his total needs.

The church must emerge as the champion of the individual. Man's cause is lost in the bigness of government, of industry, of unions. Unless the church helps man to have some medium for response, to act upon as well as being acted upon, to live as a human being ought to live, man will sink in the mire of hopelessness.

The regenerating and renewing worship of our churches will undergo changes. Courage to stand for justice and beyond that for mercy toward all people will make the church of the 70s a dynamic healing force in a fragmented world.

The church must emerge as the champion of the individual . . .

To be a sign

by KERBY LAUDERDALE
Pastor, Oakland, Calif.

OUR MISSION IN THE 1970s is exactly what it has been for nearly nineteen hundred and seventy-odd years (assuming first we believe it): to proclaim the good news that God loves man; to proclaim Jesus of Nazareth as the one who made God's love come alive (as it were); to proclaim that the kingdom of God has come (and is coming); and to live in the presence of the kingdom (anticipating its coming).

This statement is not rhetorical! I mean it exactly as it is written. Our mission has not changed one bit with the passage of some 1,970 years, and we aren't any closer, in terms of progress, to the kingdom now than we have ever been. Therefore, seeking our "Mission for the 70s" is sort of like carting the proverbial cart out there in front of the horse again. I will admit to the value of emphasizing particular aspects of our mission at different times and places. However, there is a danger in distinguishing between aspects of the mission because all too soon the aspects become the mission.

This is precisely our problem and precisely our calling in the 70s. We must reaffirm the faith and its central mission and thus live in the presence of the kingdom now. That means, concretely, the war is over! And Alcatraz belongs to the Indians! And black is beautiful!

Now this calling is no small order. And it does not come as essentially an educational process or an evolutionary growth. Rather, if we take our clues from the New Testament — and where else would we get them — it comes as a *radical* change.

For example, in the little exchange recorded in John's gospel between Nicodemus and Jesus about entering the kingdom of God, Jesus says, "Unless a man is born anew [or from above], he cannot see the kingdom of God." Now birth certainly implies something other than growth — something more than growth. C. K. Barrett states this clearly in his commentary on John: "Judaism, which Nicodemus, the Pharisee and ruler of the Jews, the teacher of Israel, represents, is inadequate; it cannot move forward continuously into the kingdom of God. A moment of discontinuity, compa-

Our mission is to proclaim the good news . . .

PERSPECTIVES ON THE 70s

rable with physical birth, is essential."

Pharasaic Judaism is in many ways comparable to contemporary Christianity, certainly at this point. If we contemporary Christians expect the kingdom at all, it is totally in the future; and yet it is something we are getting closer to day by day. But not so according to the New Testament. Matthew records a saying of Jesus which carries the same message as John's: "Unless you turn and become like children you will never enter the kingdom of heaven" (18:3). Here again, the early Christians proclaim that entrance into the kingdom is more than growth and progress.

Quite apart from the witness of the early church, our entire world — population and environment — is calling for our conversion. It is becoming increasingly clear that our population and environmental problems are so severe that nothing short of a radical change on our part, a deep and profound conversion to caring for one another and our world more than we care for our own immediate convenience and profit, will save us from disaster. No process of gradual change of priorities, no program of education to arouse our "enlightened self-interest," no compromise between conservation and industrial interests will have a chance of staving off the disaster! The situation is so critical that only a *radical* conversion will save us.

Now the Bible, both Old and New Testaments, have been saying that for nearly 2,500 years. Man's condition in his personal and social life, in his individual and communal relationship, is so lost that no "progress" or gradual change will get him anywhere. In order to enter the kingdom he needs a *radical* change, a *new* birth, a birth *from above.*

Let me quote from the French Christian writer, Jacques Ellul, to shore up the point: "Of course he [the Christian] can always immerse himself in good works, and pour out his energy in religious or social activities, but all this will have no meaning unless he is fulfilling the only mission with which he has been charged by Jesus Christ, which is first of all *to be a sign."*

All our goals for "Mission in the 70s" are important, but they are of *secondary* importance. That they have been divisive among the Brethren shows that we have lost sight of what is of *primary* importance. The new forms of the church can be many forms — even among the brethren — but even they (the forms) are of secondary importance. Of primary importance is our mission (in the 70s) to repent, and to believe the kingdom of God is at hand; and believing, to live — personally, socially, communally — *as a sign* of the New Covenant given to men through Jesus Christ — our Lord.

Our primary response

by ANNA B. MOW
Writer, Roanoke, Va.

WE HEAR MUCH about the emerging church. The church has been *emerging* from the beginning. This is not unique for the 70s. There were many things Jesus could not tell his disciples because they were not ready to understand them, but he told them that the Holy Spirit would be their guide. (See John 16:5-15.) The Holy Spirit is the power of God by which the church *emerges* into the maturity of the body of Christ.

Our problems today look small compared to what the early church went through. They really had some emerging to do to shape the first church. Our race problem doesn't touch the tension they faced in the Jew-Gentile issue. Paul wrote to the Ephesians, "For he reconciled both to God by the sacrifice of one body on the cross, and by this act made utterly irrelevant the antagonism between them. Then he came and told both you who were far from God and us who were near that the war was over. And it is through him that both of us now can approach the Father in the one Spirit" (Eph. 2:14-18, Phillips).

The church has never been relevant to the world . . .

The unity which they achieved and which we so desperately need today was in Christ, through his Spirit. When the primary commitment is to Christ and the enabling power is the Holy Spirit, self-consciousness and self-righteousness are eliminated. This is why many of our "good works" today are not appreciated. The well-dressed, well-meaning benefactor is often despised by those in need who are grasping for personal dignity. "Secular" service, which is merely human goodwill, is not enough.

The real Christian church finds its primary response not to mission, but to Christ. *After* the commitment to Christ the Christian must turn to the world for which Christ died. But he will do it with the love which dissolves barriers. Jesus prayed, "As thou didst send me into the world, so I have sent them into the world" (John 17:18). He goes out, not as a benefactor, but with a message and with unself-conscious love in service. The response is to God *in* mission.

Too much of the attempt today has been to be relevant to the modern world. The church has never been relevant to the world. But Christ and his message are always relevant to the needs of persons for fulfillment and life. The youth of today are especially discerning in seeing the phoniness of stooping to the level of the world's way of living and talking in order to "reach" them. This is not the trend for the emerging church which is the body of Christ.

The mission of the church which is the body of Christ is reconciliation. Reconciliation is not "sitting on the fence," as one brother called it. Reconciliation is a matter between man and God and then between *persons.* Sitting on the fence is an indifferent attitude on *issues.* A reconciler is always involved with people. I was thrown into this cauldron on a panel at Annual Conference. My statement, already prepared, was for cooperation with the government as far as possible. And I thank God for the cooperation of the government with the peace churches in making alternative service possible. Just before my turn to speak a young brother unexpectedly burned his draft card. He was joined by nearly a hundred people who came forward, Billy Graham style, to stand by him. I had to thank God for all these young people who were willing to endanger themselves for their convictions. The church must keep its arms around the young people. Their courage is what the future will stand on. At the same time my sympathy is not with their *position* on the *issue.*

Our government is also made up of *persons.* There are senators who meet every Wednesday morning for prayer. There are many others who have a deep desire to be honest before God. Jesus was a master at finding these areas in the lives of people who came to him. The church, his representative today, must also find these areas in the lives of men in the "establishment" and make it easier for them to live up to their highest aspirations. When the people of the church make a frontal attack on other men who are already heavily burdened, they have already lost in the first round of their ministry of reconciliation. World power is *over* people. The underdog may be using the same power tactics as the overlord. The church must use the power of God which is *for* other people or it is not the church, the body of Christ.

As from the beginning, God must shape the emerging church. In response to him the church will find its mission in the world.

"The things that are shaken are obviously things which can be shaken. They are thus revealed to be man made, passing or temporal things by the very fact that they are shaken. And they are being removed out of the way so that the things which cannot be shaken may remain" (Heb. 12:27).

This is the greatest day the Christian church has ever seen. God's answer for the needs of the world and its people is in her hands.

Each one is a minister

by IRVEN F. STERN
Pastor, Hutchinson, Kan.

AT THE BEGINNING of 1960 it was my privilege to be involved in helping shape the Nigerian church for the coming decade. The church in northeast Nigeria was experiencing a "people's movement," meaning that large numbers of people were accepting Christ as Lord. A major problem was that few of the new followers of Christ were able to engage in a study program that would enable them to grow in the faith. Very few, indeed, were able to train others for such a task.

Some of us had felt that the church could be much more effective if it could institute a plan for training many of its members to do the task of nurturing the masses coming under Christ's Lordship. The vehicle for doing this was established as Kulp Bible School. The goal of the school was that it should train a lay rather than a professional ministry for the church in Nigeria. It was not to compete with or replace the Theological College of Northern Nigeria but rather supplement it.

Though I do not have exact figures at hand, I should judge that between 150 and 200 men, and their wives, have completed three years or more of training in the past decade, with perhaps 50 more couples in the process of being trained. These lay ministers are leading the church to grow in its response to the needs of the world.

Motivate every adult member to become a minister . . .

The Church of the Brethren in the United States has a great need for some kind of training program for its ministers, whom I conceive to be every adult member of the church. Perhaps a design could be devised whereby professionally trained pastors could offer such training within local congregations to adult members.

A whole new concept of the role of the pastor would need to emerge. More of his time would be given to the task of training the members for mission. He would leave much of the administration of the church's program, visitation evangelism, leading of worship, teaching of children, and many other things that now take up his time in the hands of the other ministers — adult members of the congregation.

Vernard Eller makes a very important point in his article "Manoeuvre Ministeriel," published in *Brethren Life and Thought,* Winter 1970, when he says that the church today has been too concerned with hiring professionals to do their performing for them. The result is too often an ineffective church that leaves too much of its believing and mission in the hands of its paid staff.

I believe that the church of the future might best fulfill its ministry by motivating every adult member to become a minister. Every Christian ought to follow Jesus' example of applying the opening words of Isaiah 61 to himself: "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord" (quoted from Luke 4:18-19).

day by day

THE FAMILY is a many-splendored thing. It is a miniature congregation. It is a household of faith — just as the congregation is the household of faith. Our day-by-day activities these two weeks will lead us to a greater understanding of and appreciation for the household of faith and how the miniature household can better participate in the public worship service of the household of faith.

Too often our family worship and public worship are considered to be different things. They are different in intensity and place, but nevertheless they are duplicates of each other in terms of purpose and understanding.

The family should participate in the public worship as a family group and seek to worship as full participants. We are of the notion that many people are finding that public worship does not speak to them; thus they are either continuing out of a faith obedience or they are finding other things to do. Of course, we need to work toward relevancy in our public worship experience, but we also need to work toward an awareness of why we go there in the first place.

These moments which we spend together as families will provide excellent opportunities for us to come to this awareness and to train our children. Our main activity will be to attend our Sunday morning formal worship service and then build our daily experiences around it.

Steps in our activity

1. Have a family discussion on what we expect to have happen in the worship service, and assign various aspects to be observed and reported on at a later time. What do we expect to have happen? Will we be entertained or will we be engaged in an encounter with our Lord and with one another? Will we carry on private love affairs with God? Or will we be a part of a group of people praising God, seeking understanding of themselves, and diligently applying themselves to the principle that they can live in harmony and unity? Will the people ignore one another as they enter the sanctuary or will they warmly greet one another? Will the people leave as soon as the service is over like bats out of a cave or will they linger to visit and encourage one another? Will strangers be intimately received by the people or will it be up to the ushers and minister to provide the proper mechanics to assimilate them?

Let's watch the progression of the service to see if we can appreciate the acts of praise at the beginning of the service, the acts of instruction and fellowship during the middle part of the service, and the acts of commitment toward the conclusion of the service. Let's also see if we can distinguish the selection of hymns in relation to the different movements of the service.

2. Have a family discussion on the service itself to see if what you went there looking for was indeed what you found. Then proceed to pattern the home worship as nearly as possible after the public worship service at your church. Be sure to keep in mind that the total household of faith should be involved. Throughout the steps of the activity try to concentrate on the people involved rather than on the physical surroundings. The physical surroundings should be discussed on the basis of how they enable the people to engage in a worshipful experience. Let us never forget that buildings and equipment are to be used. — RUTH AND ELDON SHINGLETON

DAILY READING GUIDE March 29 — April 11

Sunday 1 Samuel 21:1-6. People's needs are more important than even the holy bread.
Monday Genesis 22:7, 8. God will provide the tools of worship if we know the true purpose of worship.
Tuesday Ephesians 3:14-19. Join with all the saints of the household in knowing the love of Christ.
Wednesday Ephesians 4:1-3. Forbear one another in love.
Thursday Ephesians 4:4-7. Many members become one body.
Friday Ephesians 4:11-15. There are many functions of the household.
Saturday Ephesians 4:32. Kindness and forgiveness are traits of the household of faith.
Sunday Ephesians 5:1-4. A life-style should include thanksgiving.
Monday Ephesians 5:19, 20. The sounds of worship include psalms, hymns, and songs.
Tuesday Acts 2:42. Worship includes teaching, fellowship, breaking of bread, and prayers.
Wednesday Acts 2:46, 47. The earliest Christians attended church and had worship at home.
Thursday James 1:22-25. Hearing leads to doing.
Friday James 2:14-17. The outcome of faith is service.
Saturday James 5:13-16. Members of the household of faith sustain one another.

Ralph Holdeman, creator of

REDEMPTION SCULPTURE

by TERRY PETTIT

I've often wondered what happens to old Studebakers and Edsels when they die. Do they just "fade away" into the thousands of junk yards that hide behind billboards? Or, like elephants, do they have a special burial place all their own: some enormous underground garage in Utah that they creep toward when their valves begin to go and the end is near?

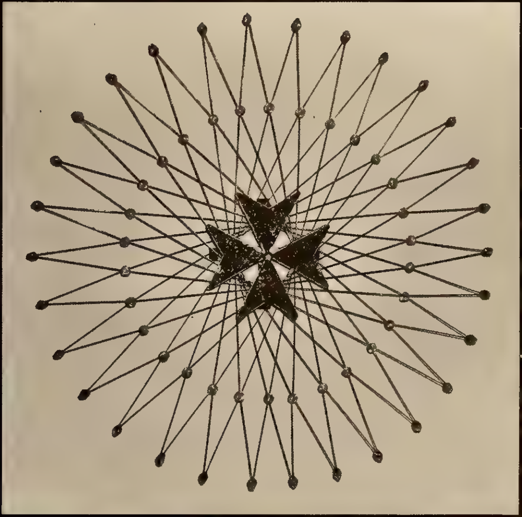
Of course not all of them would make it to Utah. Some might struggle as far as Kansas, cough a few times, and then die unceremoniously by the side of the road. Others sit on blocks forever, while a lucky few go out in the glory of a fraternity fund raising day where you pay a quarter for a swing with a sledge.

A couple have found their way into a small studio located in an industrial warehouse on Twenty-second Street in New York City.

The studio is rented by Dr. Ralph M Holdeman, who is the director for evangelism on the staff of the National Council of Churches and a widely known sculptor. As Dr. Holdeman eyes a Studebaker nose cone cross sculpture, he remarks, "Our industrial culture punches out some of the most beautiful things in the world." Many of *those things* — VW hubcaps, bolts, refrigerator grills, automobile bumpers, computer parts — hang on the walls of his studio, modified by his imagination and an oxyacetylene torch.

While fitting some triangular pieces of scrap metal together, Holdeman talks about his art: "I celebrate our technology rather than cussing it, because it calls attention to things we wouldn't have caught in the gospel if it weren't for our technological eye." When he finishes with the scrap metal in front of him, it will become a sunburst, a zinnia, or the eye of a camera.

Holdeman works in his studio nearly every day. Leaving his office at the National Council of Churches in the late afternoon, he catches a subway tunneling toward Twenty-second Street. He is as calm as anyone can be in New York, casually switching from an "Express" to a "Local" for variety's sake. Under Times Square, walking among junk that will never become sculpture, he talks about pollution and how people in a hurry urinate behind an old maintenance shack. And when a train comes by . . . well.



REDEMPTION SCULPTURE / *continued*

Dr. Holdeman likes to refer to his art as "redemption sculpture." That is "the redemption of scrap material just to make something beautiful": Two bumper guards become an owl, crosses grow out of nails and wire, strips of sheet metal become a moving bush, and many pieces of scrap become nothing but unsymmetrical patterns to look at and enjoy.

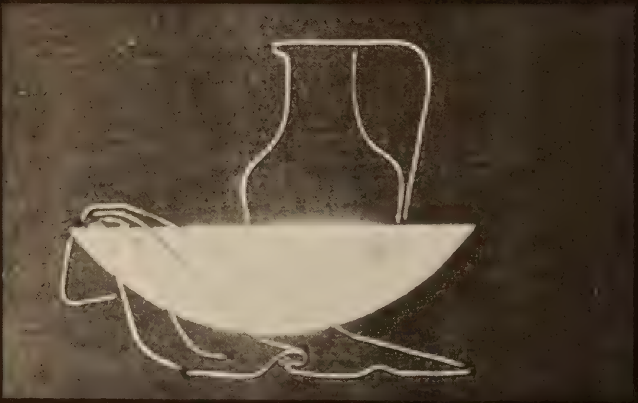
While the sculpture is interesting and often beautiful, it is sometimes intended to be much more. Holdeman has been a long-time student of religious symbolism. At the drop of a "peace sign," for example, he can talk about the evolution of the Kairos symbol: "In the beginning the three lines represented an Egyptian man with his arms raised upward. If the man was turned upside down, the symbol represented death. When a circle was drawn around the upside-down man, it meant eternal life or heaven. But people have updated the Kairos symbol, and today the circle around the three lines means 'life now.' " It is the awareness of symbols and the use of them in his sculpture that makes Holdeman's art more than just entertaining.

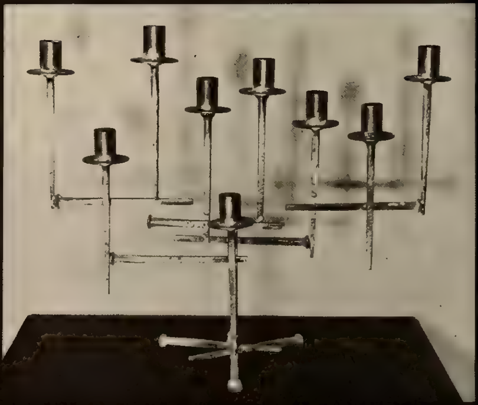
When Holdeman talks about the reinterpretation of old symbols, he is quick to point out that every preacher does the same thing in the pulpit on Sunday. One senses that he hopes the church will explore new opportunities for witness and rebirth. This is most evident when he talks about any one of the many pieces of sculpture he has done that utilize the symbol of the cross. "The cross when originally seen was brutal, horrible, and messy; the thud of the wood in the hole, the hammering of the nails; it must have been ghastly. What has happened is, that event has become Good Friday. What is important is not what the cross was, but what it causes us to do." Perhaps a parallel to the "life now" interpretation of the Kairos symbol are Holdeman's feelings about Jesus: "When Jesus is talking about eternal life, he is talking about a quality of life. Not so much physical life after death, but a more abundant life now."

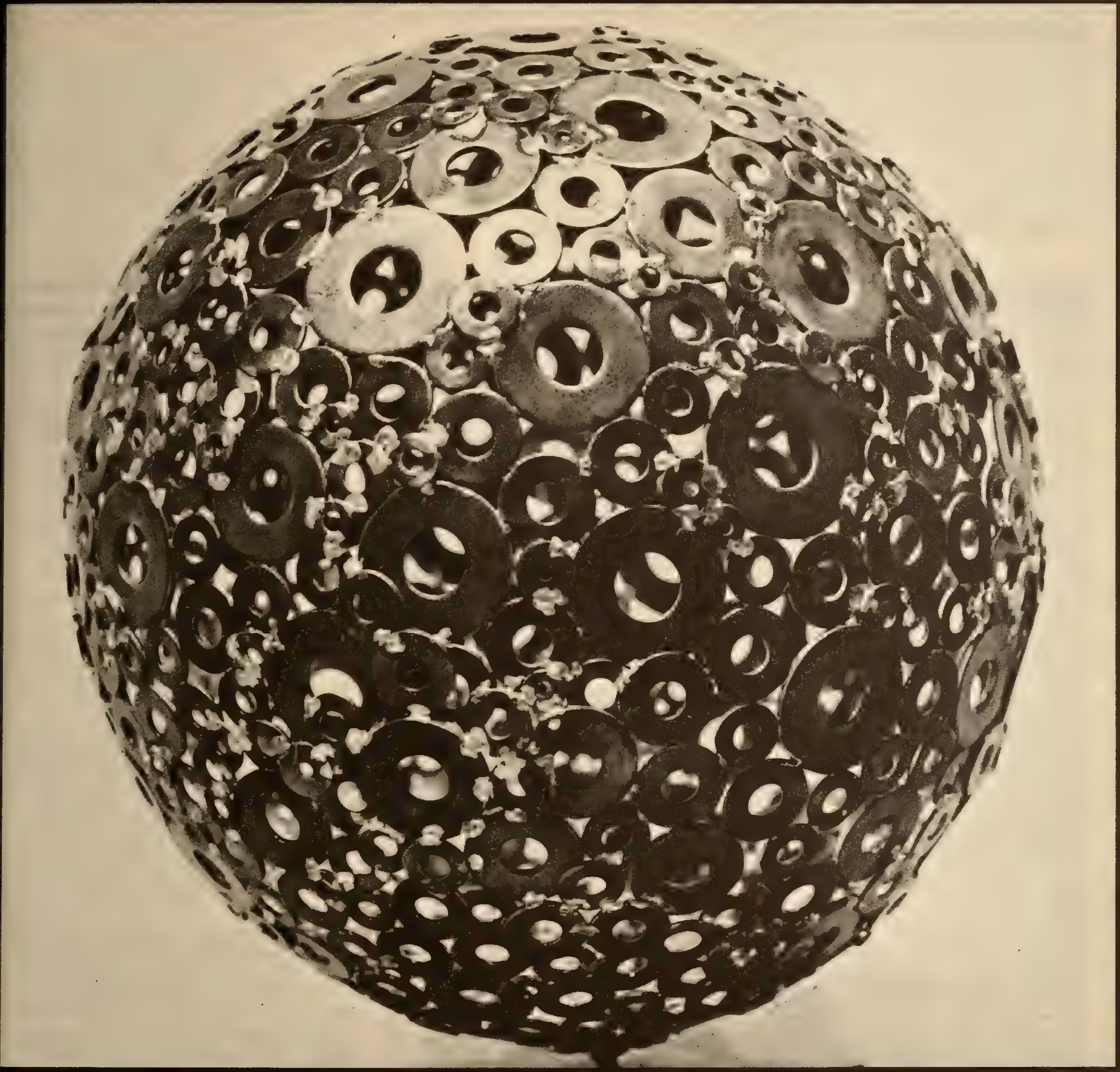
When Dr. Holdeman is not reinterpreting old symbols, he is attempting to give new perspectives to historical events with new symbols. He stopped his slide projector on a photograph of a piece called "Explosion Cross," and then with a look in his eyes that people get when they're going to tell you what their work is all about, he said, "Pentecost described by people steeped in their own culture is symbolized by wind, flame, and the dove. When I think of power, I think of atomic energy, a generator plant below Niagara Falls, the updating of a symbol: the atom." And so he built a cross out of computor parts — a cross embedded in the symbol of the atom.

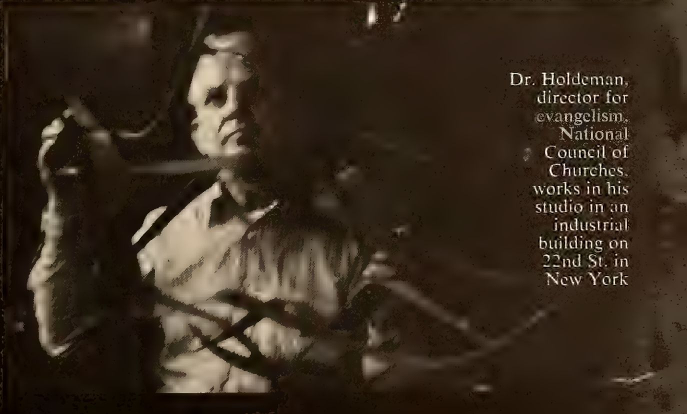
Part of being an artist is dealing with the phenomena that confront your culture today, even if you're so close to them that it is difficult to gain any perspective. Holdeman describes his moon sculpture as such a confrontation. "It's just an attempt to say that the moon is real to us. It's what's bugging us. It's in our songs; some people believe it controls the stars; it's in the midst of our thinking . . . as if we were tides being pulled by the moon."

Holdeman's vision as an artist is reflected in his position as director for evangelism when he says, "Christ is more than a concept. If Jesus is your savior, that means that you must be socially constructive, concerned, and involved." Perhaps that is one thing the artist can teach us. When he looks at the world and all it means or doesn't mean, he takes it seriously enough to react to it and with it. Whether sketching a landscape, painting a soup can, or bending a Studebaker nose cone, he is in effect saying, "I'm concerned." □









Dr. Holdeman, director for evangelism, National Council of Churches, works in his studio in an industrial building on 22nd St. in New York

The World of the Gospel Critic

INTERPRETING THE GOSPELS, by R. C. Briggs. Abingdon, 1969. 188 pages, $4.50

WHAT IS FORM CRITICISM? by Edgar McKnight. Fortress Press, 1969. 86 pages, $2.25

WHAT IS REDACTION CRITICISM? by Norman Perrin. Fortress Press, 1969. 86 pages, $2.25

One of the many areas in which there has been a breakdown of communication between professionals and laymen in the church is that of the *method* by which we study the Bible. The approach to the Bible taken by the professional *critic* is sometimes attacked, sometimes admired, but often simply ignored, because the terrain of the world of the critic is so totally unfamiliar. How is this gulf between specialist and nonspecialist to be bridged? This can come about only if somehow the nonspecialist is oriented to the ways of the professional critic in such a manner as to really feel the "why" and "wherefore" of these ways — and maybe even begin to make them his own. The three books to be discussed in this article attempt to provide just this kind of orientation.

Interpreting the Gospels is a comprehensive introduction to the whole critical enterprise. In nine carefully structured chapters, the author introduces the readers to the various methods used in critical analyses of the gospels and deals with some of the larger questions which the critical method raises, for example the character of biblical language, our knowledge of the historical Jesus, the authority of the Bible. Briggs is fully coversant with the historical development of critical method in the study of the Bible (including the most recent trends) and is therefore a reliable guide to the subject. The material presented by the author was developed originally for use in the classroom and in adult discussion groups. With helpful summary outlines and bibliographical suggestions at the end of each chapter, the book could be profitably used as a study guide for a discussion group in the local church.

The other two books listed above are part of a three-volume paperback series entitled "Guides to Biblical Scholarship." The third volume of the series — on literary criticism of the gospels — is scheduled for publication in the near future. In each of the three books, the reader will find a lengthier and more detailed discussion of *one* of the critical approaches dealt with briefly in *Interpreting the Gospels.* At the end of each of these 86-page volumes, there is a glossary of technical terms used and an annotated bibliography, which again enhance their usefulness as study guides.

McKnight's book deals with that aspect of critical method which is labeled *form criticism.* Taking note of the fact that the material now in our gospels was originally transmitted orally in small units, the form critic attempts to discover what the forms of these units of material were — and how these forms came into being in the life of the early church. The author succeeds in writing a highly readable introduction to form criticism in the process of telling the story of how this method arose and developed. A concluding chapter draws on the work of several present-day form critics to illustrate how our historical picture of Jesus himself is affected when we take the approach of the form critic seriously.

Perrin's book deals with a still more recent phase of the development of critical method, that which goes by the name of *redaction criticism.* Taking note of the fact that the writers of our gospels modified and interpreted the sayings and stories of Jesus in the process of collecting them together, the redaction critic seeks to discover what theological motives lie behind this editorializing on the part of the gospel writers. Perrin, like McKnight, introduces his subject via a telling of the story of how the method arose within scholarly circles in our time. The third chapter of the book is especially interesting — an original sample of how a redaction critic works with a particular bloc of material, though it should be noted that some of the points made here represent highly personal (and questionable) conclusions of the author and not a consensus of critical opinion.

Interpreting the Gospels, What Is Form Criticism? and *What Is Redaction Criticism?* are to be commended for meeting a real need. It is to be hoped that pastors and directors of religious education will take advantage of works such as these in their adult programs. In this way, specialist and nonspecialist may move forward together toward a richer understanding of how God brought his Word to take shape in history. — Richard B. Gardner

READERS WRITE / *continued from page one*

should not participate in war or learn the art of warfare.

However, our peace witness since World War I has grown progressively weaker. The facts reveal that, during World War II, eighty percent of the Brethren boys eligible for the draft went into direct military service. And presently, there is no reason to believe the percentage of Brethren supporting the military has decreased. Therefore, the inevitable question is raised: Are we a peace church?

Unfortunately, there are Church of the Brethren pastors not in sympathy with our peace witness. Since they would feel more comfortable in another denomination which does support warfare, measures ought to be taken relieving these pastors of their leadership within the Church of the Brethren.

Within this permissive atmosphere, our young men continue to bear military arms. How strange that even within the Church of the Brethren, the military way of life has rapidly become the normal course of action, and those who choose otherwise, we esteem them not.

This trend has been allowed to take place because of a breakdown in church discipline. While we loudly proclaim law and order for our society, "to each his own thing" is the order for the day within the context of the Christian faith.

By the grace of God, within the Church of the Brethren let us all work together for the same thing. If peace is our cause, let's be united in a strong peace witness and take active measures which will bring about this unification. Or, contrariwise, if war really is our cause, may God have mercy on our blindness.

JACK FARRELL SR.
Syracuse, Ind.

EASTER THOUGHTS

Below are some thoughts I had for bringing some Easter scriptures up-to-date.

And he set his face toward Jerusalem —
He did that — for me?

Hosanna! Praise the King!
I would do that for him — I like to sing and be happy.

Then Satan entered Judas Iscariot —
Forgive, Lord; he enters me, too.

He took a towel and girded himself —
I could do that for him, but for my fellowman?

If it be possible, let this cup pass —
Thank God, he was willing in spite of . . . .

I do not know this Man —
Forgive, Lord; if I knew this man, I would not act like I do sometimes. . . .

Crucify him! Give us Barabbas!
Stupid people. He was worth a million like Barabbas. Stupid me . . . a new Easter hat . . . starving children in Nigeria. . . .

And they mocked him —
Don't I . . . almost every day?

And Jesus cried with a loud voice, My God!
He did that for me? Could I, for him? Utter despair . . . he is gone. . . .

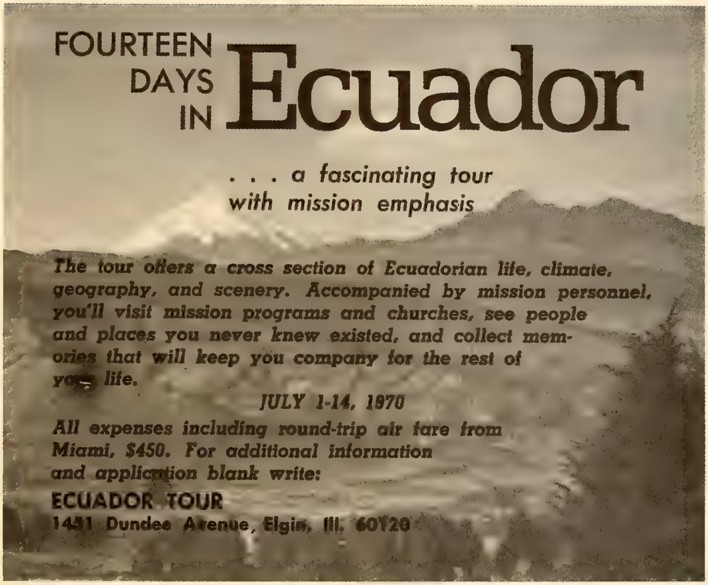
He is not here. He has risen!
He lives! Let him live . . . in me.

MRS. MELVIN MYERS
Bridgewater, Va.

CLASSIFIED ADS

NEED A SPEAKER OR RESOURCE LEADER? Art Gish, traveling evangelist for peace and church renewal, is available for preaching missions, youth meetings, and retreats. He is especially interested in social issues and a revival of the Brethren vision. Possible topics include radical discipleship, church renewal, distinctive Brethren teachings, war, and racism. For more information contact Art Gish, 510 W. Coulter St., Philadelphia, Pa. 19144. Phone 215-849-0520.

BRETHREN TOUR — Some seats still available on bus for the Shultz tour to Lincoln Conference, the Dakotas, Minnesota, around Lakes Superior, Michigan, Huron, Erie in Ontario, returning via Stratford, Toronto, Niagara, and Cleveland. June 22 — July 11, 1970. Write to L. W. Shultz, 603 College Ave., North Manchester, Ind. 46962.



FOURTEEN DAYS IN Ecuador

. . . a fascinating tour with mission emphasis

The tour offers a cross section of Ecuadorian life, climate, geography, and scenery. Accompanied by mission personnel, you'll visit mission programs and churches, see people and places you never knew existed, and collect memories that will keep you company for the rest of your life.

JULY 1-14, 1970

All expenses including round-trip air fare from Miami, $450. For additional information and application blank write:

ECUADOR TOUR
1451 Dundee Avenue, Elgin, Ill. 60120

at this easter season . . .
"Lift Your Glad Voices"

Middle Creek Church of the Brethren A Capella Mixed Chorus

A stereo album recorded to bring praise to the name of Christ, our Resurrected Lord. Included are:

- "Lift Your Glad Voices"
- "How Great Thou Art"
- "My God and I"
- "A Faithful Shepherd"
- "Peace, Be Still"
- Plus 13 others

ORDER NOW!

$5.00 postpaid
10% off on ten or more
Mail to: Leon J. Wenger
R. D. # 1
Ephrata, Penna. 17522

in brief

PERSONAL MENTION

Leading his third goodwill people-to-people mission for Pennsylvania agricultural leaders will be **Enos B. Heisey,** a member of the Hershey, Pa., Spring Creek Church of the Brethren. The twenty-two day junket to Africa begins Oct. 31.

William G. Willoughby of Bridgewater College has accepted the chairmanship of the department of philosophy and religion at La Verne College. . . . Succeeding him in a similar capacity at Bridgewater is **W. Robert McFadden.** . . . A former BVSer who served with Church World Service in Korea, **Wesley P. Albin,** has been named CROP director for Wisconsin.

* * * * *

Returning to the states for a three-month furlough is **Kathryn Kiracofe,** who has been serving in India. She will be living at Harrisonburg, Va. . . . Bridgewater College president **Dr. Wayne F. Geisert** was elected president of the forty-five-member Association of Virginia Colleges at the group's recent gathering.

Another member of the Church of the Brethren celebrated his one hundredth birthday this month. He is **James M. Mohler** of Warrensburg, Mo., who was 100 years old on March 19.

Dr. Roger E. Sappington of the Bridgewater College history faculty presented a paper at the South Carolina Tricentennial Commission observance on the policy of state governments regarding the Quakers and other nonresistant sects during the American war of independence.

* * * * *

A former editor of MESSENGER and now chairman of the sociology and anthropology department at Chapman College, Orange, Calif., **Dr. Desmond W. Bittinger** will speak at Bridgewater College's Founder's Day April 3. The occasion will also mark the ninetieth anniversary of the college.

Three young men have earned Scouting awards. **Billy Sykes** and **Gary Stern** of the Community Church of the Brethren, Hutchinson, Kansas, both received the God and Country Award. . . . Eagle Scout **Dave Baer** of Bedford, Pa., received the Outstanding Service Award from his chapter of the "Order of the Arrow," an elective program in Scouting emphasizing camping and outdoor experience.

* * * * *

Our best wishes go to couples who are celebrating golden wedding anniversaries: *Mr. and Mrs. Paul Basehore,* Hummelstown, Pa.; the *Archie Gorhams,* Battle Creek, Mich.; the *Walter Replogles,* Sebring, Fla.; the *Herman Buhls,* New Market, Va.; *Mr. and Mrs. Arch F. Rust,* Cabool, Mo.; *Mr. and Mrs. Jacob D. Shirk Sr.,* Stoystown, Pa.; and the *Jesse Arnolds,* Petersburg, W. Va.

Other couples observing wedding anniversaries include the *Arthur Fuhrmans,* Brodbecks, Pa., fifty-three; the *John Swopes,* Hershey, Pa., fifty-five; the *Niels Esbensens,* La Verne, Calif., fifty-five; *Mr. and Mrs. Noah Keeny,* Brodbecks, Pa., fifty-nine; and the *Arthur Hillsamers,* Brethren, Mich., sixty-one.

DEADLINE

April 15, 1970, is an important date for ministers. That is the deadline for requesting exemption from social security coverage of earnings from services in the exercise of their ministry.

Approval of any request for exemption will be based on an individual's opposition, by reason of conscience or religious principle, to receiving social security benefits based on his income as a minister.

The April 15 deadline applies only to ministers who had annual earnings in any two years before 1970 of $400 or more from services in the exercise of their ministry. A minister who elected social security coverage by filing a Form 2031 before 1968 cannot get an exemption.

Applications for exemption (Form 4361) and additional information can be obtained from any Internal Revenue Office.

CALENDAR

March 27	**Good Friday**
March 29	**Easter**
April 12	**National Christian College Day**
April 27 — May 3	**Mental Health Week**
May 3	**Rural Life Sunday**
May 3-10	**National Family Week**
May 7	**Ascension Day**
May 10	**Mothers Day**
May 17	**Pentecost**
May 17	**Annual Conference Offering**
May 24	**Trinity Sunday**
May 30	**Memorial Day**

PASTORS AND PARISHES

At Roanoke, Va., Williamson Road church pastor **B. Harold Moyer** will direct a three-month financial campaign to launch the first phase of "Decade of Development" for Camp Bethel in the First and Southern districts of Virginia.

* * * * *

The Charleston congregation in Southern Ohio in January welcomed **J. Herman Reinke** as its new pastor.

Two men from Southern Virginia District churches and one from First Virginia were licensed recently to the ministry. **James Tilley** received his license at the Maple Grove church, Southern Virginia; **Robert Williard,** chairman of the district commission of stewards, at the Fraternity church, Southern Virginia; and attorney **Gerald Manning,** at the Crab Orchard church, First Virginia.

POTPOURRI

Benches, light fixtures, songbooks, and offering plates from the Germantown church will be on the bill of sale at the third annual **Benefit Auction** to be sponsored on March 28 by the youth of Eastern Pennsylvania. Root's Auction, East Petersburg, Pa., will oversee the sale, including, along with the Germantown articles, many items donated for resale by businesses and individuals. Funds from the auction will be tagged for the Fund for the Americas in the U.S., for a work project in Appalachia or

Ecuador, or for scholarships for Camp Swatara.

The second cross-country tour by the **Farr Family Band** will occur in June and July. The eight Farrs are interested in presenting concerts in Brethren churches en route as they travel from Dayton to Chicago to Minneapolis, on to Washington and Oregon, through California, and back via Colorado, Kansas, and Missouri. Contact Nick Farr, Box 16, Middletown, Pa. 17057.

* * * * *

During a trial run in April and May, page 4 of the **Christus Series bulletins** will offer worship resources rather than the usual commentary on the cover theme and the life and work of the church. Where appropriate, the worship items may be incorporated in the congregational service. On other occasions the material lends itself to personal meditation. Reactions to the approach are sought by those planning the bulletins at the General Offices.

Pastors and their wives attending the June 23 **Pastors' Retreat** at Annual Conference will hear addresses by Myron Augsburger on the theme "Evangelism in the 70s."

* * * * *

Classes examining the shape of the church in the seventies and the English religious tradition will be part of the **Canterbury Ecumenical Summer School** July 1-31. Lectures and discussions by outstanding Christian leaders will be seasoned with participation in the cultural festival commemorating the 800th anniversary of the death of Archbishop Thomas Becket. Word, Inc., is handling Stateside arrangements, and more information is available from Bill Scott, Director, Word Tours, Box 1790, Waco, Texas 76703.

* * * * *

Funderberg Library at Manchester College, North Manchester, Ind. 46962, is searching for bound or unbound copies of **The Inglenook** from its beginning in 1899 or 1900 through Volume 3, #14, dated April 6, 1901. Readers able and willing to supply all or part of them may write Librarian Allen Willmert at the college.

Trinity Church of the Brethren, Detroit, Mich., is hosting an **interfaith draft counseling program** each Sunday evening. Some thirty-five pastors and laymen from many denominations are participating in draft counselor training.

* * * * *

Lassa Fever, the disease which in January 1969 took the life of Brethren nurse Laura Wine in Nigeria, has been classified so deadly that laboratory research into its mysteries has been stopped by American doctors, reported *The New York Times* last month.

Swan Creek congregation near Wauseon, Ohio, is sharing its pastor, Walter Coldren, with the Taylor United Methodist Church three miles away. The cooperative effort is temporary. . . . Members of the **Living Stone church** at Cumberland, Md., are participating in a community-wide "Meals on Wheels" program for semi-invalids who cannot prepare adequate meals for themselves.

DEATHS

Alspaugh, Thomas H., Huntsdale, Pa., on Jan. 29, 1970, aged 75
Anderson, Harry, Rocky Mount, Va., on Jan. 15, 1970, aged 69
Bomberger, Sadie, Lebanon, Pa., on Dec. 24, 1969, aged 67
Bowers, Olive Hill, Sagamore, Pa., on Jan. 24, 1970
Bowman, Henry D., Hanover, Pa., on Feb. 24, 1970, aged 82
Browand, Aaron J., Medina, Ohio, on Jan. 3, 1970, aged 75
Chisley, William G., White Cottage, Ohio, on Feb. 17, 1970, aged 78
Collier, Charles E., Uniontown, Pa., on Sept. 12, 1969, aged 76
Crickenberger, Elsie V., Barren Ridge, Va., on May 3, 1969, aged 83
Fackler, Ivory A., Ashland, Ohio, on Jan. 5, 1970, aged 94
Fahs, Naomi, Virden, Ill., on Feb. 8, 1970, aged 65
Fields, Charles F. Jr., Brownsfield, Pa., on April 23, 1969, aged 58
Frost, Julian, Indianapolis, Ind., on Jan. 16, 1970, aged 87
Garrison, Virginia, Palmyra, Pa., on Feb. 1, 1970, aged 64
Gilbert, Hattie Bell, Barren Ridge, Va., on Dec. 13, 1969, aged 74
Gnagy, Fred B., Hutchinson, Kansas, on Nov. 29, 1969, aged 60
Goff, Mae, McPherson, Kansas, on Jan. 28, 1970, aged 92
Grace, Mary, Palmyra, Pa., on Nov. 12, 1969, aged 60
Griner, Mary Ella, Ashland, Ohio, on Jan. 17, 1970, aged 85
Grose, Elsie Weik, Wilmington, Del., on Feb. 11, 1970, aged 74
Harmon, Naomi, Elyria, Ohio, on Jan. 25, 1970, aged 77
Heisey, Clyde H., Palmyra, Pa., on Nov. 7, 1969, aged 68
Heistand, Christ K., Palmyra, Pa., on Dec. 12, 1969, aged 76
Hiller, Goldie, Ashland, Ohio, on Jan. 18, 1970, aged 66
Inman, Thomas D., White Cottage, Ohio, on Aug. 5, 1969, aged 79
Kauer, Henry, Warrensburg, Mo., on Feb. 23, 1970, aged 79
Kimmel, Myers, Shelocta, Pa., on Jan. 31, 1970, aged 75
Kline, William D., Neffsville, Pa., on Oct. 29, 1969, aged 91
Kulp, William K., Dunkirk, N.Y., on Dec. 18, 1969, aged 82
Langham, Lesmar A., Duncansville, Pa., on Jan. 20, 1970, aged 70
Martin, Ira J., Ashland, Ohio, on Jan. 23, 1970, aged 87
Miller, David A., Martinsburg, Pa., on Jan. 2, 1970, aged 86
Miller, Grace, Palmyra, Pa., on Aug. 30, 1969, aged 78
Miller, Minnie, Pyrmont, Ind., on Jan. 18, 1970, aged 80
Moyer, Glenn M., Zanesville, Ohio, on Feb. 11, 1970
Mummert, Gertrude, Flora, Ind., on Jan. 24, 1970, aged 88
Naff, Paul, Boones Mill, Va., on Dec. 20, 1969, aged 62
Ruckman, Cora F., Potomac Park, Md., in December 1969, aged 88
Scott, Eva C., Rock Falls, Wis., on Jan. 9, 1970, aged 80
Seltzer, Carolyn, Palmyra, Pa., on Aug. 17, 1969, aged 29
Shaver, Patra Mills, Bent Mountain, Va., on Feb. 13, 1970, aged 92
Shoemaker, Ralph, Canton, Ohio, on Jan. 4, 1970, aged 69
Shanaman, Harry W., Parker Ford, Pa., on Dec. 2, 1969, aged 86
Smeltzer, Maude Whisler, La Verne, Calif., on Jan. 18, 1970, aged 74
Steinruck, Bertha Keiter, Parker Ford, Pa., on Feb. 11, 1970, aged 93
Teeter, John Elvin, Martinsburg, Pa., on Feb. 1, 1970, aged 58
Thompson, Louella S., Mount Perry, Ohio, on Jan. 11, 1970, aged 74
Waterbury, Maggie, Enid, Okla., on Feb. 12, 1970, aged 76
Weaver, Rufus B., Palmyra, Pa., on Nov. 18, 1969, aged 71
Whistler, Maude K., Huntsdale, Pa., on Nov. 26, 1969, aged 75
Wirt, Robert, Roanoke, Va., on Feb. 2, 1970, aged 57
Zimmerman, Katie R., Carlisle, Pa., on Jan. 31, 1970, aged 88

The season of glad songs has come

Composers like Bach and Handel, Mozart and Beethoven were never expected to be theologians or biblical experts, but many of them revealed unusual perception when they attempted to set Christian texts to music.

Take Johann Sebastian Bach, for example. His output included cantatas, oratorios, anthems, motets, the great "passions" based on the scriptures, and the monumental *B-Minor Mass*. In the latter appear the familiar Latin words of the creed that was regularly recited in churches. Bach translated its truths into a wonderful musical affirmation.

In his setting for the words "And he was crucified for us under Pontius Pilate, suffered, and was buried," Bach allows the somber facts of Christ's death on the cross to color the music with sadness and pain. The rhythm is slow and deliberate, and the pace is such that the listener is almost persuaded to look on the burial of his Lord as a finality to be accepted in a whisper that fades into silence.

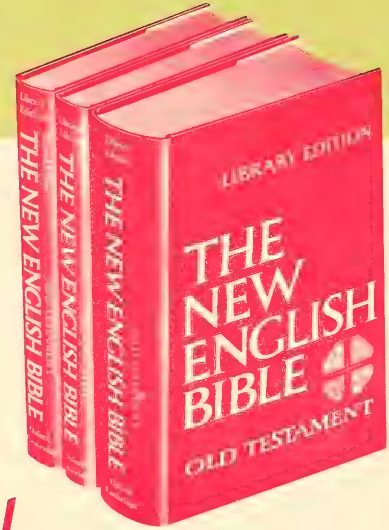
But only for a moment. The next chorus follows immediately. It is marked *allegro* and the music is loud. The mood has completely changed. For now the word of hope must be affirmed, "The third day he rose again." If any listener had fallen asleep in the quiet description of burial, now he is turned on by the blast of trumpets as well as the shout of voices celebrating the resurrection.

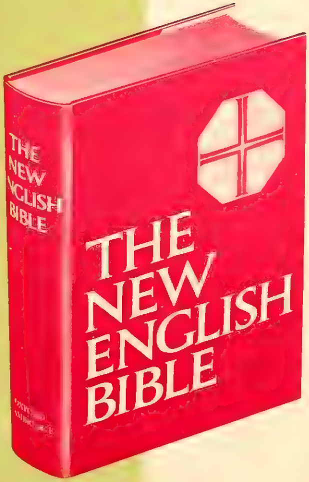
Bach may not have been a theologian, but he took his Christian faith most seriously. He knew when to pull out all the stops. He knew that resurrection means a time of gladness and rejoicing. His music releases a torrent of sound, full of an infectious and happy rhythm, marked by interweaving melodies, reiterating a theme that speaks appropriately to the victory of Christ over death. On this as well as on many other occasions the eighteenth-century musician seemed eager to draw on all the resources of praise mentioned in Psalm 150 — trumpet, lute, timbrel, dance, strings, pipes, cymbals, and "everything that breathes" — to affirm the exceeding greatness of God.

But if music can so catch the interior meaning of a text, why should not the life-style of Christians also express confidence in the victory that Easter affirms? So many live and die without any demonstrable expectation that God is alive in our world and in the activities of men. So many expend their energies in avoiding confrontations that might lead to a cross. They close their eyes to contemporary crucifixions; trying to secure their souls, they lose them. So many walk in fear and despair, as if all their hopes for a kingdom lie buried and forgotten. Like defeated disciples they have gone back to their nets thinking of their Master as only a memory.

Easter has something quite different to say. Jesus Christ is a present reality, not just a memory. And his disciples, however much reason they have to be discouraged, should no longer be defeated. If placed in prison, they can sing. If rejected by their society, they can go underground. But wherever they live, they do not give up to the evils they deplore. They neither cop out nor drop out. They see themselves rather as persons through whom an active God relates to other persons, including their jailers and the oppressors. They are singers whose songs can open prison doors. They are the celebrators of a great new morning for all mankind. They can march or wait, they can dance or sit still, they can protest or pray, they can shout or whisper, they can hold fast or yield; but whatever their particular calling may require, they walk in the resurrection that supports their hope.

The words of an ancient love poem that is more than a love poem run like this, "For see, winter is past, the rains are over and gone. The flowers appear on the earth. The season of glad songs has come" (The Song of Songs, 2:11-12, *The Jerusalem Bible*). Easter is such a time of singing. You don't have to be a composer or even a musician to break into song. If your faith is adequate, a joyful noise will do. But wear some flowers too. — K.M.





NOW

COMPLETE

The New English Bible

A fresh and authoritative translation of the Bible into modern English, available until now only in the New Testament

Choose from the following new editions:
Standard Edition (Old and New Testaments), $8.95 cloth

Standard Edition with Apocrypha, $9.95 cloth
Library Edition, in three separate cloth volumes:
Old Testament, $8.95
Apocrypha, $4.95
New Testament, $5.95

Church of the Brethren General Offices
Elgin, Illinois 60120

LOOK FOR THESE FEATURES IN THIS *messenger*

Celebration Is a Style of Life. *There is biblical support for the idea that joy is central in the Christian experience. Therefore, it should be celebrated in a particular life-style.* by Ronald K. Morgan. page 2

The Ninth Hour. *A simple narrative reflects the impact of a few hours on the streets and surroundings of Jerusalem on a Friday many years ago.* by Noah S. Martin. page 6

Early Christian Symbols. *The earliest signs and symbols adopted by the church were not uniquely Christian, but they were quickly given Christian meanings. Christians today can use ancient signs — and new ones, too.* by Graydon F. Snyder. page 10

Perspectives on the 70s. *As a contribution toward viewing the opportunities and challenges of a new decade,* MESSENGER *invited representative Brethren to comment on how the church can help persons achieve meaning and significance and how the emerging church can respond to mission.* statements by Clifford Huffman, Earl Mitchell, Murray Wagner, A. G. Breidenstine, Ross Heminger, Kerby Lauderdale, Anna Mow, and Irven Stern. page 16

Redemption Sculpture. *Ralph Holdeman is known to American churches as director of evangelism for the National Council of Churches. But he is also recognized as a sculptor. His vision as an artist reflects his Christian faith.* by Terry Pettit. page 24

OTHER FEATURES include "Communion Prayers," by Earle Fike Jr. (page 5); "Through a Mirror . . . Clearly," a communion meditation by William R. Faw (page 8); "Man Alive," a speak-up statement for Easter, by Dale Aukerman (page 13); a brief preview of the program in prospect for Annual Conference (page 14); "Day by Day," by Ruth and Eldon Shingleton (page 23); and a review article, "The World of the Gospel Critic," by Richard B. Gardner (page 28).

COMING NEXT

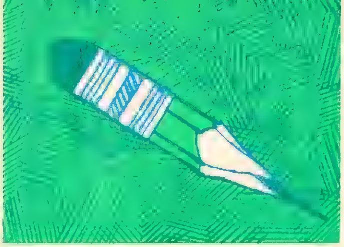
Seven Brethren spokesmen contribute to the second installment of a feature on "Perspectives on the 70s." . . . Two couples, preparing for overseas mission service, describe their orientation experiences at Stony Point, New York, experiences helpful in "Learning to Live in Mission." . . . Mark Gibbs, a British visitor to United States churches, offers observations and suggestions to American Christians in "Take Up Your Cross — And Relax."

VOL. 119 NO.

messenger

CHURCH OF THE BRETHREN 4/9/70

LEARNING TO LIVE IN MISSION



readers write

WAGNER'S SATIRE

I am sorry to read that Murray Wagner will write no more satire. Can't you persuade him to change his mind?

His satire is clever, witty, effective, and interesting. Also interesting are the reactions of people, obviously literate, who do not recognize satire, however blatant.

Betty Fox Solberg
La Verne, Calif.

CALLED TO BEGIN AT THE BOTTOM

I was especially interested in the article written by Mrs. Inez Long on the pastor as he sees himself at the bottom rung of the ladder. She speaks of the ministries in sociology, psychology, chaplaincy, inner-city mission, coffeehouses, labor and industry, councils of churches, and education as enjoying higher prestige. However, this should not disturb the one who is called of God to preach the gospel and to shepherd the flock.

The one who is called of God for the pastorate must begin at the bottom of the ladder to have the presence and power of Christ with him. Philippians 2:6, 7 describes Jesus this way: "Who, although being essentially one with God and in the form of God (possessing the fullness of the attributes which make God, God), did not think this equality with God was a thing to be eagerly grasped or retained; but stripped himself [of all privileges and rightful dignity] so as to assume the guise of a servant [slave], in that he became like men and was born a human being" (The Amplified Bible). The scripture goes on to say, in this same chapter, that he humbled himself and became obedient unto death, even the death of a cross. Therefore, because he stooped so low, God has highly exalted him.

The scripture further clarifies the pastor's position in Luke 14:11: "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." This is not all; the pastor knows that he will be persecuted, but not deserted. He will be struck down to the ground, but never struck out and destroyed (see 2 Cor. 4:9).

In spite of all this, if the call from God is clear, the pastor would not take any other position. I had other calls, and I tried some of them, but only the role as pastor completely filled the longing of my heart. The pastorate is not an embarrassment, but a challenge and adventure of godly boldness. I would encourage dedicated young men to pray for the guidance of the Holy Spirit relative to the position as a pastor.

Mrs. Long lifted up four areas of productiveness of the sacred call of God to experience a place of power in the world today as a pastor; there are other areas.

E. Myrl Weyant
South Bend, Ind.

KEEP BUSY AND KEEP YOUNG

I have just reread the article "What Retirement means to me" (Jan. 2, 1969). More power to the writer. I served forty-two years in the free ministry, worked for a living. Retired from my regular job as factory worker. Wanted to spend my retirement years in pastoral work on a subsistence basis. Was told I was too old (though I did have fair success in evangelistic work). Am now working with Church World Service. Hold the record for clothing collection in West Virginia and enjoy life in its fullest. In my seventy-eighth year and never felt better in my life. My advice: Don't let them tell you you are too old. Keep busy and you will keep young.

P. Stein Hockman
Romney, W. Va.

BOTTOM OR TOP — SO WHAT?

I realize that Inez Long's recent article was a defense of the pastoral ministry, but I thought it was unfortunate that she accepted the rather facile judgment that we pastors are on the "bottom rung." Though most academicians would "put us down," in the eyes of the public we can be on the bottom or the top. I value the judgment of the ordinary citizen more because he tends to judge us on our individual merits.

However, my main point is, so what? In my better moments I could care less what rung I am on because I know I am doing a significant job with people — which is, after all, what counts. Praying with a dying old man is as "relevant" as any of the grandiose fads that come and go. The lonely fact of death is one none of us escapes. I could say more. But I will simply say I find the pastoral ministry more relevant today than ever.

Roy A. Johnson
Westminster, Md.

INVITATION TO EXPO TRAVELERS

Anyone going to Expo 70 in Osaka? If so, I would like to invite you to add Korea to your itinerary. Korea has a cultural heritage and history quite different from that of Japan, and visiting here would give a nice contrast between two Oriental countries. It would also be good for you to see a less affluent side of Asia, to visit a country less like the U.S. than Japan.

I would be glad to help make suggestions of things to see while you are here and help with arranging lodging if I can. Although I will be working at my regular job, I would hope to be able to meet you when you are here; visiting with fellow Brethren is not too common in Korea.

The Korean Presbyterian Church also has plans for hosting foreign visitors during Expo 70 time. They can suggest one-day, or longer, trips out of Seoul; provide translators for Korean church services; help with logistics; set up tours of all kinds; arrange for opportunities to meet Koreans of the same profession or interests. If you are interested in these services you can write directly to: Rev. Joyce Sasse, Box 46, Chongju, North Choong Chung Do, KOREA.

Rev. Sasse is a missionary of the United Church of Canada and a personal friend of mine.

If your trip includes Hong Kong, you can come by way of Korea at no extra charge; the same may be true if you go to Taiwan. Our local papers have indicated there is to be a reduction of air fares be-

PHOTO CREDITS: Cover, 2, 3, 5 Lance R. Woodruff; 9 Alan Cliburn; 10-11 artwork by Wilbur E. Brumbaugh; 12 (left) Don Honick; 13 Religious News Service; 20 National Institutes of Health photos

Kenneth I. Morse, editor; Wilbur E. Brumbaugh, associate editor; Howard E. Royer, director of communication; Linda Beher and Jeanne Donovan, editorial assistants. Messenger is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918 under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1969. Messenger is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version. Subscription rates: $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan; life subscription $60; husband and wife, $75. If you move clip old address from Messenger and send with new address. Allow at least fifteen days for address change. Messenger is owned and published every other week by the Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill. April 9, 1970.

Copyright, Church of the Brethren General Board, 1970. Vol. 119 No. 8

tween Japan and Korea to encourage visitors to come. I hope that any of you traveling in this part of the world, to Expo 70 or otherwise, will seriously consider including Korea in your trip. And I hope to hear from you if you plan to come.

Esther Huston

Methodist Mission
I.P.O. Box 1182
Seoul, KOREA

IS THE LADDER UPSIDE DOWN?

I have been following Messenger's discussion of the pros and cons of the pastoral ministry. You are doing a good job of airing both sides, and I hope Inez Long's article (Jan. 29) is definitely not the last say on the subject! Her defense of the pastoral minister does not really measure up — if an argument can be made for keeping him going as a valuable social agent.

There is a basic fallacy in her placing him in "the mud and mire, in the garbage heaps of men's lives, and the stench left behind the bottom"! Really! The church, as I see it today, does not put its pastor in such circumstances. Indeed, if he put himself there his congregation would throw him out.

The editorial in the same issue of Messenger describes the pastor's situation a bit closer to the truth, I believe. Except for those few churches who do become involved with draft resisters, runaways, youth gangs, blacks, and the poor (mud and mire?), the church by and large looks on people as prospects, customers, potential contributors; and for it relevance constitutes "gigantic campaigns, mass meetings. . . a stepped up program of church activities designed to get (sic) those lonely and lost people" to wash their faces, cut their hair, put on square clothes, and join "with us lovely people who have already arrived."

One of the writers to the editor in the same issue said, "Our youth won't settle for money, cars, and prestige. Their world could be destroyed tomorrow, literally, and they want reality and relevance." This goes for young, aspiring ministers today as well. Too many pastors today are preoccupied with money and prestige and numbers of converts, especially ones with money, and above all with guarding against mud and stench. This is precisely the reason young ministers are rejecting the job in preference for those other ministries Mrs. Long names:

Continued on page 22

Page one...

For a long time journalists have tried to devise ways of communicating a message so tersely that a busy person on the run could get the word. In fact we have scriptural authority that the Lord once instructed Habakkuk to "write the vision; make it plain upon tablets, so he may run who reads it."

Now, for busy ministers, there is a new development, a service that records on tape and distributes monthly digests of magazine articles. On at least three occasions during the past year, Messenger features have been shared in this way. The latest request from the *Ministers' Taped Digest* is for permission to include portions of Linda Beher's article on coffeehouses which appeared in our January 15 issue.

Granting permission for reprinting features is getting to be a fairly common experience for Messenger. Over the years a sampling of our editorials, poems, articles, and also some of our photos and artwork has appeared in other magazines. In recent months we shared some of our original contributions with *The Free Methodist, The Wesleyan Advocate, The Mennonite, Gospel Herald, The Church Advocate, The Church Woman, Teens Today,* and *Christian Living.* Some of our readers have also told us that they have encouraged their local newspapers to pick up a news story, an editorial, a poem, or a short article that they found especially meaningful.

Perhaps the newest kind of request is the one that asks about the source of pictures or posters and whether these can also be reproduced. We want all our readers to know that we are eager to make any of our original materials as available to them — and to others — as possible. We would ask only that they check with us first to make sure there are no restrictions or limitations enforced by copyright or by some special circumstances that must be heeded.

Be assured of one thing: There is no limit to what you can do with pictures, poems, posters, or features, when you can take them straight out of Messenger and tack them on your personal bulletin board or on a wall in a classroom. If you need extra copies (a few at a time), let us know.

Worth noting in this issue is the contribution by the *David Kreiders* and the *Donald Fanchers.* Now en route to Indonesia under support of the United Church Board for World Ministries, Dave and Alice Kreider were at Manchester College, where he served on the philosophy and religion faculty. The Fanchers lived near Elgin until their appointment to Indonesia by the World Ministries Commission of the Church of the Brethren. Don served with the Brotherhood staff.

An Anglican layman and schoolmaster by profession, Englishman *Mark Gibbs* taught in Manchester schools until 1964, when he became director of a small foundation interested in experimental education. Mr. Gibbs's other activities include the chairmanship of the Ecumenical Committee of the German *Kirchentag* and joint authorship of the best-selling *God's Frozen People.*

L. Byron Miller lives at Akron, Ohio, where he is pastor of the Eastwood congregation.

Chairman of the historical committee of the Church of the Brethren, *Donald F. Durnbaugh* serves on the faculty of Bethany Theological Seminary, Oak Brook, Illinois.

Patricia Roop Bubel, homemaker and part-time dental assistant, and her husband Dave live at the Brethren Service Center, New Windsor, Maryland, where Dave is dispatcher and processing supervisor. The Bubels were living at the Houston, Texas, Center when their son Stephen was born.

The Editors

LEARNING TO LIVE IN MISSION

The sign by the road reads "Missionary Orientation Center — A Community Preparing for Christian Mission." The sign needs to be changed! Paul Yount, director of the Orientation Center, suggested early in our training program that it should read "A Community Living in Christian Mission."

The significance of his remark was not clear until the end of the ten-week core program. Central to the orientation program, the core portion is based on the assumption that mission is the task of all Christians, and that the best preparation for being in mission in another culture is to learn to live in mission in this culture.

The Missionary Orientation Center, located in Stony Point, New York, about forty miles north of New York City on the Hudson River, is operated by a group of five Protestant denominations as an ecumenical training center for missionaries going to other countries. Participating in the management of the center are the Disciples of Christ, the United Methodist Church, the Reformed Church in America, the United Church of Christ, and the United Presbyterian Church (USA). Other denominations, the Brethren among them, send individual missionaries to the center from time to time, making for a richly ecumenical and highly diverse community.

Several Brethren families have recently completed the Stony Point orientation program. Fumitaka and Charlotte Matsuoka finished their orientation in September and are now in language study in Japan prior to going to Indonesia, where Matsu will be teaching in a seminary at Ambon. Doris and Don Fancher and Alice and Dave Kreider completed the orientation program in December and are now engaged in language study prior to their departure for Indonesia. It is out of their experience at the Missionary Orientation Center that this article grows.

Opposite page: Trainees in dialog at the Mission Orientation Center.
Left: They visit Green Haven Prison's inmate cadre program

To understand and to communicate

by **DAVID KREIDER**

The first major part of the core program in which we were involved is what the staff of the center calls the "primary" group. It is their intention that the primary group become for us a model of the church in mission. Most of the day-to-day activity of the training program was focused on the five primary groups of nine members each. They each included one staff person and were selected on the basis of maximum heterogeneity.

Wives were expected to participate fully in these groups and all of the related activities of the orientation program. Living, eating, and child care arrangements are all designed to free them from normal demands so that they have access to the same orientation provided for their husbands.

I was in a primary group composed of two seminary graduates, a single girl with a doctor's degree in elementary education, a Roman Catholic girl from Thailand, a journalist-English teacher, an agricultural expert, a home economist with previous experience in the country (Bolivia) to which she is returning, and Doris, housewife and mother extraordinary. Two of us were Brethren, one a member of the United Church of Christ, the Roman Catholic mentioned above, a Presbyterian, and four United Methodists.

These personal details are significant because the need to understand one another clearly and to communicate with one another effectively was at the heart of our learning together. We planned work assignments as a group, prepared and presented a Bible study, worshiped together, participated in "games" as a group, discussed the lectures presented to us, and, through a representative, participated in planning some aspect of the program itself.

Two particular activities of our primary group illustrate both the difficulties in communication growing out of our diversity and the sense of joy and achievement which result when such barriers are overcome. One of the first things which we had to do together, at a time when we barely knew one another, was to make the assignments to our situational groups. There were eight possible situational assignments, so that no two of us could have the same one, even if we wanted it. We were told, further, that our personal choices should provide an experience which would be different from our prior personal experience. To expose one's motives in making choices to the group, to consider and accept or reject the judgment of the group about what would be most helpful personally, and to weigh one's own needs and desires in relation to those of the others in the group resulted in a painful but stimulating learning experience.

A second enlightening activity was one of the games which we were asked to play. "Dangerous Parallel" involves the participants in foreign and military policy decisions based on a simulation of events related to the Korean War. Would three pacifists participate in a group decision to bomb another country, even in a game? Would they spy on other groups to find out their capabilities and intentions? They would and they did, in both cases! Only a game? Perhaps, but it provided opportunity to test one's imagination and creativity and to see how each of us functioned in relation to persons in our group and to other groups. It may have been "only a game," but it was also an exciting learning experience.

Our group began to disperse in mid-November. Its members are now in Africa and Latin America, and several of us will soon be in Asia. We feel that we have family around the world.

To discover and deal with real feelings

by **DONALD E. FANCHER**

A young man sits quietly in a small group meeting. His face is flushed; he continually clasps and unclasps his hands. His response to questions is a curt grunt. He makes no contribution to the conversation until the time for the meeting is almost over. Suddenly, he explodes. Harsh, angry words pour out. But they seem to have little relation to anything that has been said. It is rather a broadside criticism of the group. Someone asks him why he is so angry. But he denies feeling any anger at all.

Such behavior often demonstrates loss of contact with one's own feelings. It also demonstrates how such unawareness may interfere with effective working relationships with others.

A person working overseas must be aware of his own feelings and ideas. Without the support and clues that he normally has in his own culture, an alien may respond inappropriately.

To aid persons in developing skills to read their own feelings, one week of the orientation program was devoted to sensitivity training. This sort of program has become familiar to many persons through the human relations labs which have been held at Brethren-related colleges in recent years. Other persons may know something of the program through recent reports in national magazines. Even so, a description of the week's activities may be helpful.

Each morning began with a brief period — about an hour — spent in nonverbal exercises. For example, an exercise in experiencing trust was the blind walk. The entire group divided into pairs. Each couple then walked around the campus, one of the partners walking with eyes closed, relying on his "sighted" partner to take care of him. Without speaking, the guide led his charge around trees, into and out of buildings, and climbing on playground equipment.

Before beginning this exercise, the trainer had suggested that we sometimes learn to trust other people by trusting them. Many of us discovered that we could put ourselves into the hands of another person without fear. The degree of trust that existed was shown by those who were willing to run, eyes closed, across a tree-filled campus, knowing that they would be cared for. One young woman rode a bicycle, relying entirely on her sighted partner for guidance.

"T-Groups" consumed the bulk of the time during sensitivity training — several hours each morning, afternoon, and evening. Ten participants and a trainer comprised each T-Group. Our long hours of talking were sometimes tenderly supportive, sometimes aggressively challenging. Always there was the concern to recognize and identify what one was really feeling.

Each participant remained ultimately responsible for his own behavior. Each was responsible for how he dealt with his feelings, how he responded to others, and the consequences of his actions. But the basic concern was to discover and deal with one's real feelings and ideas rather than with "how I think I ought to feel." In this effort, most of the participants felt great support from the other members of the group.

Sensitivity training is not psychotherapy. However, many of us began to recognize some of the dynamics that profoundly affect our behavior. For one, it was the difficulty involved in working as a subordinate to a woman. For another, it was the problem of always having been "nice" and "pretty." For a third, it was avoidance of responsibility by refusing to recognize his gifts and abilities.

The trainers played a crucial role in the work of the week. Contrary to some expectations, they were not always gentle and supportive. For example, one response by our trainer was, "I've got a bellyful of you church-types who are winners, but keep acting like losers!"

Did the week accomplish what was hoped for? Certainly the results were not uniform. Some persons expressed the conviction that the week marked a dramatic change in their lives. Others felt there had been no such marked change. But few, if any, of the participants felt the week had been poorly spent.

I would have to say that it did mark a significant change of tack for me — not an about-face, but a different angle or direction.

For most of us, it was a solid reminder that any effectiveness we may have overseas will depend at least as much on what we are as it does on what we can do.

To relate to new people and new surroundings

by DORIS FANCHER

"Is this it? I expected something different. Though the streets and empty lots are filled with trash, this doesn't look so bad." These were the thoughts of the five people in our car as we pulled up to Union Settlement in East Harlem on that warm September day.

The five of us from the Missionary Orientation Center were really trying something new, our "situational experience." This part of the training program is designed to find out how you relate to new people, surroundings, and culture.

There were eight different types of situational experiences offered.* It was expected that we work in the one that would be most different from any previous experience. My primary group decided that I should go to Union Settlement in East Harlem, but I went with many reservations and much anxiety.

This area is made up of forty percent Puerto Ricans and thirty-eight percent Negroes. The rest of the people are predominately of Italian background.

We started our first day by talking with Nora Bowens, director of the East

---

* *Among these were Greenwich Village, Green Haven Prison, and a Spanish community in Haverstown, New York.*

Harlem Project staff. The project is one of the services sponsored by Union Settlement Association. The association tries to meet the needs and concerns of the community at many levels. Their program includes Project Headstart, a cultural center, day care center, a neighborhood study club, the college readiness program, credit union, and Gaylord White House, an apartment building for senior citizens, as well as many others. We were allowed to choose which particular area we wanted to work in during the ten weeks we were there. We had several days to explore and get acquainted with the area.

One landmark in the community is a hot dog stand on the corner of 100th Street and 2nd Avenue. We soon found out why. "Pop," a Greek immigrant with very little schooling, owns and operates this concession. He became interested in the neighborhood study club and has contributed regularly to its support. Operating out of two storefronts, the neighborhood study club provides a place for children to study after school and receive remedial help. The average attendance at the study club is forty-two; at times as many as ninety are there.

The day care center, where I spent four hours each week, was another facility used to capacity. Its purpose is to provide a constructive and enjoyable program for children (ages three to eight) of working or incapacitated mothers. There were 140 children enrolled, divided into small classes of sixteen. I worked with one of the four-year-old groups.

My experience of learning here was quite revealing. I went in with ideas of what I could do to help. I discovered this was not what my primary role should be. It was most important just to be there, having personal contact with the children. I was also impressed with the teachers.

I cherish the friendships I made with Lena and Neris who live in Gaylord White House, a residence for low-income persons. Living there are 350 people, 62 years of age or older. They have a good program which includes crafts, recreation, and social and medical services. However, these people can be very lonely, and their anticipation of my personal visit each week was gratifying.

I was very interested that an organization helped them on election day last year not only in voting but also in staging a parade to instill interest in others. As a result, their picture appeared in *The New York Times* and over the ABC television network. You can imagine the excitement I encountered on my visit there the next day.

Yes, this is learning in a different culture from "mine," but it is surprising how soon I felt "at home." Is this a situation? Is this the mission? Is this the church? This is *our world,* in which I want to work.

To live in community

by **ALICE KREIDER**

Community life at the Missionary Orientation Center has many dimensions. We participated in informal get-togethers among the families; children played long hours; we ate together in the common dining hall; we took an occasional night out when the schedule permitted; we joined in a few organized social activities planned for the whole group. These activities, too, contributed to our self-awareness, and aided us in becoming more sensitive and understanding of other individuals, both adults and children.

On weekends with no classes, we had time to do some sightseeing. Another family with two children the same age as ours went with us to New York City to take the boat ride around Manhattan on a sunny day in October. We appreciated the opportunity to become acquainted on an informal basis, and none of us will forget the skyline of the city or the Statue of Liberty.

Watching twenty children play is an experience! There were nine boys between the ages of four and seven who became known as the "mini-Mafia." They enjoyed the advice of several adults as they played baseball, football, and soccer. They made up games, hiked, fished, and, when winter arrived, spent long hours playing in the snow.

In the dining hall, where over forty adults and twenty children gathered to eat, the toddlers made themselves known. The clatter of a plastic dish or glass, a common sound at every meal, forced us to develop a greater tolerance for noise!

A community council coordinated activities for all age groups. At Halloween we had a party for the children, and then one for the adults later in the evening. The children started their party with trick or treating for UNICEF. They were very excited when two of the adults dressed as Captain Kangaroo and Mr. Greenjeans for the adult party paid them a visit. Distinctive about the adult party were the originality and variety of the costumes. One of the participants, a German girl who had never been to a Halloween party, came as a robot. Her costume was fashioned out of two large boxes decorated with twigs, leaves, and crepe paper.

In addition to these social activities our community life included responsibility for a number of work duties. Each primary group was assigned certain work duties which they distributed among their members. We had to help with the dishwashing, clean the dining room, sweep hallways, lock the main building each night, assist the librarian, help with the mail, and other chores that reminded us of summer camp.

The diversity in background among the participants also contributed to a stimulating variety of worship services which were part of our community life. Members of the staff conducted a dialogue-style Bible study. Primary groups created their own worship moments in which we shared bits of scripture, poetry, and hymns which had personal significance. Corporate worship featured contemporary hymns with guitar accompaniment, and a concluding communion service led by Dave and Don reflected an unusual but distinctively Brethren flavor. One of the staff members made an outline of the seven continents on the floor with masking tape, and we sat on the floor in a circle, literally "around the world," as we partook of the elements of the eucharist and washed one another's feet. The holy kiss of the Church of the Brethren took on real significance as we embraced one another around that circle at the conclusion of the core portion of our training program. ☐

Faith looks up...

In the beginning God created . . . God created the universe and made man to have dominion over all

From the time of Moses and the Ten Commandments until the time of Jesus, man lived mostly by the law. As I see it, to live by the law is to do or not do what someone decides you should do. This is the easy way to live, because someone else has to take the responsibility when the law doesn't work. With the teachings of Jesus came the beginning of man's living beyond the law, a life-style in which we are responsible for our own actions.

I believe there is great value for each person to work through what he believes and what he should do. By living Jesus' way I can never feel that I have arrived or that I am "pretty good." A friend once said, "Beware of the person who tells you how good he is. I prefer the person who shows me what he believes and not what he says he believes."

When you know what you believe, then live it. Always be on the alert for new ideas and insights, and be willing to change your beliefs as new understanding comes. Above all, know your goals and objectives and strive to reach them. Don't be easily swayed by what everyone else thinks.

Chart your course well, and stay on the course. As adversities come, rely on your faith in God, for your faith is the result of proven trust in God and your fellowman.

LELAND SLOUGH is the president of Arrow Tool, Inc., in Elkhart, Indiana. An active churchman, he serves as chairman of the official board in the Elkhart church and as a member of the Northern Indiana district board. He has served as PTA president and as the chairman of Church Community Service. The Sloughs have three children: Becky, 17; Jon, 14; and Greg, 13.

Take up your cross...and relax!

by **MARK GIBBS**

Any visitor to the United States these days learns a great deal about the deep difficulties of the churches. This last year I have found much despondency and an almost masochistic wallowing in gloom. Some church leaders seem indeed determined to point out the worst points in the contemporary scene — perhaps in order to atone somehow for previous neglect of time.

Of course, there are many American congregations and many church institutions in serious trouble. Certainly there are division and dismay among both clergy and laity. Yet a visitor from abroad can also find many signs of hope and of growth, both in parish life and in experimental ministries; and I do not think it is accurate or fair to give too dark and depressing a picture.

In the first place, the bitter concerns and arguments now to be found in church after church are in themselves a sign of life, not of death. I must frankly admit that when in the 1940s I first made some academic study of American churches, then I was disturbed and despondent about their attitude to racism and to the deep poverty so evident both in the inner city and in many rural areas. They were not then alive with controversy on these issues; far too often they were apparently apathetic and callous.

It is rather like the past history of slavery and the slave trade. When these beastly horrors were first publicized — and many Englishmen as well as Americans were profiting from the slave trade — then the nation and the churches seemed more divided and disturbed than in the "peaceful" days when slavery was taken for granted. But the disturbance was the beginning of the change.

The American churches are perplexed by many controversies at this time, but they are in a much more healthy state than when they mainly bothered about the size of their rival sanctuaries. Spiritually, they are in much better shape than many quiet, dull, and empty churches in Britain and Europe.

What is more, any balanced survey of the American churches today will, I believe, show some most encouraging signs of renewal and some very promising models of church life for the future. This is true both of many parishes and of other kinds of church ministries.

For instance, many Roman Catholics are sadly discouraged about the progress in updating their giant and sometimes unwieldy institutions. Yet the style of many Sunday masses is now wonderfully different from the formal Latin drone of only a few years ago, with the laity half asleep or slipping out the door as soon as it was legally permissible.

Again, it is simply not true to say that almost all suburban Protestant churches are hopelessly racist or pietist. Their congregations are mixed in their attitudes and often caught in historical and social prejudices; but very many of the laity (and, indeed, many of those rather despised church women's groups) are quietly and effectively taking positions which would have seemed very far out only a few years ago. And many of the new styles of urban church work are achieving distinct, sober progress — for instance (to mention only three which I saw in the fall of 1969) the Boston Industrial Mission; the Chesapeake Foundation in Washington, D.C., which concentrates on poverty questions; and the Center for Urban Encounter in Portland, Oregon.

The trouble is that somehow there exist horrible communication blocks which make it difficult for American church people to hear good news. Even major church committees may sometimes not know of important and promising new experiments, especially if they do not belong to their denomination. (There are even worse blocks which somehow stop news of experiments from the Netherlands, or Germany, or Africa — as if Americans were only prepared to belong to a world church if it was as bad off as themselves!)

In an almost perverse and quite unbiblical way, there is a tendency to emphasize bad news and to ignore the good. Of course, there is no room at all for complacency; of course, Christians need to face hard facts, no matter how unpleasant they are. But a diet of unrelieved disasters is neither nourishing nor necessary. It may be that some clergy in the States are suffering from something of a Jeremiah complex. Certainly it may have been right in the last few years to shock and shake complacent congregations out of their cozy apathy — for instance, about the ghastly tragedy of the Vietnam War.

TAKE UP YOUR CROSS / continued

But now the tactics of congregational renewal need to be different.

In the first place, church leaders and parish ministers must make a very thorough and persistent effort to understand where the laity are at the moment. Some of the people in the pews are of course disturbed, bewildered, and defensive. This is not just because of changes in the churches: The whole of American life (even in remote country areas) is changing so fast that perhaps three centuries of change are now squeezed into something like seventy-five years.

We live to be 300 years old, in terms of social change. In actual fact, very many older American church people are adapting to the 1970s with great courage and skill; but some are frightened and need much pastoral help if they are to find their true vocation for the future. It is not much use to shout at such people; and I suspect that sometimes church leaders and parish clergy must learn more courteous and effective ways of leading them on.

On the other hand, many other lay people are by no means so fearful about the future. American congregations include — thank God — many "strong" Christians who are not proud or arrogant but nevertheless still confident that even in these stormy days they will find a job to do and a life to enjoy. They are not frightened by change; in big ways or small, they are the changemakers, in industry, in city life, in their local schools and hospitals, and in their homes.

Sometimes, indeed, they are unfairly impatient with the clergy because the church seems to lag behind, not because it moves too fast. Many of them are deeply involved in the structure of society — business, government, education — and they know quite well by now the defects of these structures and the possibilities of their renewal. Some of the younger ones have tough and fundamental questions to ask about American society. But young or old, these are competent, critical people. If they can only be given a first-class Christian education to match their secular sharpness, they will be a major strength for the churches of the future.

I suggest also that, for their part, the laity in and on the fringe of the American churches must try harder to understand the struggles of the clergy today. The role of the priest or minister has changed radically since the days when he was the center in the parish of both theological knowledge and religious discipline. It is just as difficult for many older clergy as for many older laity to accept the pace of change today. It is not easy for a younger minister, eager for church and social renewal, to realize that he cannot "be the church" on his own and that he must find a new role as an adviser and resource person for the laity, rather than try to be the leader in every situation. And, unfortunately, very few seminaries as yet train the young clergy for such new styles of church life or even show him convincingly how valuable his new role may be in the future.

There is an urgent need for the American churches to offer far more opportunities for clergy and laity to learn *together* their mission for the days ahead. If this is to happen, it will require the acceptance of two principles for adult Christian education.

1. The clergy must learn how to *learn* from the laity as well as how to teach them. They must know how to stay sometimes in the background; they are not normally in the front line of business or political life. And the laity must learn how to treat the clergy as human beings, with minds and opinions and fears like everybody else, instead of expecting them to be drearily neutral on anything controversial.

2. The churches must offer a wide spectrum of different kinds of learning opportunities; and much more money will have to go into adult Christian education and training of all kinds.

If I may say so, some dioceses and denominations suffer more than a little from fads and fashions in laity education (whether it be sensitivity training, racist studies, or prayer groups). There are a great many different ways in which Christians can learn together, and it is rather fine how many useful experiments and techniques have come to the world church from American pioneers. But an experiment in one city or parish is not automatically to be copied everywhere else, at least not before a very careful evaluation. No parish can do everything; every parish is different; it is stupid to expect too much uniformity.

And, of course, not everything can be done in a parish setting. Some American cities have already developed a rich variety of experiments in nonparish groups and activities. Very many clergy and laity should be encouraged to join in one of these, in addition to (rather than instead of) parish life.

In his very funny book *The Mackerel Plaza,* Peter de Vries has the phrase "Take up your cross and relax!" It sounds irreverent; but I venture to suggest that, in fact, it is excellent advice for the people of God today. Certainly there are burdens for us to bear; but we shall carry them more effectively if we are a little more confident and relaxed about the months and years ahead. We need not be fearful: The church has been through worse things before. And there are a good many signs of hope if we look for them. ☐

day by day

"Dad, Mother, I'm really disturbed about the Bible," said fifteen-year-old Tom to his parents one evening.

"What is it that so upsets you?" asked his parents.

"Well," continued Tom, "you've always taught us children that the Bible is the Word of God, that the stories and miracles in it are true and happened just as they are written there. My church school teachers and minister have taught the same thing. And up to now, I have believed both them and you.

"But now there are doubts coming into my mind. We've been studying science in school and the teacher has been telling us that there are myths in the Bible and that some of the stories are only fiction.

"And he makes it sound so convincing. Just today he asked, 'How could Jonah have been swallowed by a fish and after three days be spewed out again? How could the three Hebrew children have been cast into a fiery furnace and not have been burned? How could Jesus walk on the water or turn water into wine? How can we say that God is up there in heaven above the canopy of blue when the astronauts have orbited in space and we've seen moon shots on TV and we haven't seen or discovered either God or heaven? These stories are contrary to natural law. We're living in an age of scientific reasoning now.' "

With these words from their son, Tom's parents were taken aback. They began to see the reason for their older son David's rebellion against the church and faith in his freshman year at college. Would Tom and the younger children follow? Was their well-intentioned conservatism closing the minds of their children?

The parents began a more serious study and evaluation of the Bible and were open for more dialogue, questions, honest differences between themselves and their children and other people. They found themselves discovering new truths in the Bible and gaining new interpretations for old truths. It was really a transformation and new thrust of faith in this home. Would this not be a good venture for each of our homes?

Suggested activities

1. Purchase an inexpensive booklet like *Biblical Truth and Modern Man,* by Bruce Rahtigen, a layman's guide to understanding the Bible. Read this 127-page booklet as a family and see how the Bible came to be, and how the author clarifies many current problems about the Bible.

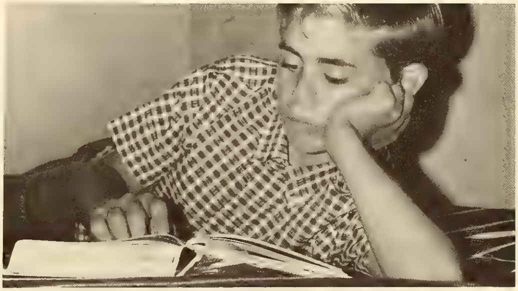
2. Come to grips with the terms *myth* and *fiction.* Can the Bible contain a story that may not have literally happened and still be spiritually meaningful and true? Read 2 Samuel 12. Was Nathan's story there a literal fact or a story he made to illustrate a point for David?

3. Ask yourselves: "Is it wrong to honestly doubt" provided we hold on to those things in which we do now believe? Is this not a sign of growth? See Thomas' doubt, then his great affirmation of faith!

4. Look for concepts in the Bible, not for literal, isolated texts. Read one of the gospels as a family or the book of Acts, or a shorter epistle! Let each member of the family write down what he thinks the central message of the book is.

5. Let the family choose a topic they'll consider for a week or longer in family devotions, like God, love, forgiveness, reconciliation, evil, immorality. Compare Old Testament concepts of these terms with Jesus' fuller emphasis.

6. Always avoid the danger of "bibliolatry" — having the Bible as the Word of God taking the place of God himself. — L. Byron Miller



DAILY BIBLE GUIDE April 12-25

Sunday Select passages from Jonah. Is the fish the central message or an incident to show Jonah's disobedience to preach to the hated Ninevites?
Monday 2 Timothy 3:16. The Bible is set apart from other literature.
Tuesday Matthew 5:17-21. Jesus teaches a higher righteousness than law.
Wednesday Romans 10:1-17. Faith comes by hearing the Word.
Thursday 2 Timothy 2:15. Be a student of the Word.
Friday Psalms 119:18. The psalmist composes a prayer for understanding.
Saturday Psalms 119:1-11. The Word is a strength for righteous living.
Sunday Matthew 7:21-27. Be not hearers only, but doers.
Monday John 16:12-15. Jesus makes a promise of the Holy Spirit as our teacher.
Tuesday Romans 1:14-17. The gospel has power to redeem and make whole.
Wednesday Matthew 4:1-11. The Word is strength when we are tempted.
Thursday Acts 8:26-40. Teachers and witnesses of the Word are needed.
Friday John 1:1-14. The living Word, Christ, is seen beneath the written word.
Saturday Hebrews 6:1-20. A writer offers food for the mature.

LILACS

OUT OF A DEAD LAND

"April is the cruelest month, breeding lilacs out of the dead land." T. S. Eliot, *The Wasteland*

I

Dying over and over,
Being born again and yet again,
I have played a game
with death and life,
wanting nothingness,
somehow never quite able
to make the very final decision,
to write the last sentence
and mark a period to life.
The year at its coldest
has been hard,
but there is a kind of ease
in the absence of hope.
To expect something
and get nothing
is hell;
to expect nothing
and, sometimes, to get something
is life.
One would not think
to break the frozen ground in winter,
plant a seed,
watching for a green blade
to stab through the crusted, barren earth.
Spring is a borning, hopeful season.
God, I'm terrified of another spring.

II

Death smells,
a too sweet penetrating odor
of urine,
and of decay,
of unwillingness,
and an unsuccessful antiseptic.

Life smells too,
of men's aftershave and ladies' perfume,
of Christmas trees and roses
and goldenrod in hayfever season,
of bubblegum and rubber,
of chocolate and automobile exhaust,
of incense and cigarette smoke,
of gas and oil
and good, rich earth
and sweat.

Living or dying,
Being or not being.
Polarities? Extremes?
Beginnings and endings?
No more, perhaps, than
loving or hating,
Alpha or Omega.

"I'm not afraid to die.
Would you hold my hand?
Now, I'm not afraid to die."

The smells of living and dying blend and become one.

"I'm not afraid to live.
Would you hold my hand?
Now, I'm not afraid to live."

III

All through the long winter,
I was without hope.
Spring brought with it
the pain and terror
of a second birth.
It was the newness
of which I was afraid.
I had grown accustomed
to my despair.
I had worn it,
shaped it,
and could live,
if not well,
at least comfortably with it,
as one does with
an old pair of shoes.
Hope came
with the first minute signs of new life
bringing feelings that
I had thought lost
in the agonizing
months of bitter cold.

IV

It isn't easy, you know.
I saw your hand held out to me.
God knows,
I wanted to reach for yours.
There was even a tentative,
frightened attempt —
and then,
almost as a reflex action,
my hand fell to my side again.
It was too much to ask of me
just then.
You didn't take your hand away,
though.
I was glad.
You held it steady,
still reaching out to me
and, somehow,
as though I had no control,
I found my hand in yours.
To communicate
is to more than say words.
To touch is to more than touch.
I didn't think
that I deserved
to have you care that much.
You took my hand.
I couldn't understand why.

Without bread,
without wine,
we celebrated
communion.

by Jeanne Donovan

news

Relief in Nigeria

To engage in relief, rehabilitation, and reconciliation in postwar Nigeria, temporary reassignments within the Brethren missionary community have been undertaken in recent weeks.

At the invitation of the Christian Council of Nigeria, field secretary Roger L. Ingold is serving until late June as assistant to Emmanuel Urhobo, director of relief and rehabilitation for the Council. The effort, directed from the capital city of Lagos, will require over $8 million.

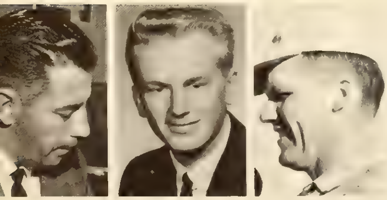
A second missionary, Von Hall, an agriculturist, is initiating a seed yam planting project in the Southeast State for a two-month period.

A third worker in the crisis program is Marion Bricker of Astoria, Ill., a former Brethren Volunteer Service assignee who returned to Nigeria last fall for a second stint in relief ministries. He is a member of a team responsible for distributing medical and relief supplies.

All three Brethren are working through and for Nigerian organizations, under direction of Nigerians.

In Mr. Ingold's absence from the administrative office in Jos, missionary Donald L. Stern is acting field secretary.

Self-determination: Both during the war period itself and since the end of hostilities early in January, the Church of the Brethren has sought to work with Nigerian officials in matters for which they are ultimately responsible. "We are supportive of their desire to find and administer the necessary resources in their own way, among their own people, through their own institutions," stated Lamar Gibble, Brotherhood counselor in international affairs.



In Nigerian relief force, from the left: Roger Ingold, Marion Bricker, Von Hall

The appeal for $8 million launched by the Christian Council of Nigeria will undergird costs of personnel, transportation, administration, public health facilities, orphanages, agricultural implements, and seeds.

Funds for the Nigerian Council's program are being sought by the World Council of Churches. The Church of the Brethren is among the WCC members contributing support, with World Ministries executive Joel K. Thompson contacting congregations at the end of February on behalf of the Emergency Disaster Fund. Since 1968, $31,078 has been expended by the General Board for Nigeria relief. An additional $21,000 on hand is earmarked for support of Brethren workers and possible undergirding of the relief program of the Christian Council of Nigeria.

Noninvolvement: In the course of the civil conflict the stance of the Brethren mission in Nigeria has been one of noninvolvement in the internal political issues, at the same time expressing concern for human suffering throughout all of Nigeria. Field Director Ingold stated that as individuals, the Brethren missionaries did not favor the breakup of the federation. "Now that the war is over," he said, "we see clearly that now is the time for all of us to support the country and the people in whatever way we can, in relief, rehabilitation, and reconciliation. I have been especially impressed by the repeated emphasis of General Gowan [Nigeria's head of state] on the need for reconciliation."

In addition to the Brethren already deployed to rehabilitation programs, dossiers on five persons now available for relief work have been submitted by the World Ministries Commission to Nigerian agencies. Additional workers, both nationals and missionaries, are being considered for placement in the crisis areas. As of early last month, however, few if any visas had been granted by Nigerian authorities to expatriates.

A holy crusade?

April 22. Earth Day. The moment when America begins to reclaim its environment.

In a venture not unlike last fall's moratorium, collegians and concerned citizens in communities across the country are encouraged to observe Earth Day by beginning to probe the problems of pollution and how to correct them. The movement, in the words of its planners, will stress the need for life's becoming better rather than bigger and faster, for reassessment of the ethic of individual progress at the expense of mankind in general, and for challenge to corporate and government leaders who promise change but shortchange the necessary remedies.

The national day of environmental education was proposed last fall by Sen. Gaylord Nelson, Democrat of Wisconsin, and Rep. Paul McCloskey, Republican of California. Doubtlessly many of the day's spokesmen will reiterate President Nixon's plea that "the 1970s absolutely must be the years when America pays its debt to the past by reclaiming the purity of its air, its waters, and our living environment. It is literally now or never."

Religion's role: Where the churches of the nation fit into the overall thrust for a renewed environment is yet to be seen. Until now leadership from the churches has been noticeably lax. At a recent meeting of church publishers a group of editors lamented that even as recently as two or three years ago few ministers or laymen could be interested in what was happening to the quality of existence in this country. Christian stewardship, the concept in which man is viewed as a partner or co-creator rather than eventual master of the forces of nature, was rarely broadened to encompass concern for the physical environs. Little dispute was given to the old saw that an individual producer's decision to invest was to maximize the common good, no matter how much he subverted nature in the process.

But in looking at what is ahead for religion in the new decade, one journalist, William Braden of Chicago, an analyst of trends in theology and culture, predicted, "The religious movements of the 1970s may well take the form of a holy crusade against American technology." Braden based his observation on a somewhat widespread quasimystical reaction to technological abuses, the talk of return to the sacred, and evidences of new regard for nature. All of which, he summed up, give youth and theologians a new word to proclaim: ecology.

The outlook, in Braden's view, led him to join with sociologist-priest Andrew M. Greely in declaring: "God didn't die in the 1960s. Science may have. But God did not."

Political ties: One very discernible point is that at stake on Earth Day is a great deal more than fruited plains and amber waves of grain and even purple-mountained majesty. The issues over environment are far more than theological or technological in import. They are also intensely political. News columnist Michael Harrington underscored the matter in these terms:

"This [the country's ecology] is not a Community Chest problem where all the men of goodwill rally to lick the forces of evil. It is a profound political question, and it will not be solved without conflict and some deep changes in American institutions. . . .

"'Everyone' loves beauty, clean beaches, wholesome air, uncontaminated food, swimmable rivers, and all the rest. But there are also some who have an even greater passion for the profits generated by auto engines, by the oil deposits in the Santa Barbara channel, or by ruining an entire valley through strip mining in Appalachia. Put bluntly, those corporate interests do not want to pay the social cost of their private, money-making investments and, above all, they don't want to be told to stop what they are doing. . . .

Classes at Florida's Presbyterian College were canceled while 900 students worked to save the lives of birds covered with oil. Hair dryers were used to hasten drying. The birds were victims of an oil slick from a tanker run aground

"I find it significant that the White House seems to be quite happy about the notion of a national student moratorium on the environment. It is as if the Nixonites are saying to themselves that it would be marvelous if youthful idealism could be turned off the war and turned on to something uncontroversial, like the rancid air.

"And I am sure that the powers that be will indeed try to keep the debate over the environment on the level of lofty generality while the nation continues to choke in its own affluence. But I hope those who are mounting this challenge will understand from the outset how radical it is and be prepared to stick to their guns."

Combat tactics: One new resource for Earth Day meetings, *The Environmental Handbook* (Ballantine Books, 95 cents), begins with explanations by scientists, businessmen, and conservationists as to what has gone wrong and why. It goes on to detail combat tactics for coping with the problem through "grass roots individualism," suggesting such practices as "carry a bag or basket with you. Don't accept unnecessary paper bags. Remove excess packaging at the store."

On whatever front — individual or corporate, local or national, youth or adult, theological or political — it appears that Earth Day April 22 may well be only the opening round in the fight against the sins of technology.

Trends downward

MEMBERSHIP of the Church of the Brethren in the United States and Canada in 1962 was at its peak, 202,257. Membership in the United States as reported in the 1970 Yearbook, published last month, is 185,198.

The net decline over the preceding year was 2,759 members, or a percentage loss of 1.5 percent.

Nationally and interdenominationally, the membership trend for all churches and synagogues compiled in 1959 was a 1.6 percent gain over the previous year. The figures, published by the National Council of Churches of Christ and announced in February, showed membership in the four largest denominations to be Southern Baptist Convention, 11,330,481; United Methodist Church, 10,990,720; National Baptist Convention, U.S.A., 5,500,000; and the Episcopal Church, 3,373,890.

Some declines were recorded in these churches as well. Southern Baptists, for instance, while reporting a net gain, had nearly 5,000 fewer baptisms than in the previous year. The United Methodist Church recorded 201,000 fewer members. The Episcopal Church registered a membership decline of 1.46 percent.

Among the few bodies registering phenomenal growth is the Mormon Church, whose membership has doubled since 1951.

Lardin Gabas, the Church of the Brethren in Nigeria, through much of the 60s recorded annual gains of from 1,500 to 3,000 members. In a reversal of trend, Lardin Gabas last year revealed a net loss of 701 members.

PERSPECTIVES

How does a sampling of Brethren conceive of the role of their denomination in the 70s? This is a question which was opened up in the Messenger of March 26 and is continued with the viewpoints which follow.

Published in the initial treatment were eight statements on the themes of achieving personal meaning and significance and of shaping the emerging church and its response to mission. In the final installment here, seven more contributors speak to the themes of working for justice and reconciliation and of defining the place of religion in a secular, pluralistic society.

In General Board program planning, no official sanction has been given to the set of themes per se outlined in this series. The four themes have been central, however, in the study of Mission in the 70s, in area sounding conferences, and in examination of Brotherhood priorities.

The reader on his own may want to reflect what the statements, when taken in totality, have to say about current Brethren thought. Further, the reader is invited to share with Messenger his own appraisal of the statements. Or he may wish to express in writing his own perspective on directions for the Church of the Brethren in the new decade.

3. Working for justice and reconciliation

Bearing down hard

by JOSEPH W. KENNEDY
Attorney, Wichita, Kan.

The winds of social change, which started blowing in the 60s, may well become a gale in the 70s. Increasingly, people are becoming more sensitive to injustice and less reluctant to challenge the status quo. However, if the society is to survive, the confrontations of the 60s must give way to the reconciliation of the 70s.

The church has a dual role in the area of social change. First, the church must never be afraid to point out injustices which do exist and challenge Christians to make the necessary changes, however painful they may be. There will be many areas of social injustice to deal with in the 70s, some as new as the war on pollution and others as old as the American Indian. The church must remain sensitive to discover injustice where it exists and to make a prophetic witness which may lead to confrontation.

The other role of the church is as a conciliatory body, bringing groups with divergent views together. If the church practices what it preaches concerning the philosophy of loving our enemies, then it can perform a very valuable function in attempting reconciliation between warring groups. The church, more than any other institution, is ideally suited to espousing the cause of reconciliation, and to making people realize that they must accept others as persons and children of God even though they disagree with their social or political viewpoints.

The Church of the Brethren in the 70s will have an opportunity to operate in both capacities as a witness to social injustice and as an agency of reconciliation. Since the Church of the Brethren is small and its resources are limited, it can be most effective, in my opinion, in the initiation of social change by limiting its activities to one or two specific areas where injustice is particularly rampant. A small group such as ours quickly dilutes its effectiveness if it attempts to tackle every possible social issue and social injustice which crops up. By bearing down hard in one or two areas, however, the church can make an effective witness.

The church can be even more effective in the 70s in the area of reconciliation. The Church of the Brethren, one of the historic peace churches, should have a special role to play in the art of reconciliation. Perhaps the church could establish reconciliation task forces which could be sent into areas of human conflict and disaster much as the Mennonite teams are sent into areas of natural disaster.

The Church of the Brethren must not be afraid of change, because change is itself a natural function in the order of things. The church must accept change

ON THE 70s
PART TWO

as a challenge and seek to find and promote those changes that are necessary and good while at the same time effecting those changes in the spirit of Christian love; for our religion and our nation are based on an unchanging principle, that we are all children of God and all men are created equal in his sight.

Reconciliation first

by BERT G. RICHARDSON
Pastor, Jonesboro, Tenn.

The story of the prodigal son is well-known to all of us. However, it appears to me that the interpretations we have heard do not bring out the real meaning of the story. For years we have been talking about reconciliation; here is one of the best examples I know to illustrate the role of the church in reconciliation. The old father goes out the front door and the younger son is reconciled. Then the father goes out the back door in an attempt to reconcile the older brother. He does everything possible to bring the two together in a harmonious relationship.

One significant role the Church of the Brethren should play in the 70s is to be a reconciler. The church must do what it can to bring together two parties where relationships are strained. When reconciliation is achieved, the biggest barrier to social justice has been removed. In the past, I fear, we have been either too much for or too much against an issue. We have been either doves or hawks; for civil disobedience or against it. There has not been a strong "middle-of-the-road" approach and the breach between groups has grown larger.

If the Church of the Brethren is to be involved in reconciliation during the 70s, it must come to a real understanding of what reconciliation is. For example, we may have gone overboard for such programs as the Fund for the Americas in the U.S. and the antiwar movement. As I see it, the weakness of the Fund for the Americas is not that it goes too far but that it does not go far enough. Perhaps we often think that all the black man needs is money; we forget he also needs God. He needs to be reconciled to God and to his white brother through Jesus Christ. His white brother also needs reconciliation with God and his black brother. Of course, the giving of money is the easiest way out, and this seems to be what we are doing rather than facing our full responsibilities. We need to come to the realization that even if we feed all the hungry in the world, clothe them, educate them, provide them with a minimum wage, and still do not reconcile them to God and to their fellowmen, we have failed miserably. The methods we use many times seem to try to purify water in the well by painting the pump handle.

The Church of the Brethren must come to a real understanding of what reconciliation is . . .

In the Church of the Brethren, one good example of reconciliation happened at the 1957 Annual Conference at Richmond, Va. The Conference was sharply divided over a church extension report. Much time was spent on the floor in open debate. To the platform strolled one of the Brethren giants of reconciliation. He pointed out that the report, as all reports do, had many advantages as well as some disadvantages and that perhaps we needed more time to study the issue and to hear other viewpoints. He moved that the report be deferred until the 1958 Annual Conference at Des Moines, Iowa. His motion was carried by a very large majority. At the 1958 Annual Conference, the report on church extension passed with very little opposition. However, had the report been passed at Richmond, it is very possible that this would have caused a serious division in the Church of the Brethren.

It is this spirit of reconciliation that we need in our approach to the world of today. Our programs basically are good. Justice needs to come into many areas of our national and international life. More important than justice is the reconciliation of man to God and to his brother.

Reorder all priorities

by WARREN E. MILLER
Director, Pilot House, Baltimore, Md.

"If we have a race problem in this country, how can you say that it's the fault of white people? We're getting on okay. Why don't you just recognize that the problem is with the 'culled' people?" The speaker is a member of the Church of the Brethren. This person's statement points in a rather disturbing way to what seems to me to be a crucial issue for the church in the next decade: Will the church be able to approach its mission for justice and reconciliation with the clarity and singlemindedness that will make it effective in combating the dehumanizing aspects of life for large numbers of the world's people?

One of the basic issues in our country and in the world is the challenge to human health and dignity created by the exploitation of peoples in all parts of the world. The tendency has often been for us to blame the victims of exploitation for their plight: "If colored people want the same opportunities the rest of us have, then they will have to work for them, just like we did." What we don't see is that no amount of effort is going to produce opportunities for people to whom opportunity is denied because they were born into the wrong family or country or race. The solutions to these problems are to be found only through the establishment of justice.

There is a great demand these days in our land for law and order. Not very many people seem to be as concerned about justice as they are about law and order. The irony of that attitude is that, at least from the perspective of Black America and other exploited peoples, there will never be law and order until justice is achieved, when laws are created and enforced impartially and fairly.

The Church of the Brethren has long voiced concern about the problems of racism and war and has acted out its concern: Through the Brethren Service programs, the services to refugees, the exchange programs, the Heifer Project, and in a thousand other ways we have responded to human need and suffering. But why should the church be concerned primarily with the *victims* of racism and war? The mission of the church now should be focused on the need for justice and the hope that there need not be as many victims if the dehumanizing forces of exploitation, racism, and war can be attacked.

The Annual Conference has spoken eloquently against racism and war, as it did in 1963, when Conference declared unequivocally that "The Time Is Now to Heal our Racial Brokenness." But for the most part we have continued blandly giving lip service to the need for justice and reconciliation, while spending millions of dollars for real estate and buildings and making great investments of human resources in institutional maintenance activities.

And our church at all levels continues to reinforce the racism of institutions, through investments in racist corporations, through employing contractors who have discriminatory hiring practices, through buying from firms who practice racial discrimination in one way or another.

The action of the 1969 Annual Conference in adopting the Fund for the Americas in the U.S. program was helpful in calling for a major commitment of resources, both human and financial, to deal with the racial crisis in America. But it did not go far enough: As long as the effort to bring the Christian witness into action to solve the race problem is perceived as an "extra" fund or program to be added on to the rest of the church's activities, the church's hypocrisy will remain, and the problem will be substantially unaffected. That is why the church's mission for justice and reconciliation in the 1970s requires a reordering of *all* priorities to close the gap between our official pronouncements and our investments of resources, both financial and human.

We have continued blandly giving lip service to the need for justice and reconciliation . . .

Brethren service for the 70s

by ROY A. JOHNSON
Pastor, Westminster, Md.

THE POSTWAR RESPONSE of Brethren to the desperate needs of war-torn Europe captured the imagination of the church, especially of her youth. An untold amount of time, money, and commitment was given to a program which was timely and effective.

But what of today? What timely and practical program can answer the needs of the 70s? I would propose that there is one specific need which we Brethren ought to take seriously, and that the fulfillment of this need, like the Brethren Service program, will have values in terms of reconciliation and brotherhood.

This need is for low-cost, decent, safe housing. In our community, a widow earning $45 per week is being forced out of her house. She will probably have to pay $90, or half her income, to rent a small apartment. Another woman without a husband but with a 10-year-old child, receives $160 per month from welfare and pays $86 for rent. A third woman lives in a 100-year-old house and receives Social Security checks of $84 per month. Though she owns her home, she cannot afford to maintain it. Recently two men were burned to death in a shack that obviously was not safe enough to live in. These cases are only a few of what could be mentioned. In our county over fifteen percent of the homes are without indoor plumbing. Housing is being built, but not for those with low incomes. They must live in the aging, deteriorating houses that are left behind.

The need is for low-cost, decent, safe housing . . .

The need for low-cost housing is well documented. The federal government estimates that 26,000,000 new homes must be built over the next ten years. Six million of these must be for low-income people.

Under George Romney, the government is developing a program called Operation Breakthrough to solve the low-cost housing program. But past experience has indicated the results may be slow in coming; and if they come, they will tend to be vast, impersonal programs which minimize the humanity of those who are being housed.

Just as the Brethren Service program existed at the same time the Marshall Plan was in effect, a human, Christian program of assistance and self-help is needed in the field of housing. I believe there is a need for a task force on low-cost housing to be formed on the national level to carry out these functions.

1. To assist local churches and community groups to organize and develop nonprofit corporations for the purpose of rehabilitating existing housing and building new low-cost housing. Many of these groups are being formed but they need information and assistance.

2. To provide information regarding the many new techniques and materials which are being developed to make possible cheaper, quality housing in the future.

3. To develop a traveling housing production team which will go to a community and set up a production line to produce low-cost housing with the help of volunteers and the future occupants. The purpose here is to reduce labor costs and enable people to accumulate "sweat equity" as a down payment on their own home.

4. To provide funds to assist housing groups from the Fund for the Americas in the U.S. and other sources. Perhaps to help local groups find investors who will require less than the present high interest rate on their investment.

5. To do practical experimentation in combining and applying new building materials and techniques.

6. To bring pressure to bear on governments at all levels to reduce building and other code restrictions which presently raise the cost of housing by as much as forty percent.

The benefits of the program briefly outlined above would be better, safer housing, plus more local involvement of people in doing something about the problem.

4. Defining the place of religion in a secular, pluralistic society

Restoration ahead?

by R. RUSSELL BIXLER
Pastor, Pittsburgh, Pa.

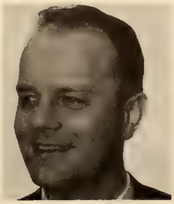
In our yard is a large dead tree. It's been dead for several years. But because of the children's tree house, it has been allowed to stand.

Religion too is dead. Still on its feet perhaps, but subject to every wind of doctrine. Religion was killed 2,000 years ago, nailed to a cross. In its place lives the risen Lord Jesus Christ — and all who live in him.

Those occupied with patching up graveyard monuments are known as conservatives. Liberals are constantly sharpening their hatchets. There is a third course open to the church, a course neither conservative nor liberal. It is radical — radical New Testament Christianity. Christianity dictated neither by dead tradition nor by dying man, but by the living word of God.

Naturally there is conflict within the churches. Secular seminaries teach anthropology (the study of man) rather than theology (the study of God). The secular pastor then collides with The Congregation, a group of natives dedicated to the preservation of a dying institution. The pastor's anthropolatry (the worship of man) is not a viable substitute for their institutionalism. Both are merely forms of dead religion.

The New Testament church is radical. Even a casual reading reveals that. The reader's own congregation is a far cry from the early congregations of Jerusalem, Philippi, and Rome. Yet Jesus demands New Testament churches. A remarkable fact is that this is a very real possibility — even today.



The New Testament Church of the 1970s may find itself forced partially underground . . .

The church picture of the 1970s depends upon which church we examine. The church which is acceptable to the secular, pluralistic world will be composed of varieties of dead religion. It will accommodate itself, as it has historically, to popular pressures. Thus, secular religion will offer programs to nurture people's alleged physical and emotional needs while ignoring far more essential spiritual needs. If the spiritual does appear in the dead church of the 1970s, it will probably be occult practices such as spiritualism, reincarnation, and metaphysics, all of which are demonic.

The New Testament Church of the 1970s may find itself forced partially underground by an unholy combination of confiscatory taxation and governmental limitations, hierarchical oppression within denominations, and public disapproval of things that sinful human nature does not understand. In short, it will likely bear a striking resemblance to the church of the Book of Acts.

This picture seems so utterly foreign to most contemporary churchmen that it will largely be ignored as unworthy of serious discussion. Indeed, radical Christianity appears to the modern mind as fantasy, a product of irrelevant dreamers who don't know what's going on in the world.

On the contrary, the New Testament church *does* know what's going on in the world. Further, it knows an offensive truth which the secular mind cannot perceive — that no human-framed tools or schemes can significantly improve this world's mess. Secular religion finds its theology on the front page of the newspaper and discovers that its course of action has already been decided by the groups making the most noise.

"Man does not live by bread alone, but . . . by everything that proceeds out of the mouth of the Lord." The church that serves Jesus Christ insists upon *personal* repentance from sin. The immensely popular idea of collective repentance from somebody else's social sins is a deceptive fiction. Individual acceptance of Christ as "boss" is basic to Christianity.

Which way the 1970s? Perhaps both directions. We may see a church *within* the church: New Testament Christianity springing up here and there from the lifeless forms of religion's playhouses. How like the synagogues of Paul's day!

Restoration in this decade? Could be.

New style, new views

by HERBERT HOGAN

Vice-president and dean, La Verne College, La Verne, Calif.

On December 29, 1969, *Newsweek* reported on the college and university scene under the caption "The New Mood on Campus." The article suggested a calmer atmosphere prevails as compared to the past four years. But if the church is to serve and be served by the college student, information such as contained in *Newsweek* must be taken seriously.

Of nine American institutions to which students were asked to respond, only American political parties ranked lower than organized religion. Above organized religion were high schools, police, courts, Congress, business, family, and the university. Only seven percent of the students rated organized religion in the "excellent" category and twenty-six percent rated it "good." Thus, only one third (thirty-three percent) looked "with favor" on organized religion.

Such statistics cannot be casually dismissed as representative of only the large universities. In a seminar of mine at La Verne College in which Harvey Cox's *The Secular City* was read and discussed, approximately twenty-four of the twenty-eight students voiced considerable dissatisfaction with the church. "I am still a Christian," was a typical comment, "but I find nothing of value for me in the church."

Neither can it be claimed that this is the reaction of immature college students since nearly half the class were graduate students ranging from twenty-three to thirty-seven years of age.

It would seem evident that the church's posture must be changed if it is to encompass college-age youth and young adults.

1. The church and its members must be more accepting and understanding of change. The world in which we live is not the world into which most of us were born, or even the one in which we were educated; the world of tomorrow will be even more radically altered.

2. The church and its members must be more keenly aware of the need for action on crucial problems facing society: poverty, racism, war, the population explosion, pollution, drugs, antiquated educational institutions, and outmoded puritanism in sex. The discussions on racism in the church, to use but one illustration, are too often replays of what I heard in 1940 — *thirty* years ago.

3. Continued experimentation is needed in forms of worship with emphasis on adaptation to the youth culture. If even the hippies find meaning in the mysterious, the spiritual, and the religious, adaptation is not only possible but would be enriching.

4. A way must be found to expand drastically our efforts at meaningful encounter with those within and those outside the church, whether we refer to the process as Mission One, Mission Twelve, T-groups, encounter groups, or sensitivity groups. I have found more love in sensitivity groups (under able leadership) than in forty years of attendance at church school, church services, youth meetings, and conferences.

5. The church and its members must be acutely aware that we live in the secular city. The twentieth-century world is no longer the world of nineteenth-century agrarian communities. It does take a new style, a new attitude, a new viewpoint to deal effectively with the new world.

Some may suggest that the choice before us is between the old church and the new, yet-to-be-created church. It may be, however, that the choice is between the new and no church at all. This is not to disparage past contributions of the church, or even the manner in which it is meeting the needs of a segment of the population. But the number of youth who are finding satisfaction in the church is rapidly declining, and all too frequently it is the more able and idealistic youth who are the least satisfied with organized religion.

It may be that the choice before us is between the new, yet-to-be-created church and no church at all . . .

Is prayer for real?

by WARREN F. GROFF
Dean, Bethany Theological Seminary, Oak Brook, Ill.

In these changing times our Christian beliefs are put to the test in new ways. Some of the current difficulties in experiencing the meaningfulness of prayer follow from a long-standing tendency to think of God as a being "out there" or "up there" somewhere beyond the blue. We have been taught to speculate about what he is like: Does he know everything before it happens? Can he be at all places at once? Can he do anything he jolly well pleases? If so, why isn't the world a better place? Why do we have such a rough time following our own better instincts? Once we start down this road, God becomes a question to be answered, a problem to be solved.

Let's come at it another way! When we speak of God, we are not talking about a being who is far off somewhere. He is as close as our own memories, our own relationships with others, our own projects, our own hopes and dreams. It is not so much that he poses a problem about heavenly things. Rather we speak of God as a way of asking a question which must always remain open, about what it means to be a man.

Dostoevsky once said that if God goes, man goes. He is right. To acknowledge God — among other things — is to recognize that there are currents which flow in the depth of life which scarcely even ripple the surface. To ask the question of God is to ask the question of man: Who is this strange "happening" on this planet — frail and strong, devious and noble, crying and laughing, loving and hating, sharing and hiding, always pursuing dreams that exceed his grasp, sometimes liking himself less than he ought, often preoccupied too much with himself? To believe in God is to affirm that man has a nobler purpose for being than bone-grinding poverty; that man was not meant to grovel in bombed-out cities and defoliated countrysides; that man was not created for meaningless, routine jobs required to produce more and more things for a runaway economy; that man is not intended to endure lonely and isolated lives that follow from being forced to match the dehumanizing labels which box in the creative spirit.

And so worship continues to have a place. To worship is to receive the gift of openness to those signals from the depth, those gentle — sometimes not so gentle — nudges which keep us from capitulating to our cynicism, our myopia, our blinders. A whisper comes from outside of us that we really are worth more than we think. There is a grandeur in the midst of all the sordidness of life. There is tenderness in the center of our manipulativeness. There is caring along with our callousness. Deceit has not totally overcome integrity. Sometimes trust breaks through the barriers of distrust. In worship we recapture a vision of that awesome mixture of life —of both the misery and grandeur of man. We scarcely know how — but in our isolation we sense that we are not really alone. It is as though another stands in our midst, and because he is there we occasionally are free to reach out toward each other, to remove our masks, to forge ahead even when the path is unclear, to accept even those things about ourselves we deem most unacceptable.

Worship is openness to the unexpected gifts and surprises of life. That is the reason celebration and joy often come to the fore. But the joy which worship brings is not escapist. It stands before the folly and the foibles of man, and the tears mingle with the laughter.

To believe in God is to affirm that man is not intended to endure lonely and isolated lives . . .

Then where does prayer fit in? To believe in God is one of the most deeply human acts we can imagine. It is profoundly a personal deed. It is to recognize something inexhaustible about the life each of us has been given. Hence, there also is fittingness to prayer. Is prayer for real? We can answer with an unequivocal "yes." Like belief in God prayer is a deeply personal expression. It is as human as crying and laughing, asking and hoping, cajoling and pouting, being sad and being glad. Prayer is a central form for that openness which is so crucial in worship. We respond to those signals from the depth of life — sometimes in gratitude for what we have received (praise), sometimes in mute awkwardness as we find ourselves nearly crushed by burdens too heavy to carry (petition), sometimes in penitence for guilt we cannot shrug off (confession), sometimes out of concern for others around us (intercession). We speak and act out our feelings, our desires, our concerns, without knowing the outcome. Certainly we are not pushing buttons that somehow coerce things according to our own whims and private preferences. We face the securities and the insecurities of life, trusting that we are sustained in ways we do not even know.

We are free, then, to address God with confidence that we are addressing more than a Void or our own projected images. Jesus called God "Father" and lived in a way that united the things of heaven and the things of earth. And now, since God is so profoundly "in" and "down-here," we are even free to think of him as "out" and "up-there." We need not feel constrained to answer all the speculative questions about what kind of being he is, or whether prayer literally changes things. It is enough for us to believe and to pray as a response.

Man is not simply a "decider" and a "dreamer." He is also an "answerer." He answers those creative impulses that spring from the depth and that became incarnate in Jesus of Nazareth. That is what supports our belief in God. It is also what nurtures the life of prayer and worship, even in a secular age.

Normal volunteers in a research hospital

by **RICHARD STUTZMAN**

"To rebuild a house you must understand its original framework; otherwise the foundations may not support the new structure. . . . In a somewhat similar way, the research scientist needs to understand the health of the healthy to aid him in doing something positive about the disease of the sick. This is what establishes the need for normal volunteers. . . ."

This excerpt from a recent publication about the Normal Volunteer program clearly depicts the reason why the program was initiated in 1953 as a regular activity of the clinical center, the research hospital serving the National Institutes of Health in Bethesda, Md. It is a program in which hundreds of normal, healthy young people of the Church of the Brethren, Mennonite, and other religious and educational backgrounds have served as normal control patients.

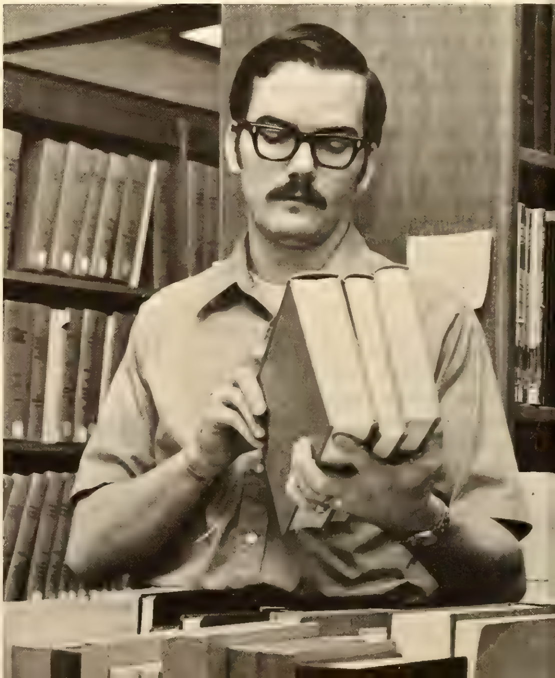
With its origin going back to 1798 when President John Adams signed the Marine Hospital Service Act, the National Institutes of Health (NIH), a division of the Public Health Service in the U.S. Department of Health, Education, and Welfare, has grown to encompass all major fields of medical research. With the opening of the first research laboratory of the Public Health Service in 1887, the foundation was laid for the more than 14,000 research projects which are now being carried out by NIH researches.

Each year several hundred "normals" are admitted to the NIH volunteer program by such sponsoring agencies as Brethren Volunteer Service, the Mennonite Central Committee, and numerous liberal arts colleges and universities, including the six Brethren colleges. A city-county clinic in Johnstown, Pa., also sponsors volunteers.

Upon admission to the clinical center, located on the 300-acre NIH campus, the volunteers, according to Delbert Nye, chief of the normal volunteer patient program, are assigned to a specific institute and nursing unit of the hospital and to a specific doctor in that institute. Six

Wires will monitor changes in volunteer Deborah Simmons' sleep

Richard Stutzman reshelves books at the NIH technical library



people from the July 1969 BVS unit entered the clinical center on Aug. 20 of that year, following the completion of their training unit at New Windsor. The six were: Trudy Tyler, Waterloo, Iowa; Debi Simmons, Bridgewater, Va.; Doug Mahoney, Bakersfield, Calif.; Dale Seese, Delphi, Ind.; David Holl, Bridgewater, Va.; and Richard Stutzman, Winter Park, Fla.

While having one of the least restrictive studies in terms of his activity, Dale Seese, the unit leader of the six BVSers, reported that when he was used he "was really used." The investigator on one study was Dr. Douglas Rosing, who was exploring the fibrinolytic activity of the blood — the continual process of the breaking down of blood clots — in a project for the National Heart Institute (NIH).

After being wired to instruments to record such activities as the flow of blood into the forearm and continuous blood pressure, volunteer Dale was given drugs in pill form, injections, or through a catheter (plastic tube) placed in an artery in the upper arm. Blood samples were drawn periodically as the effects of the drug wore off. Usually two or three drugs were used in a single testing period. Results of this study will aid efforts to treat patients with heart conditions.

Most of the volunteers also participate in the career assignment program which gives them the opportunity to work in their free time in a laboratory or office for one of the institutes. Dale's career assignment was in cooperation with Dr. Ronald Thompson and Del Thrasher, designing and constructing rubber chambers for use in the well-known "sweat studies," part of the research on cystic fibrosis. Molded to the individual volunteer's forehead, hand, and back, the chambers are designed to circulate air to evaporate sweat and carry it to be analyzed by complex electronic instruments. Such career assignment experience gives valuable exposure to some of the world's most noted scientists in current medical research and provides an excellent classroom which cannot be duplicated anywhere else in the world.

Trudy Tyler is one of two female BVS volunteers from the July 1969 unit at the clinical center. Assigned to the National Cancer Institute (NCI), Trudy's study consisted of taking a fertility pill and a birth control drug at the same time, to study the resulting effects. Five to ten cubic centimeters of blood are drawn from Trudy each morning, following which she spends a lot of her free time working for the National Institute of Mental Health (NIMH), coding marriage interviews and writing abstracts of the coded interviews for the division of family studies.

One of the normal volunteers serving his alternative service with the Mennonite Central Committee is Aldis Gerber.

While serving as a volunteer in the metabolic division of the National Cancer Institute, Al has participated in two studies (the author of this article has participated in these same studies). The first study consisted of a rigidly controlled diet in research being done to test for calcium retention.

The second study in which Al participated involved taking labeled (radioactive) albumin and bilirubin intravenously. These two substances are normally found in the process of the breakdown of red blood cells and are extracted by the liver of a normal person. In this study by Dr. Joseph Bloomer, careful analysis of the blood samples — 28 samples were taken the first day, 45 for the whole study — and urine and stool samples, the functions of the liver can be traced in minute detail.

Assigned to another metabolic unit is Arlene Eikenberry, a member of the Sugar Ridge Church of the Brethren in Michigan, and sponsored by Johnstown. Arlene has participated in some of the most confining of all the studies at NIH. On two studies since her arrival in mid-September, Arlene has been confined to the clinical center for a total of 50 days while participating in studies with rigid dietary controls. The first study, lasting for two weeks, involved the adrenal glands and the taking of ACTH (adrenocorticotrophic hormone) over a four-day period Arlene's latest study, divided into three parts of approximately 12 to 14 days each, is concerned with checking the effects of cellulose phosphate (described by Arlene as a "glorified paper in a huge pill") on high urinary calcium in the kidneys. This study, directed by Dr. C. Pak, is being made to test the drug for its effectiveness in reducing kidney stones. The metabolic diet for this study is so rigid that Arlene must lick her plates to make absolutely sure that every bit of food is consumed.

One vital aspect of combating a disease is isolating it before it infects a large mass of people. The National Institute of Allergy and Infectious Diseases (NIAID) is currently doing research in developing skin tests to detect amobiosis and histoplasmosis. Such techniques as skin tests will be much faster than the present methods of blood analysis. David Holl, another member of the BVS contingent, is a normal volunteer assigned to NIAID to assist in developing such tests. But Dave has also been used to test several other skin tests and has been "borrowed" by the Heart and Cancer institutes for studies not conflicting with the NIAID tests. In addition, Dave spends a good deal of his free time in the medical library doing research for a doctor.

Almost without exception these volunteers have reported that the total experience offered by NIH has been one of value to the individuals involved. Many feel that it has been an opportunity to give something to society and mankind, something of their own lives that may someday help save the life of another human being. The need for more qualified volunteers goes on year after year, and the need will continue to be filled in part by dedicated volunteers.

Perhaps nothing better summarizes the importance of the normal volunteeer as the words of the Secretary of Health, Education, and Welfare: the service of each volunteer is "of broad significance to the advancement of medical science and the ultimate benefit of mankind."

When you can't have the things you want...

perhaps you want the wrong things . . . things that wear out, lose their lustre . . . the meaningless things. What you really need is . . . meaning in your life. The Upper Room daily devotional guide will help. Each daily page points to a Bible reading, shares a meditation, and suggests a prayer.

Order today. Use the special Ten Plan: ten copies of one issue to your address for only $1.00. Keep one copy and give the remaining nine to your friends. Enter a standing order for yourself, your church or organization: ten or more of each issue to one address only 10¢ each. Individual subscriptions are $3.00 for 3 years, $1.50 for one year. Order from

THE UPPER ROOM
1908 GRAND AVENUE
NASHVILLE, TENNESSEE 37203

READERS WRITE / *continued from page one*

sociology, chaplaincy, inner city, coffeehouses, labor, and industry. What better areas of work are there to find mud and mire, garbage heaps, using Mrs. Long's own terms to include revolutionary groups and "rebellious lives" that "dirty up the temple" and the image of today's bottom-rung, traditional pastor. Yet these are the very areas and groups that represent relevance today as seen by the young ministers looking for the best means of sacrifice and giving to their Lord. It would seem Mrs. Long has the ladder upside down and backwards.

Another fallacy Mrs. Long seems bent on perpetuating is her assertion that because all these youthful ministers are striving to get where the action is they are therefore trying to climb a prestige ladder, seeking the limelight, using the pastoral ministry to get up higher, grinding their heels into the shoulders of the poor, heroic guy on the bottom rung, the pastor. In her opinion nobody seeking such things, no matter how much mud and mire they might get stuck in at the top, could possibly have an honest, respectable, or idealistic motivation attributed to them. . . .

I would like to hear from some of those young ministers who are allegedly climbing this ladder of prestige. I also fail to see how the pastor today is "protecting due processes by which reason may be employed" or how he protects "the right of diversity" any more than, or even as much as, the ministers just beginning to enter other fields — inner city for instance — who are identifying with ghetto dwellers, fighting for justice for the black man, learning about the problems and rebellion of youth, listening, and searching with them the way to a less cruel and more meaningful society.

Perhaps if we start by dealing with the questions raised in the latter part of the Long article with regard to relationship between the individual and community and the role of the church in the community, we could come upon a new role for the church pastor and concomitantly, a much better reason for his existence.

Marie Ingerman
Corte Madera, Calif.

PRACTICING RACE RELATIONS

I spent the month of January at the Piney Woods School twenty miles southeast of Jackson, Miss. When I told the principal, Laurence Jones, that I am a member of the Church of the Brethren, he brightened at once and said, "Our herd of Angus cattle was given us by a group of Brethren people, and a number of persons of that church have visited us." The large farm is stocked also with Ayrshire cattle and with hogs.

Theodore Miller, a minister in the Church of the Brethren, is chaplain, does part of the preaching, calls on the sick, and teaches classes. Mrs. Miller is the nurse of the students and faculty.

Black people make up the student body with the exception of a few from Mexico. Some teachers are white, others black. There are no student demonstrations, no discussion of race relations; everyone is busy *practicing* relations. There are quarrels in neighboring towns, but at the school everyone is valued according to his personal worth.

Piney Woods School started with no resources in 1909 and now has good buildings of brick and stone and a student body of about 275. Many students must work their way, and this situation makes personal donations quite necessary.

Brethren people have donated time and money, and Piney Woods is helping us understand other races.

William J. Tinkle
Eaton, Ind.

UNFINISHED TASKS

Corinne Hoff Simmons' remarks (Jan. 29) about people failing in general to bring words of kindness and acts of thoughtfulness to the bereaved were interesting reading. Her comments should help many to be more alert to help others at a time of need.

Much could be said about the needs of the aged and the ill who are often a rather forgotten people.

Thank you for reminding us to be more thoughtful of the bereaved. Also let us do more for the ill and the aged.

Our church needs to awake to the fact that there is a need for homes for the retarded people of their church and communities! They could be set up under some of our great leaders like those who wisely planned homes for the senior folks. We need more leaders with great vision.

The church has many unfinished tasks. Youth is waiting for new fields to work in.

Mrs. Esther G. Royer
Westminster, Md.

A concise history - with interpretation

HERITAGE AND PROMISE: PERSPECTIVES ON THE CHURCH OF THE BRETHREN, by Emmert F. Bittinger. Church of the Brethren General Board, 1970. 158 pages, $1.95

There has long been a need for a relatively concise history and interpretation of the Church of the Brethren for use in church schools and membership classes. In Emmert Bittinger's new publication we have now been provided with that tool. The author kept this goal clearly in mind in planning the book and successfully accomplished his task.

The book is organized along both chronological and topical lines. An initial chapter provides a quick sweep of Christian history leading up to the eighteenth century ("From Rome to Schwarzenau"). This is followed by a description of the founding and growth of what in modern parlance could be called the "Schwarzenau Eight." The next chapter relates the story of establishment and development of the Brethren in North America.

Having laid this historical foundation, Bittinger shifts to several thematic discussions. A chapter on Brethren beliefs precedes an intriguing chapter on the life-style of the Brethren, which is in turn followed by an interpretation of the Church of the Brethren in today's world. A selected bibliography and several pages of discussion questions on each chapter conclude the brief volume.

The author demonstrates awareness of both older and more recent writing on Brethren history. He does a good job of "making existing knowledge available to the average reader" (p. 6). More original work is found in the second half of the book, where Bittinger, associate professor of sociology at Bridgewater College, brings to bear his professional training. Sociologists of religion have seen in the Brethren a case study in transition from sect to denomination. The author uses this concept skillfully, also showing that this transformation need not be taken in a deterministic sense. The Brethren maintain certain emphases and convictions today, which clearly stem from the early heritage. These for Bittinger are important values which should not lightly be discarded.

One feature of the study which will be especially helpful to teachers is an ingenious chart showing the relationship of Brethren beliefs to those of other Christian communions. He makes the valid point that the Brethren stood squarely within the broader framework of Christian belief, at the same time coming down more heavily on distinctive doctrines.

A discussion of the relative influence of Pietism and Anabaptism upon the Brethren will be of interest to many. Along with other commentators, Bittinger sees as a notable Brethren quality an openness to change in doctrinal position and religious observance when needed. Yet he balances against this an equally important characteristic, that is, the concern for obedience to the teachings of Christ. "These adjustments of beliefs and practices served the vital role of keeping the church and its emphases in touch with the times — that is, more relevant. . . . Perhaps in our own day, more than at any other time, the responsiveness of the church's doctrines and emphases to human need is most critical. The church is in creative tension with society and culture. This is the key not only to its survival but to its vitality" (p. 90).

Some will find the presentation on the Brethren "identity crisis" in chapter six to be the most stimulating part of the book. Here are found brief but clear sketches of divergent groupings within the denomination. The chapter indicates that the question of denominational identity must be worked out if the membership is "to express in the fullest way the will of Christ" (p. 134). Bittinger establishes four principles around which the question should be answered: (1) continuity with the spiritual heritage, including pacifism, simple life, unity of life and worship, and other points; (2) continued emphasis upon the New Testament and the life of Christ; (3) maintenance of a sense of community among the Brethren both at the local and at the Brotherhood level; and (4) ability to relate to the needs of people in current life.

In concluding paragraphs the author takes his stand with those who see the most urgent role of the church in a ministry of "dialogue and confrontation" designed to change institutional structures in society. Christians should work in secular ways to improve their communities. Ecumenism, for Bittinger, is seen in the same light. As Christians make common cause to improve society, they practice a true unity of witness and action. This "secular ecumenism" (a phrase not used by the author) provides the real ecumenical cutting edge.

In sum, we have here a valuable curriculum resource, which should both inform and elicit discussion in Brethren congregations. The attractive paperback format and illustrations should facilitate such use. — Donald F. Durnbaugh

REVIEWS / RECORDS

Sounds from Berlioz, Blake and a Baptist

TE DEUM: Berlioz (Philips) is the latest addition to conductor Colin Davis' Berlioz Cycle, keyed to the centennial of the great French romantic's death in 1869. Davis' is the second of two extant LP recordings of this work; the other was also by an English conductor, the late Sir Thomas Beecham. The absence of a French recording or indeed of others is incomprehensible, for this is a *Te Deum* to rank with those of Haydn and Bruckner — and with Berlioz' other mature works. Especially noteworthy is his powerful and delicate use of the organ; but the choral writing, too, is sublime and the orchestral score monumental yet also full of intimate inner voices. Davis has distinguished himself as a conductor of many composers from Handel to Stravinsky, and he triumphs again in what can only be called a magnificent evocation of a great work.

THE UNIVERSE IS SINGING: Sebastian Temple (GIA) is subtitled "Twelve Songs in the Spirit of Teilhard de Chardin," sung and played on the guitar by the composer. Like the overwhelming bulk of today's church-related pseudo-pop music, it is bland rather than bold, and it is overstuffed with verbiage, spun out endlessly. The result is very uncool, overwrought. As poetry, the words strike me as hypersophisticated theological nursery rhymes, and the dippity-do tunes don't help. In contrast, listen to the provocative songs of The Band or Blind Faith, which are far more poetic because they say less powerfully and engage the listener's participation. Temple's package is too round, firm, fully packed, free and easy on the draw — but not really as good as a cigarette commercial.

SONGS AND PROVERBS OF WILLIAM BLAKE: Britten (London), dating from 1965, makes abundant use of twelve-tone scale to create intense, dark-hued settings for the frequently enigmatic, strong poetry of Blake. The soloist, baritone Dietrich Fischer-Dieskau, is ideal for this arresting and major work. Somewhat forbidding on first hearing, like Hugo Wolf, this music acquires a deep luster as it becomes familiar, adding to the revelatory impact of the words. Overside, tenor Peter Pears sings *The Holy Sonnets of John Donne,* written two decades earlier. The composer is at the piano in both works. A four-star disk for anyone who cherishes the highest in religious, literary, and musical values.

A RAINBOW IN CURVED AIR: Terry Riley (Columbia) is music of reiterated patterns and polymetric cycling, structure upon structure with varied random developments which completely elude description but are a bit like a fusion of the Indian raga and a sort of fugal rock in which the primary instrument is the electric organ played by the composer, who also plays here electric harpsichord, rocksichord (whatever that is), dumbec (a reed instrument), and tambourine. Sometimes you get sonic "mirror images" of a theme, one on each stereo speaker. Overside, for soprano saxophone and electric organ, is an equally fascinating and delicious concoction called *Poppy Nogood and the Phantom Band.* Liner notes consist of a poem which begins, "And then all wars ended." The music seems to say it, too, in a very unusual musical lingo.

JUDAS: Clarence Jordan (Koinonia) is a spoken reinterpretation of the gospel by the late founder of Koinonia Farm, a pioneering interracial cooperative in Georgia. If the South has produced a white Christian saint worthy of being counted a brother to Martin Luther King, Jordan is certainly a top candidate for that mantle. With insight, compassion, and his familiar Georgia drawl, Jordan presents Judas not as a scoundrel but as a sincere follower of Jesus who came to a tragic parting of the ways. Judas tried to follow Jesus while remaining true to the religious establishment of his day, finally choosing the former and betraying the latter — as have not a few present-day Christians. Overside, Jordan relates the biblical story of the man from Gadara to today's conflict between alienated young people and "law and order." The New Testament contains some pretty strong stuff, and it takes a preacher like this radical Baptist to tell it like it is for our time. — William Robert Miller

"Now let me make one thing perfectly clear... These six colleges are doing a good job"

DGEWATER
LLEGE

nded 1880

sident
yne F. Geisert

dgewater,
ginia 22812

ELIZABETHTOWN
COLLEGE

Founded 1899

President
Morley J. Mays

Elizabethtown,
Pennsylvania 17022

JUNIATA COLLEGE

Founded 1876

President
John N. Stauffer

Seventeenth and
Moore Streets
Huntingdon,
Pennsylvania 16652

LA VERNE COLLEGE

Founded 1891

President
Leland B. Newcomer

1950 Third Street
La Verne,
California 91750

MANCHESTER
COLLEGE

Founded 1860

President
A. Blair Helman

North Manchester,
Indiana 46962

McPHERSON COLLEGE

Founded 1887

President
J. Jack Melhorn

1600 East Euclid
McPherson,
Kansas 67460

A new home for Stephen

by PATRICIA ROOP BUBEL

Early one morning in August I aroused my husband so that he could take me to the hospital for the birth of our second child. I felt no particular alarm about the fact that I was going into labor five weeks early, as our first son had been born seven weeks prematurely. The suitcase was even packed, for I had been completely unprepared the first time, and I did not want a repeat of that rush performance.

We arrived at the hospital about six A.M. and our second boy was delivered at one P.M. after a very easy labor. After I heard his lusty cry and knew his weight was four pounds and eight ounces I breathed easily, for our first son had weighed only four pounds and four ounces and today he is a healthy, robust boy. I knew that he would be swept off to an isolette and that my only contact with him would be looking at him through several glass windows for about a month until he reached the going-home weight. It is difficult to watch other mothers hold and feed their babies, but I had gotten used to this with my first baby. My main concern was that this little one live in spite of his prematurity. I knew also that the first forty-eight hours of a "preemie's" life are the most difficult, and there were some fears. Once again, though, since our first one had made it, I put these aside while my husband and I happily chose the name Stephen and discussed the future of our two sons together.

I assumed that all was following normal procedure with Stephen until the doctors began asking questions that I did not think were quite routine. What drugs had I taken during pregnancy? Had I had any disease or infections? My friends seemed to be protective of me and warned that the danger period for a preemie was not yet over. I reassured them I knew this, but after all Mike had made it, so why not Steve?

Finally, on the night before I was to come home, my husband told me that there was something seriously wrong with Steve, but at this point the doctors could not diagnose his disorder. All they knew was that his liver, spleen, and heart were unusually enlarged and he was quite jaundiced.

Numbness set in; I refused to believe this was happening to me. I could only think that surely it wasn't anything serious and that with time and weight gain all would take care of itself. In the morning I bombarded the pediatrician with questions; and he told me that possibly Steve had a disorder that would be operable, or he might have a type of hepatitis that might in time clear itself.

I returned home to my family and at this time explained to Mike only that Steve had to stay at the hospital to grow a little bigger before he could come home. This was very puzzling to a two-and-a-half-year-old who was seing all his friends' baby brothers and sisters coming home with Mommy, for this was a prolific year in our neighborhood.

We spent a month visiting Steve through the glass and consulting with the pediatrician as to any possible diagnosis. Nothing was pinpointed as the cause of his illness during this time and no treatment was given. He managed to sustain life despite predictions that he could not, and when he reached the six-pound mark we were called to

bring him home. It was a happy occasion for Mike, and I can still hear him telling everyone in the hospital lobby, "That's my brudder." However, I cannot remember feeling any joy. There were too many questions, too many fears.

Steve was home a month before he entered a research center in a nearby hospital for more thorough studies in hopes that a diagnosis could be made. The research center doctors ran extensive tests, and our family had three long days of waiting for their results. We just hoped that they would discover something and be able to start some treatment to correct his condition.

On the third day my husband and I met with two of the doctors, and their verdict was final. They told us that Steve had cytomegalic inclusion disease, which is caused by a virus that the mother contracted during the first three months of pregnancy. They told us that this virus affects all parts of the human system and that there was a strong possibility that it had attacked Steve's central nervous system. How much brain damage would manifest itself they could not say. They told us he would not live beyond several months.

With these words ringing in our ears, we left the hospital; we tried to absorb all that we had just heard. We didn't talk. The next day we took Steve home to have with us until the end came. I actually hated to pick that child up and take him home when I knew that all I could do was to feed and care for him until death took him. I never knew how helpless a person could feel when a doctor says to him that there is nothing that can be done.

Thus we started our vigil of caring for Steve. He seemed to act as most normal babies do in the beginning, except that I had to overlook an enlarged abdomen and a hydrocyl of the testicles. With time, however, his care became more and more difficult. He began having seizures in which he would stiffen and throw his head back; his swallowing was not well developed. I also noticed that I could not prop him in an Infanseat, and try as I might I could get no smile or normal gripping of the hand. His weight gain was slow and he suffered serious ear infections and a case of pneumonia that required another hospitalization.

Then there were all the nights of his screaming until three A.M. from some unknown pain. The answers in Dr. Spock for a crying child simply did not apply to Steve; even holding him failed to relieve him of his seizures. The three doctors who were closely following Steve's case always bent a sympathetic ear when I called them to ask for any insight they might give me in caring for Steve, but even they had no concrete advice to offer on how to solve the difficulties he was having.

My feelings toward this child were on that thin line between love and hate — he was taking so much from me that I had nothing left for the rest of my family. I could see that our family relationships were falling apart. To Mike, "Stay away from Stephen" became a necessary phrase, as any cold he had was sure to cause pneumonia. The seizures made holding Steve an impossible task for him. The inevitable pity for Stephen by visitors intensified the normal jealousy feelings that any child has for a new baby; finally, our family could go nowhere as a unit, since one of us had to remain home with Stephen.

I had read many books on home care of children like Stephen and what a blessing they could be to all concerned, but as I read further I found that most of these families, because of their wealth, did not have the financial burden necessarily caused by such a situation. We could not hire someone to come in the home to help full-time with the work load, for it was more than we could do to take care of his mounting medical expenses.

We did attempt hiring a homemaker from Family Service for two days a week to help with Stephen's care, so that I could do necessary shopping and errands. This did not solve the problem, though, for Mike still took backstage while Stephen was being cared for, and frequently I would return home to find him sitting on the sofa in the some spot that I had left him. Soon I began taking him with me on these days, even though the doctors had emphatically told me to get out of the house ALONE.

I had always felt that if I should have a handicapped child, I would nobly take care of him at home, but when it actually happened to me I could quickly see that sooner or later I would have to choose between this child's care or the care of the rest of my family. Physically and emotionally I could not meet all of their needs alone.

After five months of our struggle with Stephen — my sleeping nights at the neighbors, so that I could rest continuously for several hours — I was still hoping for a miracle. He had already lived longer than the doctors had first predicted. I was forced finally to accept the hopelessness of his condition by the pediatrician, who emphasized that Stephen was nontrainable and would be immobile the rest of his life. I also recalled the words of one of the doctors when I called him about a particular problem in his care. After giving me some suggestions, he subtly

STEPHEN / *continued*

closed with the statement, "Don't try to be a martyr, Mrs. Bubel."

At this point, we knew our former solutions would not work; the only course for us now was to look for a private institution in which to place him. We visited a home for exceptional children that our pediatrician had recommended, and took a tour of the facilities there for brain-damaged children. It was an appealing and sickening experience to see these children (some were adults chronologically) lying in a vegetable state. It was quite apparent to us, though, that the nurse in charge loved these children as persons and had dedicated her life to making their existence as comfortable as possible and filled with loving care.

This love was shown as she introduced us to a fifteen-year-old mongoloid who rushed up to greet us along with her. She simply put her arm around him and took him right along on the tour instead of brushing him aside, as she well may have done. We decided then to bring Stephen in the next day, for once we had made the decision we did not want to prolong carrying it out. We came home in a state of shock to think that *our* child really was one of these children and would spend the rest of his life in this state, forever an infant in both motor and mental abilities.

The next day was a difficult one as we prepared Steve for his trip to his new home. We took Mike along with us, for we wanted him to know where Steve would be staying and not just think that we had gotten rid of him in some unknown place. Mike must have sensed the finality of our trip, for on the way to the home he looked up at me with concerned eyes and asked, "Mommy, Stevie won't be able to play football with me, will he?" We then arrived at the hospital; and I think the most difficult thing I have ever done in my life was to lay Stephen down in his crib and walk away, knowing that I would never know the joy of caring for him in the way I had dreamed.

We left the hospital in a dazed state and spent the rest of the day putting away a few of the most visible baby things that were left behind. However, it took me about six months to take his crib down, for I think somewhere deep inside I still hoped that his condition would improve and that maybe he could be brought home again.

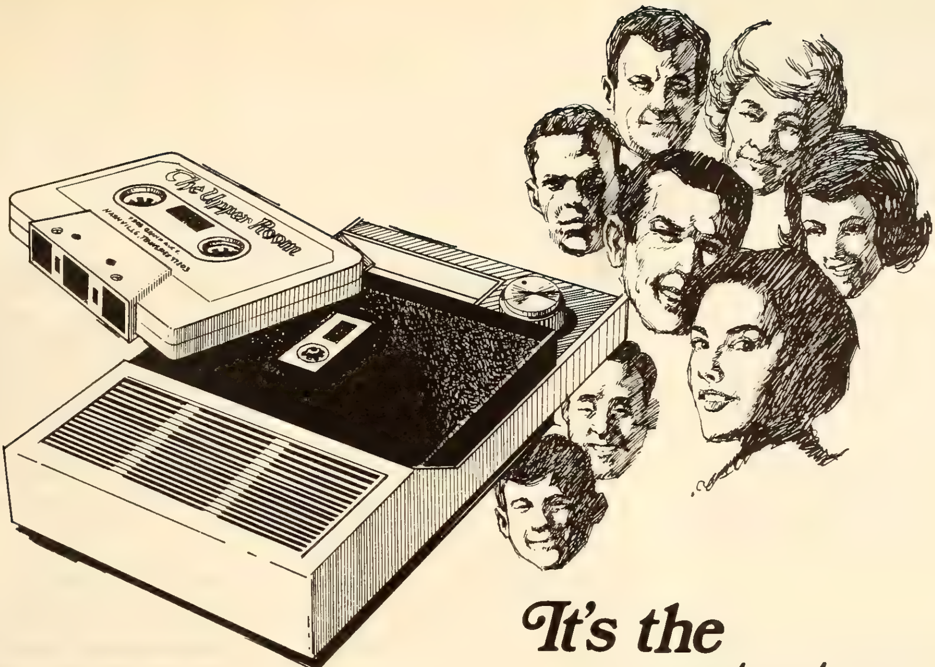
Naturally, this private institution posed a large financial burden, so the next day I began looking for part-time jobs to pay for Stephen's monthly care. Four days later I began work. With the help of the church nursery and a good friend, I found a suitable place for Mike to spend his time while I was working. With the time I was home, then, with Mike, we could reestablish our relationship which had been so broken by Stephen's presence.

> ***"My feelings toward this child were on that thin line between love and hate. He was taking so much from me that I had nothing left for the rest of my family . . . "***

It has been four and a half years now since Stephen was institutionalized. During this time we have worked through the questions of "Why did this happen to us?" and "Have we done all we can do for this child?" We know these things happen, so why not to us? Repeated testing and the advice of three competent doctors have assured us that we cannot do more to train Stephen.

I think our most difficult question to answer was "Why do we have such negative feelings toward this child?" We have had to accept some of these feelings that we felt so guilty about, for there were times when we all resented what his condition had done to our family. We realize that part of our resentment stemmed from our terrible frustration in not knowing what on earth we could do for him and wanting so much for him to be whole and normal. Yes, there are some beautiful stories of children being trained, but the stories of the children who have no hope at the present time and the agony their parents go through knowing this is not too often made known. My hope is that our story may help another parent with such a child, who knows in his own heart that institutional care is the only solution in their particular case.

We know we are not the only parents who wonder what is the true spirit of their child, locked up inside of a damaged body. We trust that they, along with us, will someday meet our children on a spiritual plane so that we may know one another as we were intended to here in this life. ☐



It's the greatest...

Young and old alike have discovered a new experience in daily devotions — The Upper Room on cassette tape recordings.

Starting with the March-April issue these cassettes became an instant success with a scripture reading, meditation and prayer for each day. Cassettes are simple tape — no threading. Just slip the palm-size self-contained record into any easy-to-use player.

Two tapes for each two month issue are only $3.50. Order your May/June cassette tape of The Upper Room today.

NEED A PLAYER?

Introductory Offer and Information

There are two types of cassette players:

(1) *player only* —
for listening to any cassette tape.

(2) *player and recorder* —
in addition to listening to any cassette tape, you may also record whatever you wish.

The Upper Room Meditation cassettes can be used on either of the above types of machines and on any brand of cassette machine you presently own or may purchase.

The Upper Room

1908 Grand Avenue Nashville, Tennessee 37203

As an introductory offer for new users of cassettes who may not have a player or player-recorder, we offer as a customer service for a limited time:

Offer #1 *Player* (Norelco Carry-Player 2200) for playing only. Single switch for 'play,' 'stop,' and 'fast forward.' Shipped postpaid and insured with 2 current Upper Room cassettes and batteries, (a savings of over $10) only $29.95. A/C adapter, so you can use house current and save batteries, $8.00 extra.

Offer #2 *Player-Recorder* (Norelco Carry-Corder 150) records and plays. Shipped postpaid and insured with 2 current Upper Room cassettes, extra blank cassette, microphone, batteries (a savings of over $12) only $55.50. A/C adapter, $8.00 extra.

ORDER FORM TO:

THE UPPER ROOM, 1908 Grand Ave., Nashville, Tennessee 37203

QUANTITY			AMOUNT
____	Sets, The Upper Room cassettes only. $3.50 per set		______
____	Offer #1, Player only (Norelco Carry-Player) including The Upper Room cassettes	$29.95	______
____	A/C adapter for player	$ 8.00	______
____	Offer #2, Player-Recorder (Norelco Carry-Corder) complete with The Upper Room cassettes	$55.50	______
____	A/C adapter for recorder	$ 8.00	______

Amount enclosed $________ Charge to my account $________

Name ______________________________

Address ______________________________

City ______________ State ________ Zip ________

in brief

PERSONAL MENTION

Assistants in volunteer work during February and March were **Earl and Rosella Flory,** Nampa, Idaho. The Florys worked at the Presbyterian Indian Mission in Arizona. Mrs. Flory contributed an article for the Jan. 29, 1970, MESSENGER.

Serving as co-director of a research project providing the background papers for the 1970 White House Conference on Childhood and Youth is **Dan Peterman,** a member of First Church of the Brethren, Harrisburg, Pa.

* * *

Two members of the Community church at Golden Valley, Minn., **Beth and Marie Snader,** have been tapped for two-year posts in Tanzania, East Africa, with the Christian Service Corps.

Switzerland, the U.S.S.R., Turkey, Lebanon, Thailand, and Japan were on the itinerary of **A. Blair Helman's** one-month tour of the world. The president of Manchester College participated in the tour as part of a seminar and field study of educational contrasts around the world.

* * *

Hymnbook for Christian Worship, a joint effort by the American Baptist and the Disciples of Christ churches, contains two hymns written by MESSENGER editor **Kenneth I. Morse,** "O Christ, We Climb the Hill" and "God of the Moving Years." A joint committee representing the two denominations selected 381 hymns for the new edition, among them 181 new works which include Mr. Morse's two.

A long ministry was honored in February when members of the Jones Chapel church in Southern Virginia saluted **L. A. "Granddaddy" Bowman** on his ninety-fifth birthday Feb. 13. Schoolteaching and farming are among Mr. Bowman's pursuits, but his career has been the ministry, at several Virginia churches, including Jones Chapel.

Chairman of the physics faculty at Bridgewater College, **Dean R. Neher** will relinquish that post for the directorship of the Virginia college's C. E. Shull Computing Center. Succeeding Dr. Neher in the physics department chairmanship will be **Donald L. Deardorff.**

Joseph M. Long and **Virginia Fisher** will serve on the staff for the new Atlantic Northeast District, beginning Oct. 1, 1970, as executive secretary and associate executive secretary respectively.

* * *

A Bridgewater, Va., woman who spent her life serving others in Appalachia long before the needs of that area became news died Feb. 11, 1970. **Nelie Wampler,** Bridgewater College alumna, schoolteacher, and a co-founder of the Brethren Industrial School in Greene County, Va., was 93.

Funeral services for **Mrs. Edward K. (Ilda) Ziegler,** 71, were held March 10 at Eglon, W. Va. She died March 4 at Bakersfield, Calif., where her husband is pastor of the Church of the Brethren.

* * *

Our congratulations go to couples who have celebrated golden wedding anniversaries recently: *Mr. and Mrs. Frank Conways,* Wenatchee, Wash.; the *Jacob Parkers,* Luke, Md.; and the *Elmer Gibbles,* Lebanon, Pa. . . . Three couples from Floyd, Va., are observing fiftieth anniversaries: the *L. D. Bowmans,* the *Wyatt Slushers,* and *Mr. and Mrs. Posie D. Weeks.*

Other couples marking wedding anniversaries include *Mr. and Mrs. Carlos Morris,* Bunker Hill, Ill., fifty-four; the *Raymond Armentrouts,* Modesto, Calif., fifty-five; the *Frank Fishers Sr.,* Clarence, Iowa, fifty-six; the *Haig Kojakanians,* Modesto, Calif., fifty-six; the *F. E. Clevengers Sr.,* Fostoria, Ohio, sixty-four; and the *T. I. Bowmans,* Port Republic, Va., sixty-five.

PASTORS AND PARISHES

A retired pastor in the Evangelical United Brethren Church, **Dewey Eder,** has accepted a part-time counseling and guidance post at the Bethel Church of the Brethren, Naperville, Ill. The announcement of his part-time work there coincided with the disclosure of the calling of **Kenneth Frantz** to the Bethel pastorate. Pastor Frantz will go to Naperville from the Stover Memorial congregation at Des Moines, Iowa.

Robert E. Houff, pastor of the Harrisonburg, Va., Church of the Brethren for over seven years, has resigned to accept a summer worker-priest position in the National Council of Churches' program of ministry in the national parks. For the summer Mr. Houff will be employed at New Mexico's Carlsbad Caverns National Park, conducting interfaith services and working as a ranger guide.

Western Pennsylvania's Morrellville congregation at Johnstown honored **Homer C. Hess** this month on the fiftieth anniversary of his ordination.

POTPOURRI

To create awareness of environment pollution problems, Manchester College students plan a day-long **Focus on Environment** April 20. Among activities slated are two lectures on environment, one by Dr. Warren G. Hansen, Purdue University, and one by Fort Wayne, Ind., attorney James M. Barrett III.

Two neighboring Church of the Brethren congregations will operate kinder-

CALENDAR

April 12	National Christian College Day
April 27 — May 3	Mental Health Week
May 3	Rural Life Sunday
May 3-10	National Family Week
May 7	Ascension Day
May 10	Mother's Day
May 15-17	District conference, First Virginia
May 17	Pentecost
May 17	Annual Conference Offering
May 24	Trinity Sunday
May 30	Memorial Day
June 14	Children's Sunday
June 20-21	Church of the Brethren General Board, Lincoln, Neb.
June 21	Father's Day
June 23-28	Annual Conference, Lincoln, Neb.
June 28	Christian Citizenship Sunday

gartens next school term. **Williamson Road church,** Roanoke, Va., will continue its operation of one of the longest established kindergarten programs in the area, and a new kindergarten will begin at the **Cloverdale church.**

Middle Indiana's **Hickory Grove congregation** has a solution for the generation gap. Once each month, Hickory Grove youth assume responsibility for Sunday morning worship. The traditional fare is there, but occasionally worship has been in drama form.

Three congregations are dedicating new facilities this spring. **Friendship church,** near North Wilkesboro, N.C., will dedicate a new church building May 31. . . . **Meadow Mills congregation,** Shenandoah District, will participate April 26 in dedication ceremonies for a new addition. . . . A wing on the educational building at Southern Ohio's **Bradford church** will be dedicated April 12.

A transatlantic merger of two independent religious journals will occur in June 1970, when the British ecumenical fortnightly, **New Christian,** will join **The Christian Century,** ecumenical weekly published in Chicago. In its initial form the arrangement provides for expanded international and ecumenical content in the *Century,* with *New Christian* ceasing separate publication and its name accompanying the *Century's* on cover and masthead.

CLASSIFIED ADS

WANTED — Brethren from anywhere, any age, to exchange ideas about anything and everything, by means of recorded tape, 7½, 3¾, 1⅞ i.p.s., two track. Reply promised. Write or send tape to Thurston Myers, Route 2, Box 18, Union Bridge, Md. 21791.

PRISON EXPERIENCE BOOKLET — A pacifist's account of life in federal prison — his actions and reactions. Seventeen months of experience, yours for 50 cents postpaid. Valuable for draft counselors, draft-exempt ministers, and conscription-age youth. From Whittier Print Shop, Springville, Iowa 52336.

WANTED — Able-bodied custodian for full-time work at the Church of the Brethren, McPherson, Kansas, beginning June 1, 1970. This could be an opportunity for a retired man who would like to be actively employed for a few more years or for a family with young folk ready to enter college. Contact Leonard Lowe, 1200 Glendale Road, McPherson, Kansas 67460, or the Church of the Brethren, 1500 E. Euclid, McPherson, Kansas 67460.

OPPORTUNITIES

A three-week **European tour** for Shenandoah Valley residents and alumni, parents of students, faculty, and friends of Bridgewater College will be hosted by the college July 30 — Aug. 20, 1970. Included on the itinerary are stops at Oberammergau for the Passion Play and Stratford-on-Avon for a Shakespearean play. Inquiries may be directed to Walter L. Smith, Alumni Relations Office, Bridgewater College, Bridgewater, Va. 22812.

Camp counseling positions are open in nine Church of the Brethren camps for children, junior highs, and youth. Inquiries may be made directly to each camp.

Blue Diamond, Petersburg, Pa. 16669

Brethren Heights, Route 1, Rodney, Mich. 49342

Brethren Woods, Route 1, Keezletown, Va. 22832

Eder, Route 1, Fairfield, Pa. 17320

Missouri District camp, contact person: Marvin Thill, Route 3, Box 121, Adel, Iowa 50003

Sugar Grove, 2935 N. Owens Rd., Covington, Ohio 45310

Woodland Altars, Route 4, Peebles, Ohio 45660

Swatara, Route 1, Bethel, Pa. 19507

Woodbrook, Route 2, Mount Airy, Md. 21771

* * *

The city as a context for learning will be featured in the annual meeting of the **Society for the Advancement of Continuing Education for Ministry** (SACEM), at St. Paul School of Theology Methodist, Kansas City, Mo., June 8-11. Professional leaders in continuing education for ministry and others concerned for enhancing ministry will gather to study methods, refine theory, explore curriculum, and learn from one another. Information is available from SACEM, 3401 Brook Rd., Richmond, Va. 23227.

DEATHS

Boop, Paul E., Hollidaysburg, Pa., on Feb. 27, 1970, aged 71
Brandenburg, Keefer S., Westminster, Md., on Feb. 25, 1970, aged 88
Brower, Mary, South English, Iowa, on Jan. 9, 1970, aged 88
Cook, Roscoe, Mount Solon, Va., on Oct. 7, 1969, aged 60
Dockeney, Luther, Martinsburg, W. Va., on Jan. 14, 1970, aged 74
Eakright, Jasper, Claypool, Ind., on Jan. 21, 1970, aged 79
Ebbert, Samuel S., Quinter, Kansas, on Feb. 17, 1970, aged 81
Files, Mervel, Martinsburg, W. Va., on Feb. 6, 1970, aged 64
Flory, Lucille, Brookville, Ohio, on Dec. 9, 1969, aged 78
Furhman, Mariah, Neffsville, Pa., on Jan. 31, 1970, aged 90
Goode, Lorene Eggleston, Martinsville, Va., on June 23, 1969, aged 44
Grubb, Earle, Martinsburg, W. Va., on Jan. 19, 1970, aged 62
Kaylor, Anna, Lebanon, Pa., on Jan. 19, 1970, aged 74
Logan, William, Claypool, Ind., on Nov. 16, 1969, aged 90
Marshall, Ovie, New Oxford, Pa., on Jan. 21, 1970, aged 57
Michael, Boyd, Sangerville, Va., on Dec. 25, 1969, aged 76
Michael, Steven, Mount Solon, Va., on Dec. 12, 1969, aged 85
Neher, Sarah Rinehart, Englewood, Ohio, on Dec. 8, 1969, aged 90
Pigg, Cathleen Vernon, Martinsville, Va., on Oct. 3, 1969, aged 47
Ross, Dessie, Greenville, Ohio, on Feb. 21, 1970, aged 76
Sholley, Leah B., Lebanon, Pa., on Feb. 27, 1970, aged 73
Shull, Rufus, Mount Solon, Va., on Sept. 5, 1969, aged 61
Skelton, Melvin, Virden, Ill., on Feb. 25, 1970, aged 64
Small, Frances, Martinsburg, W. Va., on Feb. 5, 1970, aged 67
Smith, Odene, Martinsburg, Pa., on Feb. 25, 1970, aged 46
Spohn, Charles, Hutchinson, Kansas, on March 3, 1970, aged 77
Stahl, Nettie Hemminger, Bakersfield, Calif., on Feb. 9, 1970, aged 90
Stutzman, Floyd F., Metamora, Ohio, on March 7, 1970, aged 55
Wilson, Pierce, Wiley, Colo., on Dec. 16, 1969, aged 87

Yes, There Are Other Options

Aren't you the lucky one? You may already have won the grand prize in the sweepstakes — one hundred dollars a month for life, or the luxury holiday for two in Hawaii, or the new sports car, or the color television, or the stereo phonograph, or the mink coat. You are lucky because all you need to do is to return your claim card with your prize-winning numbers. You have nothing to buy, but of course there is a special offer that you cannot afford to pass up. . . .

So the invitation runs in the clever advertisement you find in your mailbox. The accompanying letter assures you that you are one of a carefully selected list of future prizewinners, but you suspect that several others in your neighborhood are just as "lucky." Prize contests and sweepstakes are nothing new. The new wrinkle is the suggestion that, even before you decide to enter, "you may already have won."

To pick up your daily newspaper, on the other hand, you may conclude that the refrain is quite the opposite. Many of its disturbing headlines suggest menacingly that "you may already have lost," that someone far away from you is busily choosing numbers. And even before you have a chance to decide whether you are in the contest or not, the choice has been made for you, the odds are drawn, and you don't have to be told who will be paying the bill.

For instance, if you are a young man of nineteen, the draft lottery determines if and when you may be called for military service. Many a fellow is tempted now to curse the day of his birth or at least to wish it had been another day.

We read about tragic circumstances in Vietnam or Laos that seemingly cannot be changed simply because of decisions — or indecisions — made several years ago. You ask about present options, and there do not seem to be any new ones. The same old policy continues — and by the time the public knows enough about a situation to question a dangerous policy, it has been put into practice. "You may already have lost."

Consider the reports we hear about the erosion of our natural environment, about the almost immediate dangers of air and water pollution. Study the timetables showing the number of years we have yet to enjoy the breath of life God intended for us. These, too, make us wonder if we may be learning — too late — the facts we need to have to save our environment or even our own lives. If lakes dry up and rivers turn to poison, if the air is not fit to breathe and a mother's milk is dangerous for her newborn baby, must we conclude that, in the sweepstakes of survival, "you may already have lost"?

Are these the best alternatives we can offer to young people today? Must they who have such a stake in the future be required to become gamblers with destiny, waiting to see how the dice fall or the wheel turns? We should not be surprised if many of them resent the idea of becoming pawns in the hands of government officials, military leaders, builders of financial empires, or other administrators, educators, and planners. They reject — and rightly so — a doctrine of man that views them as statistics to be recorded or as objects to be traded back and forth in the games that some establishments play with human lives.

It strikes us that the church, instead of merely counseling the young to be quiet and to be satisfied with a system that offers so many material blessings, ought to be in the business of demonstrating that there are other options, something apart from bland conformity to an evil order on the one hand and a violent rejection of all order on the other. To fulfill this role, however, the church itself must change in at least two directions. It must recover the vision of its Lord as a leader who is dynamic but also gentle, revolutionary but also loving, radical but also affirming. Jesus called men to a fresh style of life and to an action movement he described as the kingdom of God. The recovery of this vision is certainly part of the evangelistic and teaching task of every church.

But this means also that the church cannot remain static. It will inevitably be caught up in commitments that place it at odds, sometimes in direct conflict, with the society of which it is a part. But such a church will at last come alive — and it will have options to offer because it will provide an instrument through which God himself can operate to do his work in his world — K.M.

Brethren Authors

NEW BOOKS

The New Left and Christian Radicalism

ARTHUR G. GISH

This book is an attempt to bring together the author's experience in the protest movement with his left-wing, sectarian Christian heritage. He begins by analyzing and comparing the present New Left with the Left Wing of the Reformation and then makes his own synthesis of these two radical movements. His conclusions are radical both theologically and politically. The book is written for both the humanist radical who has never seen the relevance of theology to social change and for those Christians who have never realized the radical social implications of the Christian faith. Those unhappy with both the theological and political establishment will find this book stimulating. **$2.95 paper**

Gods and Games

DAVID L. MILLER

"Play is our mythos. Play is a metaphor of contemporary consciousness." Thus David Miller describes the importance of the concept of play in religious thought today. He examines game theories in anthropology, literature, psychology, mathematics, and philosophy. These fragmented strands of contemporary life are brought into harmonious interplay as the metaphors of game and play form the basis of a unified philosophy of life. In a book that is sometimes serious, sometimes playful, he argues for a theology that would interpret traditional religion as play. Such a theology would think of resting on the first day rather than the seventh, for leisure, contemplation, holiday, and play do not come at the end of work; they are the bases of all life. **$5.95**

The Promise: Ethics in the Kingdom of God

VERNARD ELLER

The goal of the Christian life is to usher in the Kingdom of God. If this is so, then the final test of the Christian in the field of ethics or in politics or anywhere else is whether his life tends toward achieving this goal or preventing it. This, says Vernard Eller, is the fundamental basis of all Christian behavior. The absolutist ethics of bygone days, the new morality, situation ethics, and all the rest are useless for they are all systems of law, and the gospel of grace is the creative building of the new Kingdom. Not only is this book persuasive, it is an inspiring call to each individual to look at his own life and ask himself: Is my life creating the Kingdom of God or preventing its creation? **$5.95**

CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Illinois 60120

LOOK FOR THESE FEATURES IN THIS *messenger*

Learning to Live in Mission. *The Missionary Orientation Center at Stony Point, New York, offers a variety of experiences for persons under appointment for overseas service. Two Brethren couples describe the orientation program.* by David and Alice Kreider, Donald and Doris Fancher. page 2

Take Up Your Cross—And Relax! *A British visitor to American churches thinks that church life in this country is neither as depressing nor as dismaying as its critics maintain. He sees several signs of hope and growth.* by Mark Gibbs. page 7

Perspectives on the 70s, Part Two. *Continuing a review of Brethren comment on the role of the denomination in this decade, seven contributors consider the church's responsibility in working for justice and peace and in defining its place in a secular society.* by Joseph W. Kennedy, Bert G. Richardson, Warren E. Miller, Roy A. Johnson, R. Russell Bixler, Herbert Hogan, and Warren F. Groff. page 14

Normal Volunteers in a Research Hospital. *Several BVSers are involved each year in research projects at the National Institutes of Health that frequently "draw blood." Their service is valuable for medical research and for the benefit of mankind.* by Richard Stutzman. page 20

A New Home for Stephen. *A mother tells why some parents must learn to accept the need for institutional care for a son or daughter.* by Patricia Roop Bubel. page 26

OTHER FEATURES include "Faith Looks Up," by Leland Slough (page 6); "Day by Day," by L. Byron Miller (page 9); a series of four poems, "Lilacs Out of a Dead Land," by Jeanne Donovan (page 10); news stories concerning "Relief in Nigeria" and "A Holy Crusade?" (page 12); a description of a new study book on Brethren history, reviewed by Donald F. Durnbaugh (page 23); and a look at recent recordings, by William Robert Miller (page 24).

COMING NEXT

Arthur J. Goldberg, former Supreme Court justice and United States ambassador to the United Nations, describes the plight of Alaska's Indians, Eskimos, and Aleuts in their struggle for native land rights. . . . Vernard Eller examines "The Mad Morality" in an excerpt from his forthcoming book of the same title. . . . "The Joy of Believing" captures the imagination and reflects the faith of M. M. Thomas.

VOL. 119 NO. 8

The spirit should not grow old'

messenger

CHURCH OF THE BRETHREN

4/23/70

readers write

DON'T TAMPER

WHICH CHILD SHALL WE GIVE UP? (Feb. 12 Messenger)

Kendra Eve, certainly not! Our beautiful college senior who will begin her public schoolteaching career following graduation in just seventy days. . . .

Jeffrey Dale, absolutely not! Our handsome college junior presently pursuing a career in the manufacture of electricity, the stable, good-natured racing car enthusiast. . . .

Johnny Dale, unconditionally not! Our lovable "Billy Graham-Johnny Carson" college freshman who faces each day as a new challenge for living life at its fullest. . . .

Oh, NO, Mr. Ben Hansen, I'm glad our three "arrived" before you began laying ground rules limiting our family to two children. Be sterile and fruitless, Mr. Hansen, but please don't tamper with our family because we are still old-fashioned enough to believe "lo, children are a heritage of the Lord."

Evamae Crist

Hallam, Pa.

GOD'S CONCEPT OF FAMILY

"The Two-Child Family Movement" (Feb. 12) was an idea which has needed expressing in a publication for some time even though a few individuals have expressed it personally for some time.

However, as I finished it, I felt a real concern that a major portion of the idea was missing, or at least left unsaid and therefore missing for many to whom the idea may be new. We don't so much need to convince ourselves that two children are all a family should have as we need to understand God's concept of "family" and not our own limited concept.

In our own family (five children) we firmly believe that God entrusts parents with children in more than one way. He may give them to us biologically — if we so choose; he may give them to us by adoption — if we so choose; or he may give us foster children — if we so choose. God has given us freedom of choice and he constantly presents opportunities to us.

It seems an important part of Ben Hansen's article that we should talk with God about what size family we should have and listen to him carefully as he tells us in what way he will send us children.

Pat M. Wright

Mt. Joy, Pa.

WHO IS DISADVANTAGED?

Glenn Bucher's article, "The God of Discontent" (Feb. 12), begins by suggesting that for many of us our education has been incomplete, often, "in fact, quite disadvantaged." He proceeds to mention several outstanding Negroes of former periods whom most of us who have progressed through the usual rungs of the American formal educational ladder know very little about.

One of those whom he mentions is Frederick Douglass, 1817-95, a self-educated slave who rebelled against his condition, escaped to freedom, and became a chief spokesman for the liberation of his race for almost two generations. Frederick Douglass was said to have had a brilliant mind. He was handsome in physical appearance. A man of wisdom and great courage, he combined his talents in writing and speech to stir the American conscience in behalf of the liberation of his race.

Douglass experienced all the usual indignities of slavery as a young man and because of his rebellious nature was at one time turned over to a "professional Negro-breaker" just as a colt would be turned over to a trainer to be broken. He was whipped unmercifully. He wrote later of this experience: "I was not afraid to die . . . a free man in fact, while I remained a slave in form."

In later years Frederick Douglass was Marshal to the District of Columbia and also was once our minister to the Republic of Haiti.

The real point of this letter is that my public education did not introduce me to Frederick Douglass. I had a vague notion that he was somebody who had done something. Not until the summer of 1969, while browsing in the bookstore at New Salem State Park, Ill., during a thundershower, did I discover Frederick Douglass for who he was. For the first time I learned that Douglass was born in Talbot County, Eastern Shore of Maryland, across the Tuckahoe River from where I was born in Caroline County.

Through elementary and high school education in Caroline County, no one told me about Frederick Douglass. While there may be a marker there now, in my youthful meanderings on the Shore (once slave territory) I do not recall ever seeing a marker calling attention to this remarkable Negro man.

I was among the "disadvantaged" in my public formal education.

Rufus B. King

N. Manchester, Ind.

AMERICANA?

Four popular American assumptions are:

1. The inexperienced should plan our future. This has some advantages and some limitations. Most youth may be idealistic and brilliant. I wasn't. I was inexperienced, rebellious, and stupid. Experience caused me to modify many ideas. Experienced adults saved me from many tragic mistakes. Even yet there may be a few young people like myself. A few adults may be honest and better informed than those with less experience.

2. Minorities shall rule. Which minority? Probably the one which is most ruthless and violent. Is democracy then obsolete? If so, let's face it. Evidently our "democ-

PHOTO CREDITS: Cover, 18-19 courtesy of *The Link*, Fahrney-Keedy Memorial Home; 2 Don Martin for *Mad* magazine; 5 J. Henry Long; 8 Religious News Service; 11 artwork by Caron Brumbaugh; 12 Don Honick; 17 Yale University News Bureau; 23 artwork by Harry Dehner and Associates; 25 Ester Parada for Tom Stack and Associates; 26 artwork by Tom Goddard

Kenneth I. Morse, editor; Wilbur E. Brumbaugh, associate editor; Howard E. Royer, director of communication; Linda Beher and Jeanne Donovan, editorial assistants. Messenger is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918 under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1969. Messenger is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version. Subscription rates: $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan; life subscription $60; husband and wife, $75. If you move clip old address from Messenger and send with new address. Allow at least fifteen days for address change. Messenger is owned and published every other week by the Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill. April 23, 1970.

Copyright, Church of the Brethren General Board, 1970. Vol. 119 No. 9

racy" is bad, but the alternatives may be worse.

3. Propaganda should control us. Neither religious leaders nor scholars have any binding obligation to sweat out the balanced truth and to keep the public informed as they plan our future. You just pick your minority and promote their line of propaganda. Thus you serve God, your country, and humanity.

4. Only force really works. Jesus was mistaken. Gandhi was wrong. Pacifists are deluded people. All the great victories for peace are irrelevant.

Is this what you think? What will happen if most of us think this way?

Roy White
Citronelle, Ala.

NO CHOICE

The question posed in the Messenger editorial, "A Dream or a Nightmare?" (Jan. 29) is not really a question. I don't think we have a choice. I think we must be prepared for both, with the order reversed. First there must be the nightmare and then the dream.

The nightmare is coming because it is necessary, in the natural economics of things, for everyone to pay for everything he has and is using. If he cannot pay for any of it, he should be prepared to have it taken from him.

The payment for all the things we have and are using is more than a cash payment. It includes payment for the lives we have twisted and destroyed in the process of getting all this for ourselves. It also includes payment for every little finger belonging to someone else that we have crushed as we have climbed the ladder to success. It includes payment for what we have done to God's good earth. Christians already know he is the one to whom it belongs.

People who think they have worked as hard as we think we have for what we own do not take kindly to balloon clauses in contracts. But again, in the natural economics of things, those balloon clauses are there.

When the balloon clauses strike us, one by one, there may be many who will find themselves bankrupt, and for them it may be the merciful end. But for others who are not bankrupt and who will pay, it will be a nightmare.

Then after that will come the dream.

Earl E. Snader
Sandstone, Minn.

Page one...

"Putting it to bed" is the way editors describe the act of finally giving up a magazine into the hands of the printer.

Weekly, monthly — or, as in the case of Messenger, every two weeks — the staff of a magazine holds its collective breath. For under the pressures of deadlines, a magazine provides infinite opportunity for error: a misplaced byline; captions and photographs interposed; jumbled poetry lines; credits to whom they are not due; and typographical errors too numerous, humorous, and embarrassing to mention. Sometimes a photograph or a solemnly promised manuscript does not arrive until the eleventh hour, and the hour is already past "bed" time.

On the other hand, deadline pressures can sometimes spur highly creative endeavors: the birth of a new poem; a different and attractive way to use color on a page; or the arrangement of several photographs in a pleasing design. And sometimes, the pressure seems to increase everyone's alertness: Where is the permission line for that artwork? Is this man's name spelled correctly? Look, the tail of that *G* is missing. . . .

For the crew working on Messenger, deadline time comes every two weeks — actually about four weeks before the magazine arrives in subscribers' mailboxes. In those four weeks this magazine will have been designed, printed, folded, cut, stapled, and mailed — while another will be already in process. But we hope that what we offer from the pressures, frustrations, and excitement of our deadline-bound production schedule you may read and savor at leisure.

Just as a magazine is often defined by the necessity of production schedules, writers, too, relate to necessity in much the same way if the words of an old pro, Samuel Johnson, can be believed: "Nothing excites a man to write but necessity." You'll want to determine your own reasons as you read contributions in this issue from *Vernard Eller,* author, educator, and theologian from La Verne, California, whose publishing schedule includes three new books; *Roma Thompson,* who describes her activities as a houseparent in her story; *M. M. Thomas,* Mar Thoma Syrian Church of Malabar, who is director of the Christian Institute for the Study of Religion and Society and chairman of the central committee of the World Council of Churches; and *Arthur J. Goldberg,* former Supreme Court Justice and United States ambassador to the United Nations, who is serving as counsel to the Alaska Federation of Natives as a public service.

Among other contributors are poet *Ruth B. Statler,* who has had several volumes published: two novels, a biography, and a collection of notations on Brethren hymnody. . . . Layman *Wayne Huntley,* whose article was his district moderator's address, now chairs the commission on nurture for the Southeastern District. He lives at Rutherfordton, North Carolina. . . . Chicago resident *Richard A. Livingston,* a former BVSer and an alumnus of Bethany Theological Seminary, currently teaches school while working on a degree in church music and singing in Chicago's Rockefeller Chapel Choir.

The Editors

MOSES AND THE MAD MORALITY

BY VERNARD ELLER

And Moses turned, and went down from the mountain with the two tables of the testimony in his hands, tables that were written on both sides; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables. When Joshua heard the noise of the people as they shouted, he said to Moses, "There is a noise of war in the camp." But he said, "It is not the sound of shouting for victory, or the sound of the cry of defeat, but the sound of singing that I hear." And as soon as he came near the camp and saw the calf and the dancing, Moses' anger burned hot, and he threw the tables out of his hands and broke them at the foot of the mountain. — Exodus 32:15-19

It's true! It's in the book! Moses, the very first person to see the Ten Commandments, immediately got mad and broke them in disgust — smashed them to smithereens. Nobody since has done a more thorough job of it.

But the situation calls for more attention. Moses' disgust was just the opposite of ours; he was disgusted not with the commandments but with the behavior of the children of Israel. We get disgusted with the commandments, because we *want* to behave like the children of Israel. All of us at times have wished we could join Moses in demolishing those stone tablets; then we wouldn't have to worry about breaking the commandments in the other sense of the term.

From Vernard Eller's new book, *The Mad Morality: Or the Ten Commandments Revisited.* Copyright © 1970 by Abingdon Press. $2.79.

But are the Ten Commandments all that bad? Perhaps we have not given them a fair hearing; after all, the spokesmen of the people to whom they were originally given — that is, the writers of the Old Testament — considered them to be God's greatest gift to man. How does that figure?

We tend to see the Ten Commandments as repressive, negative, binding, limiting. They obstruct our freedom, hold us back, keep us from having any fun, crush our flowering little personalities. That we see them so is largely our own problem — because we never have *really* experienced what it means to be squelched and oppressed. But the children of Israel knew; they had just been freed out of slavery.

The people who were gathered at Mt. Sinai to receive the Ten Commandments represented a group that had lived as slaves of the Egyptians for hundreds of years — much longer than the black man had to endure slavery in America. Also, their lot was harder, their suffering more intense, and their situation much more hopeless than ever was the case with American slaves.

And then, quite without warning and by sheer miracle, as it were, this God Yahweh came along, turned these people loose, and kept their former owners from getting at them. These were the people who received the commandments. The one central, overwhelming fact of their existence that they were *free* men — and, thanks to Yahweh, having gotten that way, they intended to stay that way.

This is the only proper background against which to understand the Ten Commandments. And we are not left to guess on this matter; commandments themselves set the stage. We ought not to think that the Ten Commandments begin with Commandment #1; the preceding verse is the most important of all. Exodus 20:2 reads: "I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage."

Yahweh is saying in effect: "You are free men, right?"

"Right!"

"And it took me to get you that way, right?"

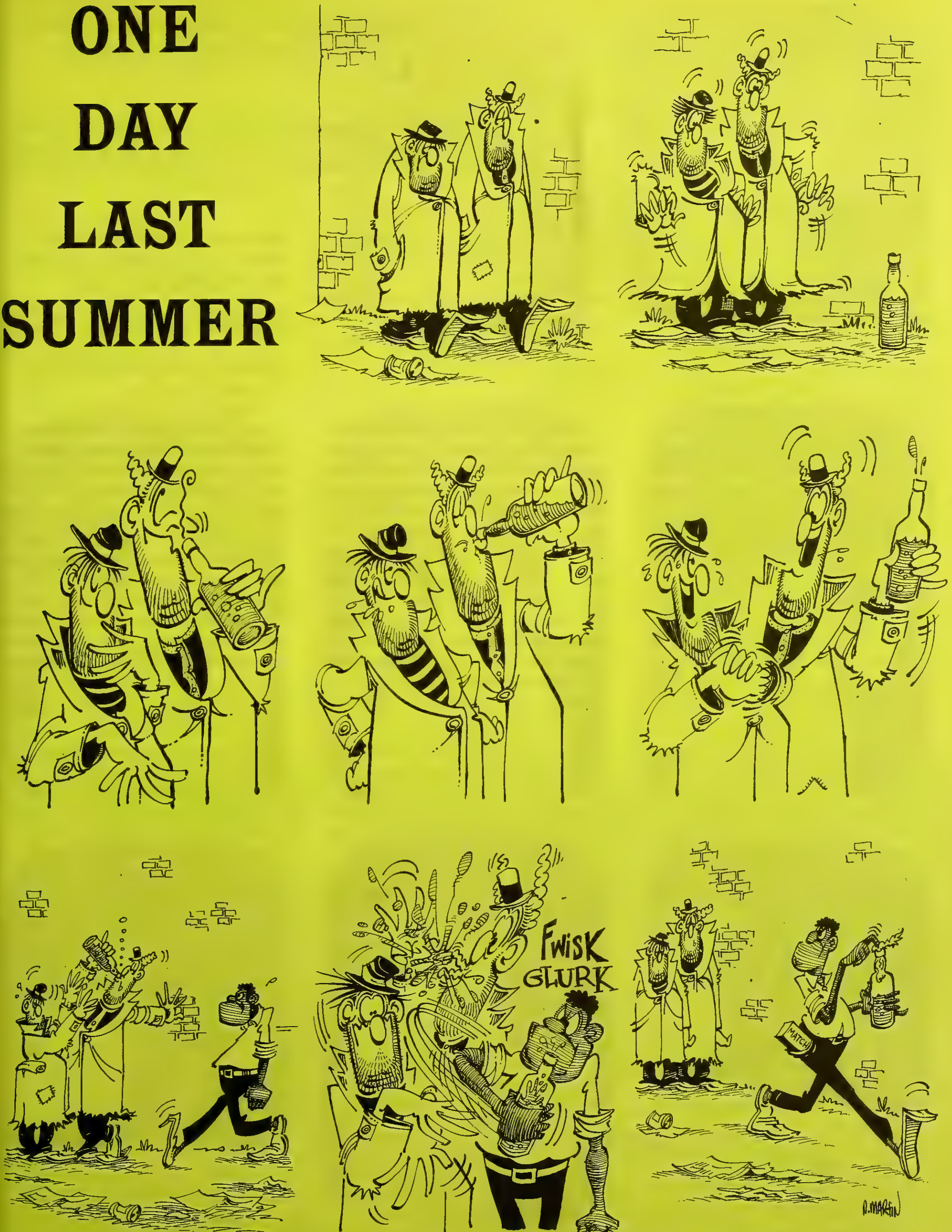
"Right!"

"I have rather adequately demonstrated that your freedom is my prime concern, right?"

"Right!"

"And having done what I did, I have proven myself to be the world's

ONE DAY LAST SUMMER



The use of alcohol often leads to destruction, as in the many instances when drunken drivers are involved in fatal traffic accidents. "That's why it's called 'fire water.' Molotov cocktails have killed far fewer people than the other varieties have. 'Mad' magazine has underlined that truth beautifully in Don Martin's cartoon above," says Eller leading expert on freedom, right?"

"Right!"

"Fine! Then let old Yahweh give you a few helpful tips on how to be free men and stay that way, okay?

"You people don't know it, but you stand in danger of losing your new freedom. No, it is not that the Egyptians are about to repossess you; I took good care of them. But in the first place, there are a lot of other gods around here who would dearly love to have you sign on with them. They will make you big promises about the freedoms they have to offer. But be careful! I've already proved that I am the God of freedom, right?"

"Right!"

"What these gods offer as freedom always turns out to be slavery — that's why they are *false* gods. One God frees men; any other god enslaves men — that's the difference between the true God and false gods. Therefore . . . *you free men shall have no other gods besides me,* right?"

"Right!"

"In the second place, there are a lot of 'free' people around who will make free in inviting you to join them in setting up graven images. They carve figures of animals or of men or of the sun and moon to use in their worship. But whenever any object commands more attention, service, or homage — more of yourself — than it actually deserves, that is slavery . . . just as you had to give your Egyptian overlords more of yourselves than they justly could claim. Is that right?"

"Right!"

"So . . . *you free men shall not make for yourselves a graven image,* right?"

Et cetera through Commandments #3, 4, 5, 6, 7, 8, 9, and 10.

Well, that all sounds very nice; but you can't deny that the Ten Commandments have all those knots in them: "You shall NOT do this. You shall NOT do that. You shall NOT do the other." They are as *negative* as all get-out.

But that can be taken as an indication that they are guarantees of freedom!

Say that again?

Absolutely. The negativity of the commandments marks off small areas into which free men ought not go — precisely so that they can remain free to roam anywhere else in the great wide world. Consider a *positive* command, such as: You shall always leave a school building through a red painted door. Over against that put the negative command: You shall not leave school buildings through red painted doors. Which command frees more kids to get out of more school buildings more of the time? Obviously, a negative command can prohibit one action, precisely in order to free one for a host of others, whereas the positive requirement can force one into a given course of action and deny him the possibility of all others. If the Ten Commandments are correct in spotting the threats to human freedom, then the negativity of their wording is indeed the invitation for man freely to find whatever style of life suits him — as long as he avoids these few pitfalls that would destroy his freedom altogether.

Mad magazine shows at least something of the same understanding of freedom that the Ten Commandments do. Although for pragmatic reasons the *Mad* men might be inclined to deny it, their magazine is dedicated to helping kids become free and stay free. In one sense, all good humor and satire is a means by which people can rise above the pettinesses, the stupidities, and the injustices that threaten to enslave them. Once a threat can be laughed at, it is much less of a threat.

Mad is dedicated to freedom, and kids sense this — that is why they rush to read the stuff. The very reading gives one a certain sense of freedom. Right?

"Right!"

But, it must be said, there are also a lot of other magazines that are dedicated to the cause of freedom — *Playboy,* for instance. The difference is that *Mad* shares a secret with the Ten Commandments of which *Playboy* has heard never so much as a whisper. *Playboy's* concept of freedom is to discard the Ten Commandments, not use them. Either by direction or indirection, there probably is not one of the commandments the breaking of which *Playboy* does not advocate. When, both in its ads and in its text, cheek by jowl *Playboy* pumps both fast cars and liquor, it even forfeits its right to get serious about "you shall not kill."

Mad, on the other hand, sees, with the Ten Commandments, that there are many vaunted freedoms which in fact lead to slavery. The difference is that the Ten Commandments, upon seeing these, warns against them; *Mad* makes fun of them. Both are effective means of showing up falsity. *Mad's* satire would not come off as successfully as it does were it not coming close to the truth about falsity of which it ridicules. Satire succeeds only when it carries a good-sized load of truth.

Free men get that way and stay that way by steering clear of fake freedoms. Both the Ten Commandments and *Mad* understand this; and the very fakes that the commandments warn against are those that *Mad* ridicules. If you don't believe that, then just stick with us. ☐

It takes understanding, ingenuity, and unlimited energy when you are

Houseparents for 35 Children

by Roma Thompson

"How many wives do you have?"

"One."

"What nationality are you?"

"American."

"And you have thirty-five children, how can that be?"

"I'm a housefather at Hillcrest School here in Jos."

My husband Jan and I encounter many such questions as well as stares and comments when we meet and talk to people in the Jos area while on outings with the children of one dormitory at Hillcrest School. This conversation developed one afternoon last year when "Uncle" Jan, as the children call him, was taking a little girl to the local Bata shoe store for a new pair of tennis shoes.

How can houseparents claim to be the "parents" of these children? We do think of them as our children and their welfare is our main concern. It must be that way because these missionary children spend thirty-six weeks out of fifty-two at Hillcrest School in our care.

Hillcrest was established in 1942 by the Church of the Brethren to provide an education for the children of American missionaries in Nigeria. Presently it is operated on a cooperative basis with twelve mission groups and staffed accordingly. Eight of the twelve mission groups board their children on the Hillcrest grounds.

The children come from various nations: Denmark, Great Britain, the United States, South Africa, Canada, Scotland, Switzerland, and Germany. Their parents are scattered far and wide: in Togo, Dahomey, Cameroons, Sierra Leone, Chad, and all of Nigeria. Obviously we have a wide variety of pupils, staff, and interest at Hillcrest.

What does a housemother do? Go with me as I enter one of the four dormitories housing twenty-three children ages six to nine. A bell rings loudly and clearly and I greet the children with "Good morning, girls, it's a lovely morning. Don't forget to gather all your dirty clothes and get them to the laundry before the breakfast bell rings." The children move rather slowly at first. They enjoy the companionship of two or three room-

Organization is the key word at Hillcrest School in Jos, Nigeria. Meals are scheduled starting with the youngest grades first mates, and they have to decide together what to wear today. As Jan walks down the boys' hall to rouse them out of bed for the day, he finds one who has been reading quietly for several minutes while the others are whooping and yelling, planning for the day's activities.

The children's clothes are laundered in a central system operated by the Junior Staff (Nigerian men) and supervised by one of the nearby housefathers. Each room in every dorm has its own laundry box. Every morning dirty clothes are carried to the laundry. By late afternoon the boxes are filled with clean clothes and returned to the proper room.

The bell rings again and one of the children asks, "Is that go up?"

"Yes," I reply, "everybody go up for breakfast."

As we walk to the central dining room we discuss whether we might eat guinea corn porridge (hot cooked cereal), French toast with syrup, or fried eggs and bacon. Our dining room is a nice, bright, huge room on the second floor with tables each seating five or six children. The Junior Staff does an excellent job of preparing our food, again under the supervision of an expatriate catering manager. As the food is served family style, each of the eight houseparents and the nurse is responsible for the serving and for the good table manners of ten or fifteen children. As the children finish their breakfast, they are excused and they rush to the dorm to brush their teeth and gather library books and raincoats. Then they settle down to play until the bell rings which allows them on the school grounds.

The teachers arrive about 7:30 for corporate devotions. They return afterwards to their classroom to complete bulletin board notices and prepare to greet the children as they arrive. School begins for the elementary children at 8:30. During those hours in the morning, Jan and I check rooms for cleanliness and neatness. Sometimes, I hand-launder special Sunday dresses or trousers while Jan runs errands in town, supervises the work of the yard crew, and does a variety of maintenance work on the grounds. The steward is busy sweeping and scrubbing bedrooms and bathrooms, preparing a clean home for the children.

Each Monday we have home staff prayers together and once a month we meet to discuss future programs and events as well as problems that arise from time to time.

We must watch the clock, though, because at 11:30 we go to the dining room for lunch. The children in the first three grades eat from 11:30 to 12:00, cafeteria-style. The day students (nonboarders) carry sack lunches and join us in the dining room also. Immediately after lunch we return to the dorm for the forty-minute rest hour. The children are not required to sleep, but we do insist that they rest quietly on their beds during this time.

While the children rest, the steward polishes their shoes. At ten minutes until one I put my book down and call out, "You may get up, children." They shout joyously, for they have about fifteen minutes of playtime on the playground. After the bell rings for school to begin in the afternoon, Jan and I relax. Often in the hot, dry season we go to the local club pool for a refreshing, cool swim. On cool, rainy days we often settle down with a good book or visit with friends.

One of the difficult tasks of caring for all these children is trying to find an activity that they all like to do. Swimming, of course, is a favorite with nearly everyone, and when it is swimming season, we make very good use of the pool financed by the school for the students' use. Several of the children who have rock collections welcome a hike to a nearby river for precious stones. Naturally, there are days when we stay home and the children find and create their own kinds of play. Down one hall a group may be practicing a play for the entertainment of the rest of the dorm during some story hour. The boys might be out front kicking the soccer ball and playing goalie. There will be a few on the playground swinging and climbing the monkey bars, walking on stilts, making clay pots, playing house, coloring, or reading.

All of the children need to be a part of the group. They all miss parents and little brothers and sisters, though some express this differently. Sometimes communication is the problem. One situation that required much understanding was that of a new first-grader, a Danish boy who understood and spoke very little English. Fortunately, there are four other Danish children living with us who understand and speak English very well.

One night as Jan was supervising bath time and checking to be sure clean laundry was put away and dirty clothes put in the box, he noticed that Arne's levis were very dirty. As Jan put them in the laundry box, Arne started crying and ran to retrieve his levis from the box. After much talking and on discovering a second pair of clean levis in the drawer, Arne agreed to put the dirty ones in the box after all.

Several days later, Jan told Arne

> *“There isn’t time to consult a book! We must fall back on our knowledge and experience”*

that it was time to put the second pair of levis in the laundry box. But Arne absolutely refused to let go of them. Jan asked him to take his bath, and a little later when Jan went down to help him wash, Arne was still crying. After his bath, he told one of the Danish boys laughingly that “Uncle Jan forgot to wash his ears.” When Jan tucked Arne in for the night, he found Arne’s dirty levis under the bed. Jan again put them into the laundry box, explaining that they needed to be washed. Then Arne really cried long and loud. After consulting with the other Danish boy, Jan realized what Arne was thinking and feeling. Several days ago he had sent up his one pair of levis and they hadn’t come back. Here was the second pair about to be taken from him and he just couldn’t lose them, too. Jan explained that the electricity has been off and the men in the laundry had much to do; tomorrow morning they would walk to the laundry room and see if they could find Arne’s first pair of levis.

Arne was very pleased the next morning when he went to the laundry and saw his levis in the basket waiting to be ironed. When he received the clean, ironed levis that evening he came to Jan carrying them, wearing a grin nearly from ear to ear saying, “See.” Now we have no problem getting Arne to put his dirty clothes in the laundry box, and he willingly does his share of the chores in his room. His English is amazingly understandable and he loves playing and roughhousing with “Uncle” Jan.

About every other weekend on Friday night we have active games on the tennis and basketball courts where floodlights are available. One Friday evening as the children played a very favorite game called “dare base,” I found Debby sitting all by herself, crying her heart out. I stopped, sat down with her, and tried to comfort her, waiting patiently for her to stop crying long enough to tell me her problem.

“What’s wrong, Debbie?” I asked.

“Oh, Aunt Roma, I just had to sit here and cry and cry. I’m so lonesome and homesick for my mommy and daddy and Timmy, I just had to cry.” I reassured Debby telling her that it was perfectly all right to cry from lonesomeness and homesickness. In fact, I told her that we all feel lonely and homesick at various times.

Our after-school activities are many and varied. Piano practice is one of the many things we encourage. Some evenings the third-graders have arithmetic or spelling homework to do. Every child writes a letter home each week to inform his parents of the many happenings at Hillcrest. It’s rather difficult to find things to write about if we haven’t done anything exciting like getting stuck in the riverbed while out getting sand for the sandbox; going to Vom on a picnic and climbing rocks and more rocks; or going for a hike and getting caught in a rainstorm.

After supper we have devotions in the dining hall. The fifth- through eighth-graders go to supervised study hall. Our children might have a short game of red rover or soccer while Jan and I run the water for baths. The children take their baths, put on their pajamas, and come to the lounge (our main large room) of the dorm for songs, a story, and devotions. This time together in the lounge gives us opportunities to praise the children for clean rooms and pleasant manners or to remind others that they haven’t been resting quietly enough.

Then we hand out pills! We try to keep the children well and healthy with vitamin and flouride pills along with the antimalarial. Usually Jan tucks the boys in and turns off their lights, while I kiss the girls good-night.

Certainly there are advantages and disadvantages to sending children to a boarding school. A boarding school does require separation from parents. It hit me rather hard when our own preschooler, who enjoys and joins in many activities at Hillcrest, said after several days’ separation, “You two can go home to America, and when school is over, you can come back and get us. We’ll get along all right.”

Earlier, when we served elsewhere in a churchman position, we had our moments of regret at having to send the boys to Hillcrest so that we could serve the church in Nigeria. Probably the most difficult situation for me to accept was the boys’ independence after they had been to school for only a semester. It seemed that they didn’t really need their mother for anything. Yet at the same time they were struggling at wanting to be accepted back into the family circle.

Even so, there are definite advantages also. Few parents in America, for example, are in a position to send their children to private schools. And it is significant that the education boys and girls receive at Hillcrest is academically sound. Furthermore, high moral and Christian standards are expected of every staff member.

As houseparents for thirty-five children, when we need to act in a given situation, there simply isn’t time to consult a book! We must then fall back on our own knowledge and experience. This can be a most difficult task. But the love, kindness, and understanding which we must show for each child is vital to his total adjustment to school. ☐

THE JOY OF BELIEVING

BY M. M. THOMAS

The kingdom of heaven is like treasure hidden in a field, which a man found and covered up; then in his joy he goes and sells all that he has and buys that field.

Again, the kingdom of heaven is like a merchant in search of fine pearls, who, on finding one pearl of great value, went and sold all that he had and bought it. — Matthew 13:44-46

The liturgy of joy is intended as a celebration of joy, of rejoicing in one common faith and common vocation as Christians. I have been looking at several verses in the Bible which speak of joy and found that these two parables of our Lord describe the distinctive character of Christian joy in the most telling manner. The man has seen a treasure hidden in a field, or the merchant has seen a pearl of great price. And these visions, unknown to others, have taken possession of them. The more each contemplates what he has seen, the more joyful he becomes.

But it is a joy which also produces an agony, because he must make haste to possess the treasure or the pearl. It is a joy which has in it a restlessness, compelling him to go and sell all that he has to buy it.

The sense of joy at being possessed by a reality other than oneself and the restlessness arising from the compulsion to possess what has possessed us are basic characteristics of creativity in any field of life. Something has taken hold of me and I must explore it. All great achievements of science, the arts, and religion are the results of such agonizing pursuits of truth compelled by a joyful vision.

In the film *The Agony and the Ecstasy,* on the life of Michelangelo, the artist plods on under the command of the Pope, painting second-rate paintings and destroying them because in not fulfilling a joyful vision that has possessed him he is not expressing himself. But after the joyful vision

This stone sculpture relief depicts the supper at the house of Simon the leper in Bethany where a woman washed the feet of Jesus with precious ointment takes possession of him, he cares neither for Pope nor cardinals, wealth nor wrath in expressing his new creativity. The ecstasy of the vision leads to the agony of the artistic creation, at the end of which comes the ecstasy of fulfillment. This is most so in the joy of believing, in the life of faith.

St. Paul speaks of his life as one of obedience to a heavenly vision. The writer of the Letter to the Hebrews asks us to run the race that is set before us, coming unto Jesus the author and founder of our faith, *"who for the joy that was set before him* endured the cross, despising the shame, and is seated at the right hand of the throne of God" (12:2). Today I want to take this opportunity to set before you three aspects of the joyful vision of faith and the agony of obedience to that vision.

First and foremost, the joy of believing lies in the knowledge that Christ Jesus has taken hold of me and I belong to him. When St. Paul speaks of vision, he is speaking primarily of the reality of the crucified and risen Christ who has encountered him as a living reality and has taken hold of him, revealing himself to his inner being as the clue to the knowledge of God and man and the path to a new existence in righteousness. From then on, the life of St. Paul is the endless adventure of exploring the inexhaustible riches of the mystery and meaning of Jesus Christ and of making him known to the Gentiles as the only name by which man can be saved. Writing to the Philippians he says: "All I want is to know Christ and experience the power of his resurrection. . . . I do not claim that I have already succeeded in this, or have already become perfect. I keep going on to try to possess it, for Christ Jesus has already possessed me" (3:10, 12, *Today's English Version*).

This has been true whenever men have been gripped by the vision of Jesus Christ as the clue to the ultimate purpose of human existence and fulfillment. He appears differently with each new question of the purpose of human existence. If our question is of sin and guilt, he is our savior; if our question is of disease, suffering, and death, he is our healing and our resurrection. If our question is of the knowledge of God, he is the revelation of the Father; if it is of structures of evil in our corporate life, he is the Lord who subjugates all principalities and powers; if it is of social justice, he is the bearer of the kingdom of love and righteousness; if it is a question of atomic catastrophe and universal chaos, he is the cosmic Christ.

People who have been searching for ideologies as the dynamic of social action have at various times found in Jesus the pacifist, the liberal democrat, or the socialist. Even men outside the church have been challenged by the personality of Jesus Christ and attempted to understand him within their own categories of thought and life. The truth is that no framework of doctrine which men have formulated has been able to apprehend him fully. As someone has said, Jesus walks out of every frame with which we seek to turn him into a static picture hanging on our walls. And today, with the large-scale rejection of primitive myths and classical metaphysics in the name of scientific patterns of thinking, there are people who cannot believe in the traditional symbols and concepts of religion but still continue to be committed to Jesus Christ as the source and goal of ultimate meaning and purpose in life.

I have said all this only to indicate that the person of Jesus Christ is more and beyond all our understanding or even experience of him. As one of our Indian theologians, Justice Chenchiah, used to say, "The only fixed, immutable, absolute center in Christianity is the fact of Christ"; and it is dangerous for us to be burdened with absolutized doctrines and traditions or they will become substitutes for direct encounter and vision of the person of Jesus Christ. We shall certainly continue to explore the truth of his person in both traditional and new frameworks of doctrine, ideology, and life. But the dynamics of this come from our direct vision of the person of Jesus Christ, who has encountered us on the way to the meaning of our existence and made us his own. We seek to apprehend him who has first apprehended us and compelled us joyfully to surrender ourselves to him as our Lord and our God and constrained us to proclaim him to all men.

The second aspect of the Christian vision, which brings both joy and the agony of obedience, is the vision of which St. Paul speaks as the groaning and travailing in pain of the whole creation for liberation; that is, for its renewal and perfection in Christ. Here, of course, is the Christian basis for man's adventure in science and technology and all fields of exploration and the conquest of nature and the cosmos. But I would like especially to emphasize the groaning of mankind, of men and women struggling for abundant life and the realization of their dignity as human beings in society and the vision of the new humanity in Jesus Christ as the promise, judgment, and fulfillment of their struggles.

The Vatican Council document on the pastoral constitution of the church in the modern world and the Uppsala WCC Assembly report on renewal in mission emphasize the relevance for the contemporary world of this aspect of the Christian vision. As the Uppsala report says: "There is a burning relevance today in describing the mission of God in which we participate as the gift of a new creation, which is a radical renewal of the old, and the invitation to men to grow up into their full humanity in the new man Jesus Christ."

It goes on to say that in the incarnation and the resurrection of Jesus Christ "a new creation was born, and the first goal of history was assured, when Christ as head of that new humanity will sum up all things."

Writing to the Corinthians, St. Paul sees in the risen Christ "the firstfruits" of the re-creation of humanity, the inauguration of a movement through which Christ establishes his reign over all rule and all authority, leading in the end to the destruction of death the last enemy and the summing up of all things in his second coming, and finally delivering the kingdom to the Father, that God may be all in all. This vision of the presence of the victorious Christ and the movement of the kingdom taking control of history brings infinite joy, the joy of hope. But it also compels us to participate with him in the work of the kingdom in the rough and tumble of history.

When C. F. Andrews began his career in India he said that the fundamental vision of the church in India should be that of "Christ, the son of man, suffering in each indignity offered to the least of his brethren; Christ, the giver of abundant life to noble and aspiring sons; and Christ, the divine head of humanity in whom all the races of mankind are gathered into one."

In his book *What I Owe to Christ,* Andrews speaks of the vision which compelled him to spend himself in the service of the Indian coolie laborers who were suffering oppression in different parts of the world. Once sitting on the veranda of his house, he saw an Indian coolie burdened with many cares and oppressions coming up the path to the house. When Andrews looked closely, he recognized him as the runaway coolie he had seen in Natal in South Africa. Andrews says: "As I was looking the face seemed to change in front of me and appeared as the face of Jesus Christ." Then he disappeared. That vision of identifying the Indian coolie, struggling for his humanity, as Jesus himself became the dynamic of his vocation of service.

No talk of the joy of Christian believing is valid today unless we are possessed by the vision of Christ and his kingdom involved in the struggle of the people in all parts of the world against ignorance, poverty, disease, and oppression. The people's awakening everywhere to the dignity of selfhood and to their right to participate in centers of power and their right to bread and life and the struggles for development must be seen within the context of the new humanity offered in Jesus Christ. As Nicolas Berdiaev has said, the problem of my bread is a material problem, but the problem of my brother's bread is a spiritual problem. No fear of politics, no fear of revolutionary changes should prevent us from pursuing the constraints of our joyful vision of the kingdom, to the point of participation in their struggles. As the Uppsala Assembly has said, the criterion of Christian mission in our time is "whether it places the church alongside the poor, the defenseless, the abused, the forgotten, and the bored."

Thirdly, there is the vision of Christ in our day renewing and making his church to be a worthy instrument and the firstfruits of the kingdom among men. As the epistle to the Ephesians (1:23) says, "the fulness of him who fills all in all," to whom is committed the word of reconciliation in a world alienated from God and sorely divided, is a source of joy. But it is a joy which constrains us to new efforts at renewal and unity because we know only too well the churches are far from the only holy catholic and apostolic church, which is their true reality. At this point, the word of the Lord which is the source of joy should become "a burning fire shut up in (our) bones" (Jeremiah 20:9), so that we become restless for the new life which God is giving to the church. It is thus that the church already can sing with "the voice of joy, the voice of gladness; the voice of the bridegroom and the voice of the bride, the voices of those who sing . . . 'Give thanks to the Lord of hosts, for the Lord is good, for his steadfast love endures forever!' For I will restore the fortunes of the land, as at first, says the Lord" (Jeremiah 33:11).

Now unto him who is able to keep you from falling and present you faultless and joyful before his glory — to the only God our Savior, Jesus Christ our Lord, be glory, majesty, might, and authority from all ages past, and now, and forever and ever. Amen. ☐

"The Sermon at the Tulsa Ecumenical Service," by M. M. Thomas, copyright © by *The Ecumenical Review,* Vol. XXI, No. 2, April 1969, pp. 130-134. Used with permission.

day by day

OUR DAY-BY-DAY ACTIVITIES these two weeks will center around our perception through the eyes of a child. In the thinking of our Lord, the child's mind is a good place. He specifically said that in order to know the kingdom of God, we must be like little children.

Their simplicity and honesty both amaze and perplex us, but we are thankful for them. How beautiful upon the pavement are the little feet of those who see things as they really are.

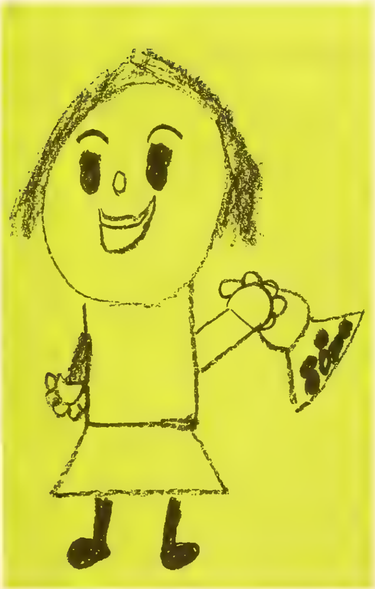
Suggested activities

1. Take a hike with a small child in the city. It just might be that you could get an entirely different perspective on what you consider to be the real problems of the city. Especially be alert to any comments or interpretations the small child might place upon a disturbance if one should occur during your hike.

2. Take a hike with a child in the country. Visit a state park or a state forest. Or simply drive into the country and walk along a country road. You will be refreshed to discover that the child is alert to the things which you in your busy schedule don't even notice. You will be refreshed in having these things become important to you because they are important to the child.

3. Stop at some point along the hike or while walking leisurely and write a prayer. Try very hard to lead the child in being creative in what he is thankful for, what he would like to see changed, and how there could be better people in our world. Pray for these things.

4. Have family worship at home, using the daily lessons listed on this page and the prayers which have been written on your hikes. Also talk at length about what was observed on the hikes and what these things mean to you. Try extremely hard to maintain the child's perspective, both for his own sake and for the sake of the adults. This is a marvelous experience for adults who have no small children. You could borrow a child for the hike. We would specifically suggest that in the case of a husband and wife that you each borrow a child and take separate hikes and then discuss the experiences, especially with an eye to commonality and differences of perception with the different children. Adults living alone find that these different activities are quite refreshing and that they will enrich conversation from time to time.



Children are very impressionable, and they are honest. We adults are all the time thinking how we can direct, train, guide our children. It would seem to us that it would be a good idea for us to spend some time trying to see the world as they see it. Perhaps, then, we will be able better to understand their frustrations and problems as well as to see the world from a less worry-prone perspective. It is interesting to know that most of a child's frustration is the result of his being unable to do what he wants to do or to manipulate his world into fitting his scheme of things.

But children don't give up easily. Our lives will be enriched if we can learn the ways of a small child. — RUTH AND ELDON SHINGLETON

DAILY BIBLE READINGS April 26 — May 9

Sunday Isaiah 11:6, 7. In a child's world all live together without prejudice.
Monday Matthew 18:1-5. Become as humble as a child.
Tuesday Acts 9:10-19. "Brother Saul" experiences simple trust and faith.
Wednesday Matthew 7:7-12. Children bring out the best in evil men.
Thursday Romans 8:1-4. Our conduct can be directed according to the spirit.
Friday Romans 8:5-8. Life and peace are products of a spiritual outlook.
Saturday Romans 8:26-27. Our perceptions are not enough.
Sunday Matthew 6:24. A child knows better.
Monday Matthew 6:25, 26. Life is really quite simple.
Tuesday Matthew 6:27-30. Do not be anxious.
Wednesday Matthew 6:31-33. Seek first the kingdom.
Thursday Proverbs 20:11, 12. The child expressed his true feelings.
Friday Mark 10:13-16. Receive the kingdom.
Saturday Luke 2:46-48a. We are astonished at a child's wisdom.

news

Evangelism for today

A GRAFFITI BOARD APPROACH to defining evangelism prompted quite an array of expressions at a Brethren gathering. According to samplings taken from the handwriting on the wall, *EVANGELISM IS* —

. . . "passing the Word along."

. . . "sharing God's love."

. . . "God come alive to people."

. . . "attitude rather than technique."

. . . "NOT getting church members and pew fillers."

. . . "giving quality to life."

. . . "alive and well in Frederick, Md."

. . . "dead."

The last prognosis notwithstanding, the stance taken by the Parish Ministries staff at the General Offices is that the Church of the Brethren has "a great hunger and a ripeness" for evangelism. Increasing calls for leadership and for resources and strategies give evidence of an upsurge of interest, a "growing receptivity," the staff contends.

The member of the commission's Planning Counselors team specifically assigned to evangelism, Matthew M. Meyer, pastor for 13 years at Glendale, Calif., prior to joining the Brotherhood staff last September, sees as an urgent step the changing of individual and corporate attitudes." "Too often we are spiritually and emotionally programmed for failure," he said. He feels that needed more than methods and materials, however, are "clarity of purpose, wholesome pride in the church, a confident enthusiasm for Christ and the church, and a spirit of expectancy."

Statement: A working paper which the Planning Counselors have drafted and circulated begins to describe where the church is in evangelism. Acknowledging that the mere mention of the word may tend to turn some people off, the team is convinced that a new and serious look at evangelism is due.

Too wide an interpretation of evangelism — as in concepts which see evangelism as Christian education, as serving human need, as living a good, decent life — tends to render the word virtually meaningless, the statement asserts.

It further acknowledges that for many people the "religious fanatics" and "emotionally high-powered evangelists" have led some people to shy away from evangelism through proclamation.

Discouragement and frustration over past failures, the tendency of religious people to talk much and do little, the infighting between Christian groups, a language and an imagery that sometimes fail to speak contemporaneously, the inability of churchmen whose task it is to share the good news to grasp the reality of God, at least in the traditional sense . . . these are very real factors which the paper says must be considered.

What to do then?

On this point the working paper is not starkly creative. It offers no bold, daring innovation. Many of the materials initially selected for an accompanying packet tend toward wearying conventionality. Yet the paper itself provides a perspective, a framework, that is forthright and articulate.

Scope: Take the scope of evangelism, for example, as treated in the statement. There is both a wide dimension which says evangelism is as broad as "telling the good news of God's love" and a more narrow focus which says it is as limited as "seeking commitment of life to Christ and the church."

"Evangelism in the full sense must include both word and deed, proclamation and action," the statement sums up. "To omit one or the other is to participate in an incomplete process of evangelism."

Language: In dealing with terms common to the evangelism vocabulary, the paper points up how the meanings of words have changed with time.

"Being 'born again' originally meant being born of the Word or born of God, and that meant that such an experience made a person eager to bring his life afresh into a new openness and obedience to whatever God may want of him. It is ironically strange that so many people who claim to be 'born again' have become intensely conservative, anchored in yesterday's forms of religion and the patterns and practices of the past. In the early church the 'born again' experience produced Christian revolutionaries who turned the world upside down. Too often today it seems to produce the most stubborn opponents of change, both inside and outside the church."

Numbers: What about the widespread criticism of the church's concern for numbers? "While it is wrong to 'seek numbers,' we have a divine imperative to 'seek people.' The fact that people add up on statistical statements is and should be beside the point. Numbers should not be the cause either of our being evangelists or our not being evangelists."

Admittedly, a church can be evangelistic, perhaps very evangelistic, and yet decrease in membership, the statement allows. But, nonetheless, it expresses concern over a "crisis in membership" in the Church of the Brethren, noting that

General Offices' evangelism task team, l. to r., C. Weaver, M. Meyer, M. Crouse

"in the last four years membership has dropped rapidly to a point lower than any time since 1952."

There is a fallacy in much of the rationalization that is offered as to why members are leaving the church — that they are disinterested or detached members. Many of those leaving today, the paper asserts, are "wheat, not chaff; committed and dedicated, not fringe people."

The paper goes on to deal with the attitude of "so what" if the church should lose its life and die. "How foolish!" is the retort. "If we don't believe in the church, we better say so and discuss the reasons why. If we do believe in the church, we better strive to make it relevant and fight for its survival and its vitality in influencing and serving humanity in behalf of God."

Paradox: Another section points up several paradoxes, or seeming contradictions, which surround the church.

The church has been the protector of social orders; it is also an agent of change in social orders.

The church engages in a healing ministry to persons; it also "stirs up trouble" in its drive for justice.

The church is a fellowship gathered around religious mysteries; it is also a community dispersed for the practical work of reconciliation.

The church is a fellowship of unity in Christ; it is also a fellowship that has and works for creative diversity.

In pointing to the dynamic of paradox, the paper quotes a United Presbyterian source which says that by nature a paradox is not something to be resolved by choosing one side of the contradiction as true and rejecting the other side as false or of lesser value. "To do so would be to lose the very meaning which the paradox conveys."

Innovation: In regard to coffeehouses, community youth centers, night urban projects, and other experimental ministries, the paper holds up one caution. While such ventures offer "an excellent form of witness to express God's love" and therefore are an avenue to significant contacts and relationships, if they are intended as a "front for evangelism" designed to gain new converts, they may prove disappointing.

Strategy: "If individuals find their religious life exhilarating and deeply meaningful, they will be eager to have others share this joy with them," the paper states. But it urges a congregation not to wait until it has attained its goals of excitement and joy before inviting other people into its life; the time to start the action is now.

Four types of evangelism are outlined and commended to each congregation. One is pulpit evangelism, centered in preaching, worship, missions, revival meetings, crusades. The second is church school evangelism, occurring in such educational settings as the church and home. The third is visitation evangelism, centering in person-to-person relationships. The fourth is "unconventional evangelism," as in coffeehouses, shopping centers, resort areas, drag strips, hospitals, jails.

Beyond this, the working paper does not prescribe specific techniques for getting the task done. It does suggest clearly a base and context for action.

Motivation: While observing that "saving souls" prompts some people to evangelize, the document points out the emphasis on soul may minimize the importance of the body and contradict the Hebrews' holistic concept of man.

"In less traditional terms we might say that 'to save' includes the desire to help a person find the resources he needs to live most successfully, to grow toward wholeness, and to find personal and spiritual fulfillment."

The paper acknowledges that the day when duty and obligation alone are strong enough to assure loyalty and participation may be past. The tendency today is for people to go where the joy, the fun, the excitement, and the meaning are. "Therefore, if the church is going to be able to attract today's people, it must speak to today's human needs."

" . . . To invite someone to become a Christian and join our church says a great deal about our own joys, satisfactions, desires, feelings, and faith. It also says something about our concept of another person's spiritual, social, and psychological needs. Above all, it implies that there is something of significance to which we are inviting them."

In process: In distributing the working paper in its present form, staff member Meyer and colleagues see it as a statement in process, one to which the reactions and suggestions of pastors and laity are earnestly sought.

Further treatment of the evangelism theme will be a focal point of the forthcoming Annual Conference, particularly in the Pastors Conference, the opening night address, three evening discussion sessions, and a special evangelism luncheon. The speaker for the pastors' meeting and opening night will be Myron S. Augsburger, Mennonite college president and evangelism leader.

Across the Brotherhood nine trained counselors are available as consultants in evangelism to districts and congregations.

At the General Offices in Elgin, two units are working in evangelism programming. A special task force, comprised of Matthew M. Meyer and Clyde E. Weaver of the Parish Ministries staff and Merle Crouse of the World Ministries staff, are formulating policies and directions. The members of the Planning Counselors team, along with Mr. Meyer, are Ercell V. Lynn, Wilfred E. Nolen, and Thomas Wilson. Copies of the working paper and related resource items may be obtained from the General Offices.

The extent to which the evangelism thrust moves forward rests mightily upon the response of districts and congregations. To them, the counsel and appeal on evangelism, as noted in the paper, is: "Get with it. Live today. Speak for God today to today's people in today's language."

Robert Horton: 'While the fire burns...'

In April 1968, five organizations — the American Friends Service Committee, the Central Committee for Conscientious Objectors, the Fellowship of Reconciliation, the National Service Board for Religious Objectors, and the War Resisters League — joined forces and formed the Prison Visitation Service to War Objectors (PVS). The PVS then employed Robert Horton, a longtime Methodist pastor and later AFSC worker, to be a prison visitor. Some of the services that the PVS tries to provide to war objectors in prison are:

- To let them know that a large group of people are thinking of and supporting them.
- To help them secure books and other supplies.
- To remind people not in prison of the witness or sacrifice the prisoners are making.
- To discover if conditions in prison are not what they should be.
- To provide, on occasion, a liaison between the men and their families and friends.

For the past two years the Church of the Brethren has provided annual support of $500 through this form of ministry. Wilbur Mullen of the Brotherhood staff sits on the PVS board. Office of Communication correspondent Terry Pettit interviewed Robert Horton at his home in South Hampton, Pa.

Q. *Mr. Horton, what is your main purpose in visiting a war objector in prison?*

A. I try to help the man do what he wants to do. I'm not there to read scripture to him if he doesn't want it read or pray with him if he doesn't want me to pray. Of course, I've done both of these, but my job is to help him with his needs, whatever they may be. If he wants to paint, then I try to get some paints. Last year a woman gave me $70 worth of paints to take to a CO in prison. Another time we took a carload of musical instruments to men who wanted to start an orchestra. I'm constantly sending books, and we also have a little fund to help wives and girl friends who want to travel to visit their husbands and friends. We try to help the CO do what he wants to do. If he wants to be left alone, and once in a great while a man does, then we leave him alone.

Q. *Through what channels does a conscientious objector find himself in prison?*

A. There are three different ways a CO can be imprisoned. First, if a man unalterably opposes conscription and will not cooperate with the Selective System in any way. Secondly, if after beginning his military or alternative service he decides that he cannot cooperate further, he will end up in prison or a military brig. The third way is the one that I feel sorriest about. Sometimes there are men who want to do alternative service but their draft boards will not give them 1-O classifications.

Q. *Why do some men who qualify for the 1-O classification choose to go to prison instead of serving in alternative service in lieu of military duty?*

> *"They are in prison because they feel that they must take personal responsibility for their actions"*

A. These men are in prison for pretty much the same reasons that men were imprisoned in Bible times, through the Middle Ages, and during the world wars of this century. As Thoreau said, they hear the beat of a "different drummer"; they live by a different set of principles and standards. They are in prison because they feel that they must take personal responsibility for their actions. They aren't trying to just stand by while the fire burns — they're trying to put out the fire, to stop the war. They feel that by cooperating with the Selective Service System they would be aiding the military effort. That doesn't mean that they aren't interested in working with the social problems that many men in alternative service are doing. But they believe that their first responsibility is to stand against the war.

Q. *How do the COs in prison receive you when you first visit them?*

A. It all depends upon the individual. Because my work with the PVS is sponsored by five peace organizations and two churches, many men have heard about it and welcome me openly. Others who have had no acquaintance with these organizations don't know me at all and might be a little skeptical at first. I tell them who I am and that I'm there to visit them only if they want to visit with me. I will not force myself upon them. I tell them that I make no report to the Bureau of Prisons or the military and that I come and go whenever I please. I have no commitment to anybody except them. All except one or two men have been eager to talk and let me know a little bit about themselves.

Q. *What are the conditions of the federal prisons where COs are inmates?*

A. The Federal Bureau of Prisons is a well-run institution when compared with county and state prisons. Often they try to put a man in a prison and in the kind of work where he will be best fitted. Almost nobody has a good word to say for any prison — that is, anybody who has been in one. But, in general, COs in prison aren't treated with brutality. Some publicity has been given to incidents in federal prisons when they do happen. For instance, there was a case a year ago that received wide publicity when a CO prisoner for reasons of conscience refused to do something he was ordered to do. So the guards picked him up and dragged him by his hands and feet and skinned him up quite badly. After this got wide publicity, the next time the guards ordered a man to do something and he refused, they picked him up very gently, laid him on a stretcher, and then carried him where they wanted him to go.

Q. *How do COs get along with other inmates?*

A. Again it all depends. If a prisoner or a guard has been in Vietnam or has a son there, his convictions may lead him to feel resentful toward a CO, especially if the CO is well-behaved. There is nothing so frustrating to guards or inmates as a CO who is sincere, well-behaved, and polite, because his behavior and beliefs often come into direct confrontation with their own.

Q. *Is homosexuality in prisons as great a problem as newspapers and magazines suggest it is?*

A. Yes, it's a significant problem. However, some of my closest friends (COs in prison) tell me that if a man lets it be known immediately after being approached that he is not interested in this sort of thing, he is rarely bothered again. But he has to be very definite, clear, and final about it.

Q. *After some time in prison does the conscientious objector face psychiatric problems that the normal prisoner does not face?*

A. No man goes into prison and comes out the same, any more than a man goes into war and comes out the same. The problems that a CO faces are oftentimes multiplied just because he is conscientious. A man whose story is told in the book *We Won't Go* is a good example of this. His name is Dave Mitchell and he based his case against induction on the Nuremberg trials. After World War II we [the United States] imprisoned and executed Germans and said, "We're doing this because you followed Hitler rather than your conscience." My friend Mitchell said that he was following his conscience by not cooperating with Selective Service. The judge sentenced him to five years in prison. When a man has to go to prison because a nation does not recognize the validity of conscience over and above all other human motivations the psychological hazards are implicit.

Q. *Do COs in prison have the support of their families?*

Robert Horton, PVS prison visitor: "I try to help the man do what he wants to do"

A. I think I can safely say that there is a difference in this respect between World War II and now. During World War II there was a much larger proportion of men who were disowned by their families. But still it's sometimes hard for a Quaker father who has supported Civilian Public Service and alternative service to understand his son who refuses to cooperate at all and goes to prison. Of course, the far worse problem is the problem of infidelity, which is a heartbreaking one: the wives on the outside who can't stand the pressure of separation, the girl friends who don't stay by their friendships.

Q. *Have you ever had a chance to visit the son of a man that you visited during World War II?*

A. No, I regret very much that I didn't even though I had the opportunity. Ralph Galt was a missionary for the Congregational Church in China. I visited him in Ashland Federal Prison during World War II. His son, Fran Galt, was in prison during this war at Springfield, Mo. I wanted very much to visit Fran and to meet his wife Judy, but I didn't get to while he was in prison.

Q. *Do you think war objectors in prison, Canada, and Sweden will be granted amnesty?*

A. I don't know. Most of us don't see much hope in working for amnesty until this particular war is over. But that will certainly be one of the big drives that many people will engage in as soon as the war is over. We might bring back our men from Sweden and Canada and help build the kind of America that we dream about in which a man is not compelled to flee his country because of conscience. This means that a whole lot of thinking, campaigning, and changes have to happen in America. On the other hand, we're a big nation; we've never lost a war. I'm afraid that most of us believe that God is on our side. We're the hardest kind of nation to reach with the thinking of the prophet Nehemiah or Jeremiah. People ask how can you love your country and be critical of it, especially when it's been so successful.

Q. *What can a concerned individual do?*

A. He can ask himself some questions. Is imprisonment an effective way to *cure* a person? The best answer I know of is Karl Menninger's *The Crime of Punishment* which tells the story in the title. I also wish we could organize people who would do exactly what Elizabeth Fry of the Quakers did 300 years ago. And that is to visit all of the people in prison, the forgotten ones. One of my friends in prison gave me quite a lecture on this a couple of weeks ago. He said that I ought to take 3 or 4 months off and do nothing but organize people who would visit men and women in prison. If people are interested in visiting prisons, not only COs, but regular prisoners, they should let their wishes be known to the administration of the prison they want to visit. This is not easy. During World War II it took me more than one trip to Washington to get James Bennett, who was then the head of the Federal Bureau of Prisons, to let me visit. Mr. Bennett told me that he couldn't have the prisons cluttered up with a lot of visitors. You never take no for an answer unless no is the right answer. It wasn't the right answer so I kept going back. Finally Bennett said, "Well, all right, I'll let you see your friends in prison." Of course my friends grew; I got to know more friends on the outside and more that went to prison. So about three different summers during and right after the war, I packed my bag and hitchhiked around the country while my children were young and I visited men in CPS camps and prisons.

From behind bars

The following is a reading list compiled and selected by the Prison Visitation Service for persons who wish to gain a better understanding of men imprisoned both for conscience' sake and other reasons.

Diary of a Self-Made Convict, by Alfred Hassler. A World War II CO tells the story of his year in Lewisburg Prison. He is now executive secretary of the Fellowship of Reconciliation.

In Solitary Witness, by Gordon Zahn. A moving account evokes an Austrian peasant executed by Nazis for his refusal to compromise his convictions.

A Field of Broken Stones, by Lowell Naeve. An artist is imprisoned for conscience' sake during World War II.

The Crime of Punishment, by Karl Menninger. The title tells all — prison is itself a crime.

My Shadow Ran Fast and *The Seventh Step,* by Bill Sands. A prisoner finds meaning for himself and others.

The Autobiography of Malcolm X and *Soul on Ice,* by Eldridge Cleaver. Here are two books essential to an understanding of where it's at with black people.

Behind Bars, distributed by CADRE, 519 W. North Avenue, Chicago, Ill. 60610. Recent accounts give a favorable bias to the prison experience of war objectors.

In the Service of Their Country: War Resisters in Prison, by Willard Gaylin. Sympathetic and pessimistic, this new study by a psychiatrist may be distorted by hostility on the part of some prisoners.

Letters of a CO From Prison, by Timothy W. L. Zimmer. The author wrote these letters while incarcerated at Federal Youth Center, Ashland, Ky., April 1967 to March 1969.

Q. *Mr. Horton, from what you have said I gather that you feel that we on the "outside" have a responsibility to the imprisoned that goes beyond the normal relationship.*

A. When barriers are set up so that I can go to you but you can't come to me, then it seems to me that I have a moral obligation to try to breach those walls. Humanity cannot remain fragmented with some of the people forgotten. There was a man in prison in Philadelphia whom a Mennonite woman wanted Mrs. Horton and me to go and visit. He sent us his pass so that we could go together, but before the date arrived he committed suicide. He had been in for 17 years. This is what I mean . . . What can I do? At least I can go see them.

The deadly virus

LASSA has been a place familiar to the Church of the Brethren for more than forty years. One of its oldest and largest Nigerian congregations is located there. So too is a hospital operated by the Church of the Brethren.

Most recently, however, Lassa has come into the international spotlight as the name associated with a dread disease that has medical authorities baffled.

It was at Lassa Hospital a year ago in January that Brethren missionary Laura Wine, R.N., fell gravely ill almost overnight. She experienced high fever and intense pain and developed small red blotches on her skin and mouth. She was flown to the Sudan Interior Mission Hospital at Jos, and there died within 24 hours. Shortly afterwards one of the nurses at Jos who attended her, Charlotte Shaw, developed similar symptoms and died ten days later. A third nurse, Lily Pinneo, who had treated both victims, fell sick.

Tests: In March of 1969 Miss Pinneo was rushed from Jos to Lagos and on to New York's Columbia Presbyterian Hospital, while blood samples taken from her and from Miss Wine and Miss Shaw were sent to Yale University's Arbovirus Research Unit. There scientific investigation began on the mysteries of a disease which later proved so virulent that for several months live research had to be abandoned. The name given it, after the place of discovery, was Lassa Fever.

At Columbia Presbyterian, Miss Pinneo was placed under the strictest isolation. The doctors came to rule out all known tropical diseases. She remained hospitalized for nine weeks, lost 28 pounds and most of her hair, and for half the time was fed by vein.

Meanwhile at Yale, researchers studied the effects of the virus on animals. Only by inoculating the serum of victims into cells from a green monkey were they able to show evidence of a virus and, months later, to confirm that it was an entirely new entity.

Team: The crack team conducting the

The only three pair of hands to work with blood samples of the three nurses who fell victim to Lassa Fever were those of Yale scientists Dr. Jordi Casals, l., who later contracted the disease, Dr. Sonja Buckley, and Dr. Wilbur Downs. The new virus later proved so deadly that research with live animals was suspended by the team

research at Yale was Dr. Jordi Casals, Dr. Sonja Buckley, and Dr. Wilbur Downs, unit director. By June Dr. Casals, one of the world's most expert virologists, himself had fallen ill of the disease.

Because antibiotics are ineffective against viruses, a therapy common in the time prior to vaccines and antibiotics was used to save Dr. Casals' life. From Miss Pinneo doctors withdrew two units of blood and separated the plasma, which contained the antibodies she had made to fight her infection, and injected it into Dr. Casals' veins. The immune serum worked. The virus stopped circulating in Dr. Casals' blood immediately, though it continued in Miss Pinneo's untreated blood for six more weeks.

Recovered, Dr. Casals returned to the Yale laboratories to try to determine how prevalent the disease might be, and how it was transmitted. By mid-October, however, all live research was suspended. Nevertheless, some weeks later, a technician in an adjacent laboratory, Juan Roman, became ill and died on Dec. 8 at York, Pa., where he had gone for the Thanksgiving holiday. Blood samples from Mr. Roman later were identified as the Lassa Fever virus. No explanation could be given as to how the virus was transmitted to him.

Concern: Another physician working closely with the research team was Columbia University professor John D. Frame, a specialist in tropical medicine. Dr. Frame has been concerned with the care of missionaries for 17 years and has been struck by the number who had died especially in Africa from fever of unknown origin. He has long suspected that unrecognized viruses might be the cause.

Dr. Frame arranged for the research to be conducted at Yale. He also was in touch with the Church of the Brethren and received from World Ministries personnel data regarding the Lassa area. He pressed the National Institutes of Health to fund research costs.

"The discovery of a new disease is always exciting, especially when it proves to be as contagious, lethal, and widespread as Lassa Fever," Dr. Frame told the New York Society of Tropical Medicine a few weeks ago. It is his contention that because many Africans die in the bush without benefit of hospitalization, the number of victims of the viral disease could be far greater than is presently known.

Resumption: Late in February plans were announced that live virus research would be reinitiated, this time at the National Communicable Disease Center in Atlanta, Ga. The center has high security facilities to minimize the risk to laboratory personnel.

At the same time, the quest for information became ever more urgent. For in the Jos area an outbreak of the fever was reported, the diagnosis confirmed by doctors at Nigeria's University of Ibadan. Church of the Brethren field secretary Roger Ingold wrote in February that at least 10 Nigerians at the Jos Hospital were believed to have died of the disease, as well as Dr. Jeanette Troup, 46, of the Sudan Interior Mission. Just prior to attending the funeral of Dr. Troup, Mr. Ingold said of her, "She always helped us so much and we respected and loved her. She was a shining star among missionaries and our favorite among SIM."

Pursuit: Most heartening in the whole episode on Lassa Fever is the current involvement of the two Americans who have survived the disease, Lily Pinneo and Jordi Casals. Nurse Pinneo has returned to her work in the Jos hospital, carrying with her a small supply of plasma containing antibodies to counteract the otherwise untreatable disease. Dr. Casals is in Jos, too, also caring for patients and continuing research through the resources of the Rockefeller Foundation and the facilities of the University of Ibadan.

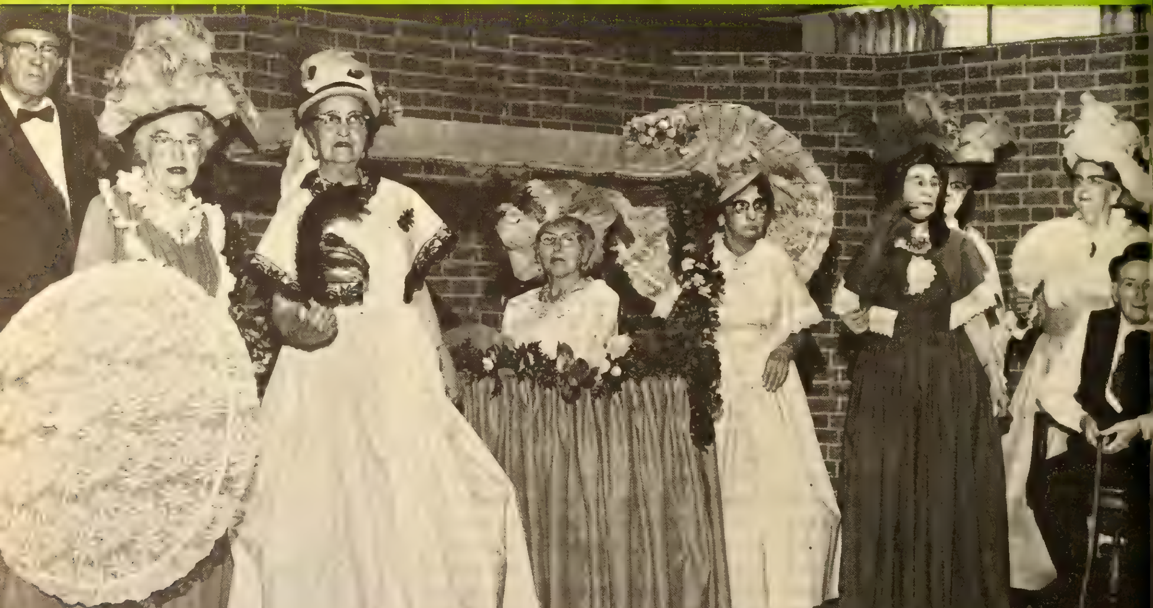
'The spirit should not grow old'

"IF WRINKLES must be written upon our brows, let them not be written upon the heart. The spirit should not grow old." James Garfield eloquently expressed the philosophy of the Fahrney-Keedy Memorial Home Stay Young Club.

This group of fourteen young-at-heart oldsters with an average age of 81 are currently presenting a road show, "A Musical Tribute to George M. Cohan," based on the life story of the author, producer, and actor who virtually owned Broadway at the beginning of the twentieth century. The show features such patriotic songs as "Yankee Doodle Dandy," "Over There," and "Grand Old Flag."

Six weeks of almost daily rehearsals and approximately one thousand man-hours spent in preparing costumes and scenery have gone into this year's production, currently touring the Mid-Atlantic District.

Mrs. Georgianna Randall, 77, as Broadway star Fay Templeton, gives a rousing rendition of "Mary." In blonde wig and extravagant false eyelashes, Mrs. Randall is the hit of the production



"Push Me Along in Your Pushcart," an early George M. Cohan show-stopper, is the musical setting for this scene. Performers are Charles Meitzler, 82; Viola Ritchey, 83; Emer Lease, 80; Lovesse Kretzer, 74; Ruth Bohn, 71; Marigold Staley, 85; Annie Brandenburg, 82; Mary Rairigh, 85, and John Nicodemus, 70.

Below: Chorus girls Mrs. Edith Young, 78, Mrs. Annie Brandenburg, 82, and Mrs. Mary Rairigh, 85, wave a musical adieu. Left: Harvey Rowland, 89 in his role as E. F. Albee, ogles a sweet young flag-waver, Mrs. Lovesse Kretzer, 74

Barbara Kesselring, wife of Fahrney-Keedy administrator, adds youthful bloom to John Nicodemus in title role

"Yankee Doodle Dandy" John Nicodemus with line of chorus girls, Mrs. Annie Brandenburg and Miss Bessie Needy

CONSCIENCE

AND ALASKA

by **ARTHUR J. GOLDBERG**

Concerned Americans are joining with the Alaska Federation of Natives in its peaceful struggle for justice. The General Assembly of the National Council of Churches has unanimously adopted a resolution to support Alaska native land rights. Its call for just and equitable settlement of the native land issue by Congress reflects the conscience of America.

The Indians, Eskimos, and Aleuts of Alaska are among the few hunting and fishing societies remaining in the world today. But these 60,000 Alaska natives are threatened with having their lands expropriated by the state of Alaska.

As far as justice is concerned, it is all on the side of the natives. They have conclusive legal and moral claims to most of Alaska's 375 million acres. Since 1823, when Chief Justice John Marshall, in the case of *Johnson v. M'Intosh,* announced that America's original inhabitants are "the rightful occupants of the soil with legal as well as just claims to retain possession of it," the Alaska natives have neither sold nor ceded their lands, nor have they lost them in war.

When the United States acquired Alaska from Russia in 1867, it explicitly recognized native land rights. Then in 1958, when Alaska became a state, Congress granted it the right to select 103 million acres of land from the public domain. However, included in this Statehood Act was a stipulation by Congress specifically designed to protect native land rights: "The state and its people do agree and declare that they forever disclaim all right and title . . . to any lands or other property (including fishing rights), the right or title to which may be held by any Indians, Eskimos, or Aleuts."

In the Organic Act of 1884, which established territorial government in Alaska, Congress further acknowledged the natives' right to the land, stating, "The Indian . . . shall not be disturbed in the possession of any lands actually in their use or occupancy or now claimed by them."

Despite this clear statement, and in violation of the express intent of the Congress to protect the natives' rights to the land, the Department of Interior's Bureau of Land Management has, since 1958, granted the State "title" to six million acres of land and tentatively approved the transfer of another twelve million acres. The oil boom currently taking place in Alaska threatens to accelerate the dispossession of the natives. The Atlantic Richfield oil strike at Prudhoe Bay and the $900,000,000 sale of oil exploration rights on a portion of the North Slope in September 1969 are on lands selected by the state without due recognition of the native land rights.

In 1966, the then Secretary of the Interior, Stewart L. Udall, halted the transfer of the twelve million acres and suspended the issuance of new federal oil and gas leases on native lands pending a settlement by Congress of the issue of title to the lands.

The present Secretary of the Interior, Walter J. Hickel, was governor of Alaska when Secretary Udall halted these further transfers. The state of Alaska, acting at Governor Hickel's direction, filed a lawsuit against Secretary Udall in the federal district court of Alaska seeking to compel Secretary Udall to complete the transfer of certain of the native lands which he had blocked.

In December 1969, the U.S. court of appeals for the Ninth Circuit handed down an historic decision. The court rejected the state's argument that lands used by natives for trapping, hunting, and camping are "vacant" and ruled that the state is prohibited from taking native-used lands. Whether the state will contest this decision remains to be seen.

However, one thing is clear: The natives will never be secure in the possession of their land until Congress acts to grant them protection.

Although Congress, in the Organic Act of 1884, promised to grant title to the natives, it has failed to do so for close to a century. Justice is long overdue. In a bill now before Congress, the Alaska Federation of Natives, which represents the state's three aboriginal ethnic groups, has proposed that title to forty million acres be apportioned among the many villages. This is roughly ten percent of the land which they claim.

In return for waiving their claims to more than 300 million acres of land — worth tens of billions of dollars — the Federation asks for cash compensation in the amount of $500 million (about $1.50 an acre) and a two percent royalty on minerals, which would be paid to native-owned villages and to regional and statewide development corporations to be used for self-help programs in health, education, housing, employment, and economic growth.

The federal government, on the other hand, has offered $500 million, payable in installments over a long period without interest; no royalty; and twelve million acres of land, without mineral rights. The acreage it proposes amounts to only three percent of the land, yet the natives comprise twenty percent of the state's population. This fails to do justice to the rights and needs of the Alaska natives, who

ALASKA / *continued*

regard the land as essential for their survival as a people.

The land is not only the basis of their ancient subsistence economy; it is the source of their social and cultural heritage, their spiritual strength, and their identity. Proud and self-sufficient, Alaska native families live by hunting and fishing, much as they have for centuries. Settled in some 200 isolated villages, they range over an area three times the size of Texas in their search for food. Conservative in their use of the resources of the land and its waters, they find a livelihood where most of us could not survive for a week.

Eskimos track herds of caribou by dogs led across the frozen tundra. They hunt whale, walrus, and seal from skinboats in the Arctic Sea. Indians on snowshoes stalk moose in the spruce forests of the interior. They fish the rivers and lakes for salmon, whitefish, and pike. Summer brings flocks of ducks and geese. The importance of clean air, open spaces, and unspoiled streams, which the natives still enjoy, urban America is only beginning to rediscover.

Given their limited access to the mainstream of American economic life, it is not surprising that they look to the land for their present livelihood and future well-being.

There is much in the condition of the native villagers that should trouble the national conscience. It is a shocking fact that the average age at death of an Alaska native is 35. Only one out of ten native children finishes high school. The income of the average villager, if he has any income, is only one quarter that of the white Alaskan. The federal government can take no pride in these findings after a century of its stewardship over native affairs in Alaska.

The settlement proposed by the Alaska Federation of Natives would afford the native people a meaningful opportunity for self-determination and a viable future. They live in delicate balance with the land; should their way of life be destroyed, their insights and skills will be lost to all of us, perhaps never again to be recovered.

They hope to evolve a life-style unique in the world today — one that conserves the riches of their land and their traditional life and that benefits from new opportunities that industry, science, and the arts can contribute to their personal and community fulfillment. In a world that is rapidly becoming uninhabitable, the Alaska natives can perhaps show us a way to live in harmony with the land and all its creatures.

The Senate Committee on Interior and Insular Affairs, which is headed by Senator Henry M. Jackson, and the House Committee on Interior and Insular Affairs, headed by U.S. Representative Wayne N. Aspinwall, are both considering bills to protect the rights of the Alaska natives (S-3041 and HR-14212, respectively).

Churchmen of all faiths have a priceless opportunity to see that America does justice to its first inhabitants, whose treatment in the past reflects little glory on our nation. ☐

THE COMMITTEE

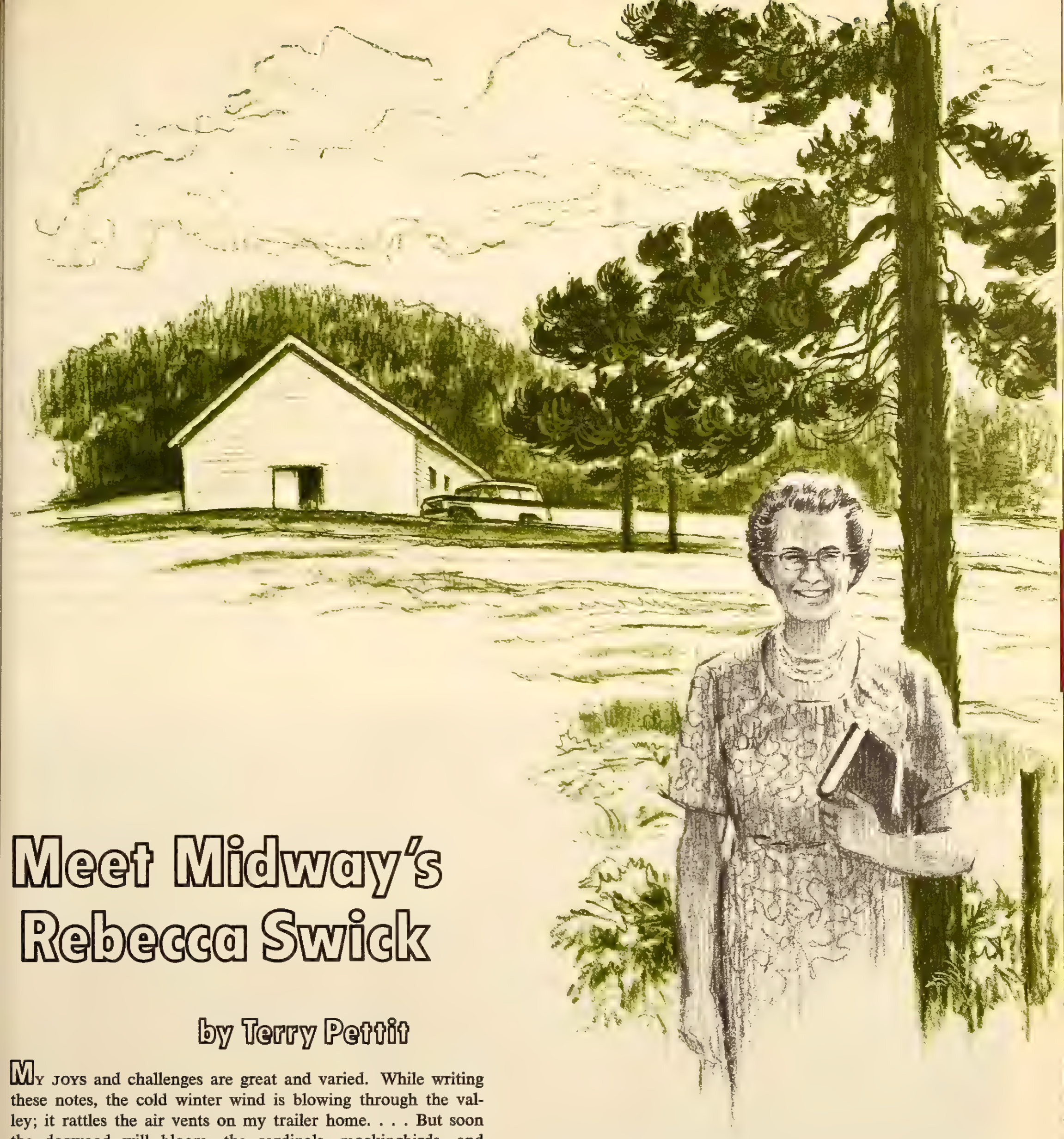
by Ruth B. Statler

A Committee!
That's what we need.
How else?
In our intention to turn to the world,
how shall we know where that world is?
The search must be placed
in the hands of some special few
dedicated to finding need.

Sorry, child, there's no time now
to wipe away your tears;
go wash your face —
I'm thinking, thinking hard
of those committeemen.
Some other time, new-widowed friend;
I'm involved in a weightier deed;
I'm looking for the world.
Too bad your cupboard's bare, old man;
try DPA, or get a federal grant.
Say, can't you folks leave me alone?
Your pleas for help distract;
I'm turning to the world.
A committee — that's what we need . . .
How else?

Meet Midway's Rebecca Swick

by Terry Pettit



My joys and challenges are great and varied. While writing these notes, the cold winter wind is blowing through the valley; it rattles the air vents on my trailer home. . . . But soon the dogwood will bloom, the cardinals, mockingbirds, and whippoorwills will fill the air, and honeysuckle will scent the roadside. . . . "

The writer is Rebecca Swick, widowed mother of four children, grandmother to 17 grandchildren, and the pastor, teacher, and general engineer for the Midway Church of the Brethren near Sugoinsville, Tenn.

On Sundays Mrs. Swick preaches the sermon and teaches Sunday school for the members of the Midway congregation which "rarely exceeds 15 and is sometimes less than 10." She notes that "Sunday school is a real challenge when you have so many different ages in one group, yet because of the small size, you feel close to each one."

During the week Mrs. Swick visits the people in the valley, mows the church lawn, cleans up the cemetery, and even lends a hand at tobacco grading time when making calls.

Bert Richardson, the former executive secretary of the Tennessee and Alabama District, noted, "Rebecca is the type of woman that when anything goes wrong, unless it is a major task of repair, she doesn't panic, she fixes it." Rebecca related a story that confirms just that. "Once last winter I visited my very dear friend Grandma Utsman, who is 87 years old and lives alone. I found her water spigot frozen and split open. So I drove my Jeep into town (15 miles away), bought a new one, and replaced the old one with my handy crescent wrench."

Mrs. Swick, who describes herself as a "not old; let's say elderly-middle-age woman," was a member of the Pleasant Hill church at Johnstown, Pa., when participation in Mission 12 in spring 1966 renewed her commitment. "I realized that I could still be useful." She applied for admittance to Adult Brethren Volunteer Service, was accepted, and arrived at the Midway church in September 1967. Instead of returning to Johnstown after her year was over, she became so involved with her work that she has stayed on for two more years.

When friends ask why someone would go 500 miles from home and struggle to keep a Sunday school alive for such a small congregation, Rebecca replies, "Why do ministers preach God's word of salvation? Because they believe in Christ's commission, 'Go ye into all the world.' "

Rebecca realizes the future of the 125-year-old Midway church is uncertain. "Economic pressures have forced many people to move from the valley to be closer to industry, doctors, and hospitals. There has been some surveying done through the valley for a blacktop road to replace the dirt one. When this is completed there is a possibility of families' relocating in the area, as it is less than 30 miles from four industries with large payrolls." But Rebecca is too busy teaching, running errands in her Jeep, and leading the Midway congregation to worry about what might be. She has, however, often wondered while serving at Midway for the past two and one half years, "how many other little churches are struggling to stay alive and witness to the love of God."

Faith looks up...

The faith of a Christian is in God. It may or may not make a difference how that faith is communicated or how it is kept alive. To each of us it is most important that our faith looks up.

Some believe there is a recession in the life of the church, the one institution that should keep faith alive. The real interest of Jesus was in a way of life. He was the master teacher. Anyone whose primary interest is in other persons may choose from a number of vocations. The minister chooses church work and the teacher chooses school. To be sure, a teacher must know subject matter, but his real interest should be in the student as a living and growing individual. Students sense that interest quickly. Teachers, whether they admit it or not, are greatly influenced by students.

A student (who finished high school in 1959) went on to Davidson College and then took a law degree at Yale. He was most unusual. He possessed a remarkable faith in God. He served as chaplain of the student body in his large high school when he was a junior. He was intelligent, thoughtful, devoted to every good cause — in short, a most remarkable young man.

He lost his life in Vietnam. His memorial service was made up of his favorite hymns, sung by a large congregation, and the reading from the prose he had written from age sixteen on. He lived according to his convictions. He made an impact on youth and elders alike because he was so genuine.

I am sure there have been recessions in the life of the church in the past, and yet our faith in Christ and his church has survived. My faith looks up because God does not let his people down. We may let ourselves down, but God is constant; we are the variable quantity. My faith is magnified because of people, people like the student mentioned above. Faith must be personalized and humanized, or it is only words. God reveals himself through people. All my life has been spent with two ministers, my father and my husband. Also I have had contact with some great teachers and a few very great teachers, especially in the field of mathematics, which to me can be as basic as our faith in the Bible. God designed this universe; math is God-made and man-discovered. In my classroom I feel many students had their faith increased when they realized the marvels of the science of mathematics.

AMY WHITE (Mrs. John B.) was requested to teach past the usual age of retirement so that she recently completed fifty-one years of teaching mathematics in Tennessee and Florida public schools. She has also been active in church work, having been a leader for many years in Brethren, Presbyterian, and YWCA camps. A graduate of Mount Morris College, she has been active in teachers' organizations. The Whites recently moved to Sebring, Fla.

THE CHURCH IN TRANSITION

BY WAYNE HUNTLEY

The church today seems to be an institution in transition, yet stalled in the beginning stage because its jaw is dropped in astonishment. Its mouth is agape with shock and unbelief. The church seems to be staring with wide-eyed amazement at a changing world and asking, "What is going on here?" Its attitude could be compared with that of a song writer who told of various sudden and strange happenings and then expressed his feelings by ending each verse with the question "Now what kind of deal is this?"

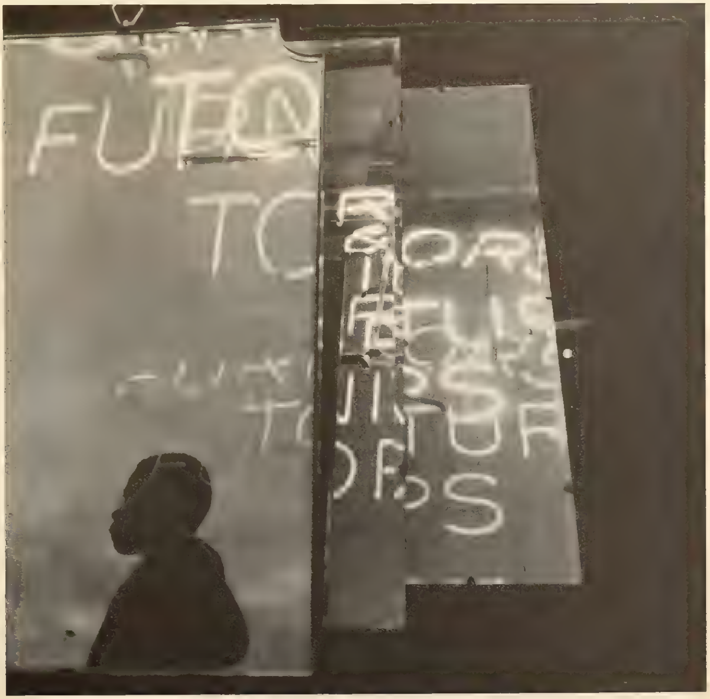
So many new and unusual things are happening around us today that we don't seem to know which way to turn. Many of these things were foreseen and some were not. Some of the worst crises of the church and society were "backed into" simply because we refused to face up to that which was staring us straight in the face. We have refused to deal with things like the race problem and its resulting demonstrations and riots. As this race problem grew in leaps and bounds over the last few years, the church stood by with its mouth open and said, "Now what kind of deal is this?"

Let me spell out what "things" I'm talking about. I'm talking about continued war and increasing protest from the secular left. I'm talking about population explosion and threatening world hunger. I'm talking about the moral crisis in our nation which many people won't admit is here. I'm talking about the knowledge explosion and increasing depersonalization of individuals.

I'm talking about the withdrawal of today's youth from reality because the problems and dangers they face are simply too much for them without thoroughly committed and trustworthy leadership.

Youth are trying to tell us in a roundabout way that they simply don't trust our religion anymore. Many young people have told me that they see so much hypocrisy and apathy in their local churches and in their parents that they simply don't believe that Christianity is genuine. I've seen many of them give humble and sincere thanks for a witness that they could believe. I am convinced that they really and truly want a religion that is real and vital and genuine, filled with real concern and love for people as individuals and not so much for numbers of baptisms and totals of offerings. These young people that I'm talking about are not all teen-agers. They are college age and beyond, young marrieds, fathers and mothers. They are educated and thoughtful.

Martin Luther said, "Faith is a most vivid, active, and busy thing that cannot help doing good things all the time." This is the kind of living faith young people are looking for. But the church looks on with astonishment and says, "What kind of deal is this? Are they trying to tell us what religion ought to be?" Because of a lack of true dialogue the church feels threatened by



the younger generation and feels compelled to defend its position.

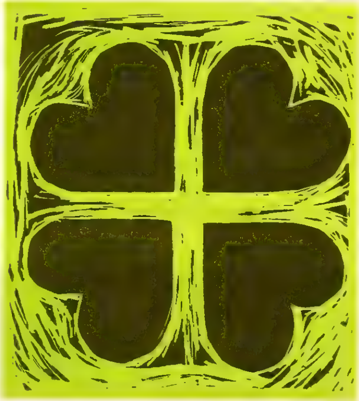
The church in transition is like this: Its mouth is open in astonishment at its own effort to change so that it may meet the needs of the world. This may be a little hard to picture — a church amazed at itself — yet this is true. Now and again various groups within the framework of the church will undertake an offensive toward meeting new needs with changes in a certain phase of the church's progress. Much of the church's membership will draw back with consternation and utter that same old phrase, "What kind of deal is this?"

Many of our General Board's proposals and programs meet not only with astonishment, but with genuine opposition. Many forward-looking moves of local churches are condemned and scrapped without trial simply because they are new. Many of us will say, "This is not needed now" or "That won't work here in this community."

Most persons have seen what we in the South call a measuring worm. This is a small green worm about an inch long which has a unique way of traveling. It raises most of its length in the air and has a good look around before making any move. It selects a desired spot and stretches itself prone in its chosen direction and then bows up in the middle, drawing its rear portion up to its new location.

The church might be like this, except for one thing. It seems to remain in a stretched-out position but unable to drag up the rear. This is not to speak only of the church as a denomination; even many local churches are in this position. This is a position, too, where neither extreme can work effectively. Lay yourself on the floor, stretch your arms over your head and your toes in the other direction, and you're practically helpless. You can do very little until you draw together to an action position.

The church, too, must draw together to be effective.



I realize that a church or institution and even businesses must have certain checks and balances that will keep it from going to extremes in any direction. I think it is imperative that we have liberals, who might be compared to the foremost part of the measuring worm, that part which is always straining forward to new spots, and that we have conservatives, comparable to the base or the rear echelon of the worm. I think it is a must, if we are to be a vital church, that these liberals and these conservatives be active and confident in what they believe, avoiding, of course, struggling to a stalemate or to division.

I seem to indicate that the church must move forward and this is true. So why not give the liberals free rein and let's go forward? Well, back to the measuring worm. Without its rear echelon the front wouldn't be able to feel out its path. It would simply leap forward, and if it happened to be wrong, that would be just too bad. With this rear echelon of conservatives to hold back, to be a base, then the leading part always has a place to draw back to and make a new start.

Now how did we get into this overstretched position? The very fact that things happen so fast and furious and many so suddenly has caused the base of the church — the conservative element — to be so shocked and so confused that it has not been willing to follow the front or the liberal wing in any direction. This base of the church, being normally and needfully slow and deliberate in its contemplation of things and its decision making, simply has been unable to cope with the furious pace of change in the world and its needs.

The forward-looking part of the church, too, has been bewildered by the multitude of needs and the directions to move. It's like the family doctor, the G.P., who finds that there are so many new medicines, so many new methods of treatment, that it would take practically all his time simply to keep up with the times.

The forward-looking part of the church has become increasingly frantic because of this multitude of needs and has possibly overstretched itself in some areas because of anxiety, in a "Let's get started someplace quick" attitude. Thus the church may be in a prone position and accomplishing very little at the present time.

What can be done to draw the church together for action? How can the two extremes get a little closer together so that work might be done and results achieved? I certainly am in no position and certainly haven't the ability or knowledge to attempt to provide answers, but I do have certain convictions that might be stated for whatever they are worth.

I think of a good fire-fighting team, starting to work on a blazing house. One part of the team will begin on the part of the house which is immediately threatened, or possibly will even turn to surrounding buildings. The other part of the team will go immediately to work on the flames or the base of the problem. With proper direction from those in authority, the church might reemphasize this type of teamwork. Let the liberal element go to battle against social evils such as discrimination, hunger amid plenty, moral degeneration. These are the threatened areas of a burning house. And certainly the conservative element must work on the base of the flame — the problem itself, which is alienation from God.

Those of us who consider ourselves a part of the conservative base of the church must realize that the forward group is a vital and necessary part of the church. We must allow this group to combat the symptoms of the disease and we must give support and encouragement. At the same time the conservative base must pick up its chin and be willing to give a sound, doctrinal, and, above all, a genuine Christianity to our children and to those who are alienated from God.

Those of us who consider ourselves to be a part of the forward-looking, liberal group must concede that we are dependent on the base of the church and must be willing to move forward at a realistic pace and not simply try to be the most liberal of church groups. Above all, we must follow the guidance of God the Almighty, who was never found to be unrealistic or wrong. ☐

Faith: Willing response to experience

THE SHAPING OF MODERN CHRISTIAN THOUGHT, by Warren F. Groff and Donald E. Miller. World, 1968. 489 pages, $10

IN EDUCATION TODAY there is a deliberate effort to depart from the compartmentalized approach of the past and to emphasize the overlapping of various fields of study. *The Shaping of Modern Christian Thought,* by Bethany Seminary professors Warren F. Groff and Donald E. Miller, is part of that effort. In their sourcebook they have tried to integrate history, philosophy, ethics, and theology in a survey of major intellectual developments in Western Christianity during the past three-and-a-half centuries.

Groff and Miller have done an admirable job of selecting, arranging, and interpreting representative passages from more than a dozen significant writers. The book is better than most anthologies in that it provides for considerable depth of understanding and a unified development of thought without sacrificing a truly comprehensive view. There is some very good writing in the book, especially the introduction to chapter nine, an excellent survey of the history of ethical thought; and chapter fifteen, a brief but insightful review of current trends in theology. Since the book will probably be used primarily as a textbook, the authors have been helpful to student readers by continually reviewing the ground previously covered.

The weaknesses of the book are relatively superficial but nonetheless annoying, perhaps because they seem so unnecessary. The printed format makes it difficult to distinguish quickly between primary source material and commentary. Sometimes dots or spacing are used but with neither clarity nor consistency. The biographical paragraphs that introduce each writer are a jumble of fragmentary facts and opinions illogically thrown together. Some of the "facts" have not been checked for accuracy. On page 55, for instance, Moses Mendelssohn, who died in 1786, is said to be the father of the composer Felix, who happened to be born in 1809! The word *givenness,* cumbersome jargon at best, is misspelled. Page 84 contains two lines that are transposed. These may seem like trivial errors, but they are unworthy of an expensive, scholarly book.

In this book Miller and Groff have attempted to restate the meaning of faith in a way that combines historical, ethical, and theological "absolutes" without being so rooted to any one basis that it cannot withstand change — any change. Thus the most specific attribute of faith is *openness.* While the authors recognize that the future may alter or disclaim any current pronouncement, they seem to believe that every era must in some way come to terms with the categories of fact, freedom, and truth. The book contains many descriptive statements about faith but avoids an explicit definition. Yet from the book as a whole one might derive a definition such as the following as representative of the authors' view: Faith is the willing response to the impact of experience, both personal and historical, in order to relate to reality. Herein can be seen references to the book's central concerns of faith and fact, inclination and obligation in freedom, subjective and objective truth.

The book is organized into three sections, each with a parallel outline. After an introduction there are more than half a dozen substantial readings by major philosophers and theologians. Each selection is preceded by a detailed explanation and followed by brief critical comments. Each major section ends with a "typology" and "the developing story."

Section one deals with the role of reason in faith and with the relevance and reliability of historicity. The readings begin with Lessing and Kant, include Schleiermacher and Kierkegaard, along with other nineteenth-century writers, and end with Bultmann and Barth.

The second section concerns the philosophical basis of ethical conduct and centers on the notion of freedom with its problems for an historical faith. Kant and Kierkegaard are included here also, along with Freud, Tillich, Bonhoeffer, and a new translation of Troeltsch by Dr. Miller. Epistemological questions dominate the last major section, the part which is most specifically theological. In showing the ways in which various thinkers have attempted to explain how it is that we can know what is true, Groff and Miller have again included a reading from Kierkegaard and have turned for a second time to Schleiermacher, Tillich, and Barth. Descartes and Heidegger are added, and possibly the most surprising inclusion of the book is Jonathan Edwards, seen here not so much as the Calvinist preacher as a forerunner of existentialist philosophy. A final summation, with emphasis on the development of a meaningful faith in our day, brings the book to a close. — Richard A. Livingston

REVIEWS / MOVIES

...tick...tick...tick...

Poor Hollywood. It tries so hard to be Relevant and Meaningful and ends up being saccharine. This is the reaction I have, at least, after seeing . . . *tick* . . . *tick* . . . *tick* . . . — a reaction of pity rather than anger, which stems from once again seeing a Hollywood film take a good idea, depict it powerfully and realistically, and then retreat in the last third of the film into banality.

A Deep South county has elected its first black sheriff, Jim Price (Jim Brown). Not a single white voted for him — already a note of unreality, for how many Southern counties as yet have a majority of black registered voters? Moreover, the whites and blacks are thereby established in black and white terms by screenwriter James Lee Barrett in such a way as to make the eventual character change by a group of whites even more incredible.

Deposed sheriff John Little (George Kennedy, in an absorbing performance demonstrating that his Oscar for *Cool Hand Luke* was no fluke) is bitter about his defeat, but his basic commitment to law and order finally convinces him to support the new sheriff. "I'm the first victim of Black Power in this state," Little declares to his wife in the beginning. But spitting out pride and battering down the taunts of "Chicken Little" from frustrated whites, he joins Price as a deputy when tensions are about to erupt.

For the first two thirds of . . . *tick* . . . *tick* . . . *tick* . . . my guts were churning. Director Ralph Nelson *(Lilies of the Field)* manages to build an appropriate ambiance of tension through oppressive heat, menacing whites just standing around as Price comes to be sworn in, the fears of Price's wife (beautifully played by Janet MacLachlan), and the open hatred of mean-spirited bigots. But this tension dissipates toward the end as John Little appears at just the right moments to save Sheriff Price and Deputy Wilkes (Richard Elkins) from embarrassing and dangerous situations. Very soon everything becomes predictable, and the viewer's guts settle back into complacence.

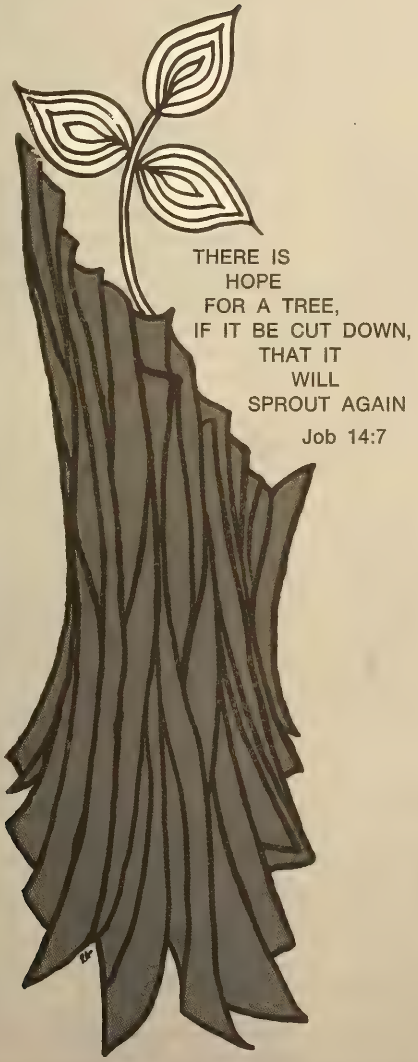
The climactic scene is set when Price arrests a drunken driver, son of the most powerful man in the next county, for killing a six-year-old girl. This arrest includes a wholly gratuitous chase sequence, inserted only to remind us that Jim Brown is a great running back. When Price and Little call upon white help to turn back the next-county vigilantes, character changes run rampant, led by a leading light of the local Ku Klux Klan! The ending black-and-white-together sequence is thus in the worst Hollywoodish fairy-tale tradition.

The best scene in the film comes when crusty Mayor Parks (made marvelously real by Frederick March) confronts his black servant, Homer. We are reminded here of what we have learned from films like *In the Heat of the Night:* that the South has the advantage of brutal honesty in black-white tensions. It would be difficult for Parks or Homer to speak as they do if there were present a sense of ameliorating "we really like each other." Unfortunately, the movie as a whole does not capitalize on the honesty in this scene.

For, finally, . . . *tick* . . . *tick* . . . *tick* . . . is essentially a Northern whites' film. It allows the unaware participant in institutionalized racism to rail at "those bigots." It gives the white liberal a nicely sentimentalized look at black and white together. And, most insidious of all, it presents whites once again as saviors of blacks. Had that final confrontation at the bridge not involved a cavalry-charge of white supporters, the film's ending might have opened up some very real questions with which all of us have to deal. About all a black man has in this movie is the massive presence of Jim Brown, whose acting skill is growing and whose dominance of this film is truly impressive. — Dave Pomeroy

CLASSIFIED ADS

REGISTERED nurses and licensed practical nurses needed to work in a Church of the Brethren nursing home. Modern facilities, extended care certified, with high quality nursing care standards. Good Shepherd Home, P.O. Box 805, Fostoria, Ohio 44830.



Celebration of Hope.
A starting point
for an Annual Conference exhibit
of posters,
banners,
photography.
And a starting point
for artists,
or just plain people —
children,
youth,
and adults —
who have a graphic interpretation
for celebration
and hope.
It's an open field —
serigraph, painting,
woodcut, montage,
photography, collage —
for poster people
and banner creators.
Photographers
will want to submit
prints,
black and white or color,
11 by 14 inches, minimum size.
No slides, please.
It's an open field, too,
for entrants:
anyone related
in any way
to Church of the Brethren
congregations,
institutions,
programs
may join in the
graphic celebration,
Everyone may submit
up to three items in each
classification.
Entrants will receive
recognition
through the Conference exhibit
and through photographs
of the work
in various publications
of the church.
But celebrate soon. Material
must be postmarked no later
than May 26, 1970.
Send to:
Office of Communication,
Church of the Brethren General Offices,
1451 Dundee Avenue,
Elgin,
Illinois
60120.
Celebrate with us!

in brief

PERSONAL MENTION

The executive director of the American Protestant Hospital Association, **John C. Eller,** accepted a citation from the United Church of Christ at its annual convention of the Council for Health and Welfare Services. An ordained minister in the Church of the Brethren, Dr. Eller was associated with the Bethany Brethren Hospital, Chicago, for twenty-one years before assuming his present position.

High school principal **C. L. Gottman,** North Manchester, Ind., received the Outstanding Citizen Award from the North Manchester Jaycees. . . . Former Nigeria missionary **Clarence Heckman,** now of La Verne, Calif., suffered a stroke which left his left side paralyzed. He is recovering at the Casa Colina Rehabilitation Hospital at Pomona, Calif.

* * * * *

Perry L. Rohrer, 71, a pioneer in the use of clinical psychology in industry, died March 23 at La Grange, Ill. A founder of Rohrer, Hibler, and Replogle, a firm which offers psychological services to business and industrial management, Mr. Rohrer also taught psychology at Bethany Theological Seminary and was chief clinical psychologist at the behavior clinic of the criminal court for nine years.

* * * * *

United Methodist minister **Randolph Nugent,** director of New York's Metropolitan Urban Service Training, has been appointed associate general secretary for overseas ministries of the National Council of Churches. He succeeds **David M. Stowe,** who is leaving to become executive vice-president of the United Church of Christ board for world ministries.

* * * * *

Our best wishes go to couples celebrating golden wedding anniversaries: *Mr. and Mrs. Winn Long,* Warrensburg, Mo.; the *Dewey Meadors,* Kokomo, Ind.; and *Mr. and Mrs. Roy Roesch,* La Verne, Calif. . . . Other couples observing anniversaries include *Mr. and Mrs. Harry Pyles* of the Rockhill/Blacklog parish in Middle Pennsylvania, fifty-four; and *Mr. and Mrs. M. A. Whisler,* Lowpoint, Ill., sixty-two.

Three couples are marking sixtieth wedding anniversaries: *Mr. and Mrs. Marvin Peters,* Wenatchee, Wash.; *Mr. and Mrs. Elmer Shirk,* Ephrata, Pa.; and *Mr. and Mrs. Chalmer Barley,* Sebring, Fla.

PASTORS AND PARISHES

Ankeny, Iowa, pastor **David Hykes** has been elected secretary of the Iowa Council of Churches. . . . Pennsylvania pastors from Church of the Brethren and Baptist congregations gathered this month at Altoona for the first retreat of its kind in Pennsylvania.

Men from the Eastern and Southern districts of Pennsylvania and from the North Atlantic District were licensed recently to the ministry: **Jeffrey Johnson,** Gettysburg; **John Leid,** Mohler; **Carl Greiner,** Florin; **Ronald Boose,** Green Tree; **Roger Solomon,** Lake Ridge; and **Aaron Weaver,** Spring Grove.

* * * * *

Byron Berkey will leave a yoked parish, Mountain View/Leetown, for a single congregation, Denton, all in the Mid-Atlantic District. While serving at Denton, he will also manage Camp Mardela. . . . Moving from the Black Rock church, Southern Pennsylvania, next September will be **Earl Ziegler,** who has accepted a call from Eastern Pennsylvania's Mechanic Grove church.

Entering the pastoral ministry on a part-time basis is **Fern Dunmire,** McVeytown, Pa., who last month began serving the Ardenheim congregation in Middle Pennsylvania. . . . **Robert Williard** of Southern Virginia in May will begin serving in a part-time pastorate at the Maple Grove church in that district.

The congregation at Altoona's First church will welcome its new pastor, **Guy Fern,** who in September comes to Altoona from another Middle Pennsylvania pastorate, Pine Glen. . . . **Fred Swartz** plans a move north in August, when he will become pastor of First Church of the Brethren at Harrisburg, Pa. He has been serving at the Summerdean church, Roanoke, Va.

* * * * *

Early fall is anticipated for **James Flora's** beginning his pastorate at Long Beach, Calif., after resigning at the Palmyra church in Eastern Pennsylvania.

Assuming another congregation in a yoked parish arrangement will be **Newton Poling,** who will serve the Boiling Springs church in Southern Pennsylvania as well as the Carlisle church, where he is already full-time pastor. . . . Leaving Middle Pennsylvania's Carson Valley congregation in August will be **Perry Liskey,** who has accepted a call from the Ridge church in Southern Pennsylvania.

POTPOURRI

Books for sale: **Among the Giants,** by Bertha M. Neher, may be had by contacting Mrs. Glen Whitehead, Route 1, Warsaw, Ind. 46580, who will sell the reprinted edition for one dollar plus shipping — twenty-five cents for one, and fifty cents for two or more. With any order for six or more, Mrs. Whitehead will enclose a complimentary copy for the church library. . . . An autobiography published late last year, **Seeking God's Will for Me,** by Ernest M. Wampler,

CALENDAR

April 27 — May 3	**Mental Health Week**
May 3	**Rural Life Sunday**
May 3-10	**National Family Week**
May 7	**Ascension Day**
May 10	**Mother's Day**
May 15-17	**District conference, First Virginia**
May 17	**Pentecost**
May 17	**Annual Conference Offering**
May 24	**Trinity Sunday**
May 30	**Memorial Day**
June 14	**Children's Sunday**
June 20-21	**Church of the Brethren General Board, Lincoln, Neb.**
June 21	**Father's Day**
June 23-28	**Annual Conference, Lincoln, Neb.**
June 28	**Christian Citizenship Sunday**

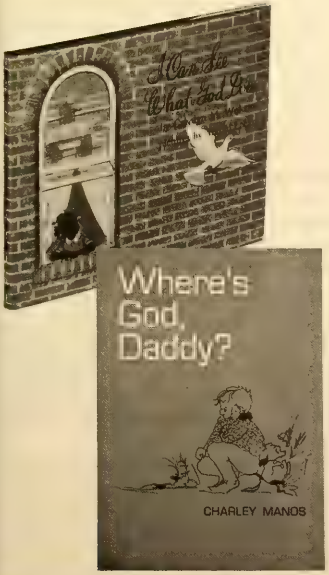
reveals the retired Brethren minister and missionary's search for God. At $4.50 per copy, the volume may be ordered from the Church of the Brethren General Offices, 1451 Dundee Ave., Elgin, Ill. 60120.

✣ ✣ ✣ ✣ ✣

"To strengthen our historic Brethren peace witness" was the keynote on which the Southern Pennsylvania District **Brethren Peace Fellowship** was born March 7. Of ninety in attendance at the organizational meeting, forty-two joined immediately. The steering committee vows freedom of individuals to "give expression to their varied interests and conscientious beliefs about peace," while providing resources for local congregations to use in draft counseling. The group joins others across the Brotherhood — in Eastern Pennsylvania, the Mid-Atlantic and Shenandoah districts, Northern Indiana, Kansas, and the Pacific Southwest. Steering committee members are Jacob Miller Jr., Ralph Moyer, Steve Haller, Janice Custer, Doris Large, and James Poling.

DEATHS

Brumbaugh, Jessie, Cleveland, Ohio, on March 11, 1969, aged 91
Bucher, Alta May, Myerstown, Pa., on Nov. 17, 1969, aged 67
Bucher, Naomi P., Quarryville, Pa., on Feb. 27, 1970, aged 83
Ebersole, John F., La Verne, Calif., on March 5, 1970, aged 84
Grimm, Ida L., Uniontown, Pa., on March 18, 1970, aged 90
Heisey, Alice, Neffsville, Pa., on Jan. 23, 1970, aged 87
Hovatter, Rufus, Pitsburg, Ohio, on March 8, 1970, aged 64
Kempton, George, New Carlisle, Ohio, on March 11, 1970, aged 82
Lehman, John D., Guthrie, Okla., on March 6, 1970, aged 92
Metzger, Effie, La Verne, Calif., on Feb. 20, 1970
Moyer, Benjamin, Cleona, Pa., on March 9, 1970, aged 70
Myers, Ruth Stayer, Altoona, Pa., on March 14, 1970, aged 61
Neff, Anna Lee, Harrisonburg, Va., on March 20, 1970, aged 72
Over, Ruth E., Roaring Spring, Pa., on Dec. 28, 1969, aged 67
Reed, Elta, Adel, Iowa, on Feb. 15, 1970, aged 78
Reed, T. U., Adel, Iowa, on Feb. 13, 1970, aged 86
Saddler, Frank, Cleona, Pa., on Feb. 10, 1970, aged 56
Weaver, Sallie, Cleona, Pa., on Feb. 27, 1970, aged 80
Wenger, Annis B., Fredericksburg, Pa., on March 5, 1970, aged 76
Widdowson, Mrs. Glenn, Penn Run, Pa., on Feb. 20, 1970, aged 74



BOOKS FOR **CHILDREN**

I CAN SEE WHAT GOD DOES

CAROLYN MULLER WOLCOTT "Nobody has ever seen the wind. But we can see the things the wind does." So Debbie's mother replies to one of childhood's many questions. Amid the pigeons and aging buildings at the heart of the city, Debbie discovers the same is true of God. He can't be seen, but color, sound, broadening discoveries, love expressed by family and friends, truth, and beauty evidence his presence. Concludes Debbie, "I'm glad I can see what God does." Ages 5-7. **$2.50**

WHERE'S GOD, DADDY?

CHARLEY MANOS The author's young daughter asked him the question which has become the title of this book. Like any normal father, he struggled for a reasonable and simple answer that his girl could understand and believe. Then he began to think that there must be many other little boys and girls who were reaching for answers — and the result was that he volunteered to teach such youngsters in the church school. From his close relationship with many children he has compiled a whole collection of children's sayings and little quips, illustrated by line drawings. He is a feature writer for the Detroit News. **$1.00 paper**

CHURCH OF THE BRETHREN GENERAL OFFICES • Elgin Illinois 60120

Perspectives on an April-foolish census

If you set aside one day of the year for fools, they ought to enjoy it. For some reason, however, other duties fall on April 1 simply because it is the first of the month or, as in this year, it happens to be Census Day. Since the Women's Liberation Movement has not yet succeeded in dethroning husbands and fathers from some of their ancient prerogatives, it fell to many of us to declare ourselves as "heads of the household" and to provide some vital information regarding each person living under our roofs.

Despite the assurance of the census officials that all answers would be kept confidential, the questions themselves were rather specific, and some persons may have regarded the whole business as an invasion of their privacy. After all, why should some "big brother" in Washington need to know how many rooms there are in our living quarters or whether the facilities include a flush toilet, a shower, or even a basement?

As if to reassure any of us who harbored such uncooperative thoughts, the Secretary of Commerce observed that "we must constantly take stock of ourselves" and that every question asked in the 1970 roundup has a national purpose. Maybe so. But he must remember that April 1 precedes by only a few days the deadline when federal and state income taxes must be paid. If we are just a little skeptical of the values of bureaucracy, it may be due to the high cost of government — and a slight suspicion that the money we pay could be used to better advantage.

However, there is merit in the idea of "taking stock" and "standing up to be counted." Given a little time, we could probably come up with a full-blown rationale for the census, if not for all the probing that accompanies it. At least, here are a few reflections that helped us see more than foolishness in 1970's Census Day.

1. As much as we may dislike replying to questionnaires, they do remind us that to be a human being is to live in a particular place at a definite point in history. It was in the year that King Uzziah died that Isaiah had a transforming vision. And it was a decree from Caesar Augustus "that all the world should be enrolled" (how is that for a universal census?) which brought Joseph and Mary to Bethlehem without reservations at the inn.

By such means we know that Jesus shared some of the petty annoyances that accompany ordinary life. He, too, had a name to be recorded, and he was a unit in the registration required when Quirinius was governor of Syria. As a statistic he may have appeared to be no more than an addition to the records kept by a Palentinian clerk, but the New Testament goes to great length to suggest how important such vital statistics can be in the sight of God.

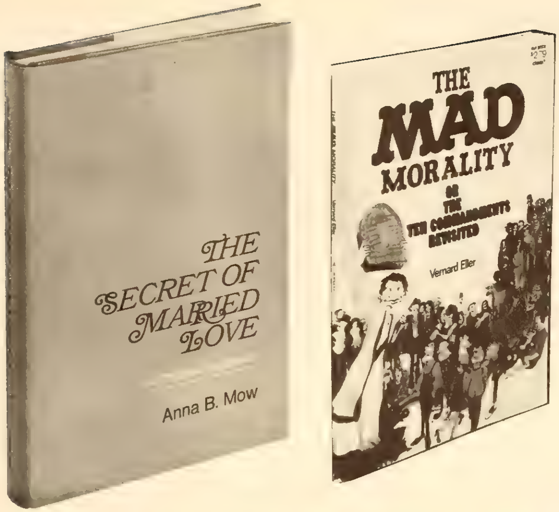
It would be interesting to speculate about the potential that exists in the census records that are now piling up in Washington. Who can predict, for example, which child will devote his talent, which youth will declare his faith, which woman will demonstrate her compassion in ways to make this world over and benefit the thousands of others who are part of the impersonal totals?

2. Yet we view every census with some apprehension. We know that Caesar wasn't especially interested in registering the birth of another prophet, even if he was less inclined than Herod toward the systematic slaughter of any threat to his power. We know also that frequently the "numbering of the people" that receives mention in the Old Testament was for the purpose of securing conscripts for military service or for forced labor. One of the chronicles suggests that King David was "incited by Satan" to count the people, a viewpoint most often shared in our day by young men who think that Satan is busily at work tempting modern-day government and military leaders to use the draft for purposes just as evil.

3. For our part we find New Testament arithmetic preferable to the numbering and counting that derives from the days of Moses and Gideon or even of Solomon in all his glory. We are referring to the mathematics of a shepherd who has ninety-nine sheep safely in his fold but risks his life to secure the one who was lost. We recall the observation of Jesus that since God is knowledgeable about sparrows he must be concerned about a single individual, who is infinitely more valuable than a bird or a sheep. We like his suggestion that such things as love and forgiveness simply cannot be measured by numbers.

If you look at census statistics from the perspective of the kingdom of God, they could prove to have tremendous value — but merely as an aid to discovering how the persons behind the numbers can be set free to be the creative spirits which God intended. We haven't yet heard of a computer that could estimate what would happen if a small sampling of Christians learned to forgive at the rate of seventy times seven. From the census we will discover how many persons live below a subsistence level. But who will dare to calculate what would happen to such levels if some well-heeled Christians took their scriptures literally and sold all they had to help the poor?

That little exercise we did for the government on April 1 might not have been so foolish after all — if it prompted us to share just a little in the good Lord's loving concern for the hundreds of millions who make up the totals. — K.M.



to be
published
in May

Books

by Anna B. Mow and Vernard Eller

THE SECRET OF MARRIED LOVE

Out of the experience of being married for fifty years to the same man, Anna Mow has written a book packed with sage advice to help newlyweds cope with problems arising from emotional, educational, social, and religious differences. While marriage requires self-surrender, there can be no question of submerging individuality. Mrs. Mow counsels: "The success of your marriage will depend upon learning when and where you are to be one." **The Secret of Married Love** radiates the same qualities of warmth, wisdom, and understanding that have endeared Anna Mow to thousands of readers of her earlier books. She hopes her new book will help those newly married or about to be "so that they can see the road signs that lead to fulfillment." **$3.95**

THE MAD MORALITY

Or the Ten Commandments Revisited

Mad Magazine has carefully cultivated an image as a magazine with an unremitting emphasis on pure "garbage," but many readers, including Vernard Eller, have penetrated beneath the surface to appreciate Mad for its fearless stands on important moral issues. Eller explicates many of Mad's most successful satires alongside reproductions of the magazine articles, devoting chapters to each of the Ten Commandments. Young readers (and oldsters who read Mad on the sly) will enjoy rereading many of their favorite pieces, while parents will be reassured by Eller's comments — which, like Mad's, are sometimes irreverent and satiric, but always based on sound moral principles. **$2.79 paper**

Order these books now for shipment on the publication dates

CHURCH of the BRETHREN GENERAL OFFICES • Elgin, Illinois 60120

LOOK FOR THESE FEATURES IN THIS *messenger*

Moses and the Mad Morality. *Like the Ten Commandments,* Mad *magazine recognizes that many so-called freedoms lead in fact to slavery. The commandments warn against such freedoms;* Mad *makes fun of them.* by Vernard Eller. page 2

Houseparents for 35 Children. *Parents who board their children at a school like Hillcrest at Jos, Nigeria, know that there are advantages and disadvantages in the youngsters' being away from home. A houseparent describes her experiences with an eye to both.* by Roma Thompson. page 5

The Joy of Believing. *Christians know the agonies and the hopes which the knowledge of the living Christ imparts. How do belonging to Christ and searching for renewal in him find expression in persons?* by M. M. Thomas. page 8

Evangelism for Today. *The Church of the Brethren has "a great hunger and a ripeness" for evangelism, according to a working paper issued by the denomination's Parish Ministries staff. The writers look at some directions for the church.* page 12

Robert Horton: "While the Fire Burns . . ." *A prison visitor reflects on his tasks of counseling and encouraging imprisoned conscientious objectors.* by Terry Pettit. page 14

Conscience and Alaska. *A former United States ambassador to the United Nations examines the plight of Alaska's native population in the struggle for land rights.* by Arthur J. Goldberg. page 21

OTHER FEATURES include suggestions for family worship, by Ruth and Eldon Shingleton (page 11); a photo feature on some young-at-heart performers at the Fahrney-Keedy Home (page 18); a poem by Ruth B. Statler (page 22); a report on the activities of a grandmother-turned-volunteer, by Terry Pettit (page 23); "Faith Looks Up," by Amy N. T. White (page 24); "The Church in Transition," by Wayne Huntley (page 25); a review article of a recent book by two Bethany Seminary professors, by Richard A. Livingston (page 27); and a critique of ". . . tick . . . tick . . . tick . . . ," by film reviewer Dave Pomeroy (page 28).

COMING NEXT

Anne Albright interviews Dr. and Mrs. R. H. Miller, who "retired" last year after serving a series of interim pastorates across the country, all of them following the Manchester College professor's official "retirement" in 1959. . . . Michael Daves has some practical words of counsel for parents who may be puzzled as to what to do "When Your Teen-Ager Rebels." . . . A special feature with text and photos reflects the thinking of Indian Americans. . . . An appropriate Pentecost message comes from the presidents of the World Council of Churches.

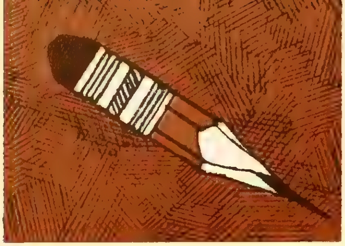
VOL. 119 NO.

messenger
CHURCH OF THE BRETHREN 5/7/70

'Indian'/A photo essay and review

R.H.Miller/And then the fun began

News/Shaping the Brethren witness



readers write

PLEASE DESCRIBE

Regarding the letter of Stephen G. Margush, Tyrone, Pa. (Feb. 26): Please describe a "Spiritually Sensitive" person.

Thank you.

Rosella Combs

Dayton, Ohio

A CURE FOR THE SICKNESS

This is a plea to all of you who condemn the so-called "Conspiracy 7" as criminals and misfits. I do not speak here of all of them. I speak of one David Dellinger. What do you know of him? Do you think of him as a loud-mouthed dissident? A riot inciter? A communist? He is none of these. While I will never condone the violence, the name-calling, the profanity with which most of us associate the whole group, I have begun to take a more careful look at the basic causes for which some are revolting.

Even while you loudly proclaim that "life in the U.S.A. is good, yea!" if you are honest with yourself, you know better. Please don't misunderstand. I love my country quite as much as ever anyone has. But I see a sickness. When that which one loves is afflicted, one does not ignore the matter. One seeks the cure. If you care to see that at which your eyes look, you can't avoid the bigotry, the hypocrisy, the graft, the basic and far-reaching dishonesty that have permeated the fiber of society today.

Remember when you were younger and were not too busy (or too prejudiced) to see things as they are? When your cherished ideals for making this a good world for all human beings were fresh and strong? What happened to those ideals? They probably faded as you fitted yourself into your niche in the establishment. Mine have faded and have become badly tarnished. But all of a sudden, those ideals are surging forth within me in a desperate battle for survival. I once more see the dry rot that is consuming this society of which I am a part. Still I attempt to ignore it, for life for me is pretty good. And why make waves? But is it really so good?

Then I see someone who is attempting to effect a cure for this malignancy. David Dellinger is a man who has refused to trade the ideals of his youth for membership in the status quo. Do YOU dare to take a better look at him and his cause? Do YOU dare to listen to (and really hear) what he is saying? Or is it too late for you? I hope not. When it is too late for too many, it is too late for mankind.

Janet College

Batavia, Ill.

IMPORTANCE OF FAITH

The article, "The Two-Child Family Movement" (Feb. 12) raised some questions in my mind which I would like to share with other Brethren subscribers.

Does not the advocacy of population control contradict the traditional position of the Brethren on the issue of ends and means? In the Second World War we maintained a witness of pacifism even though it seemed to many that the means of violence was justified by the goal of suppressing the Nazis. Are the means of population control — abortion, sterilization, and contraception — so clearly more acceptable in the Christian tradition than "just wars" and "crusades," means for redressing wrongs?

Have we as Christians forgotten the value of pain and suffering — even starvation? Do we value longevity, abundance, and material conveniences more than the creation of souls to the glory of God? Is our focus on enjoyment to the exclusion of atonement? Was it only coincidental that Christ rejected the establishment of a utopia (Matt. 4:-9) and chose to be crucified in anguish and disgrace?

In my opinion a fundamental idea of the Bible which the writers sought to convey to us is the importance of faith, a faith which is a principle of the inner spirit of a man but which is also to be seen in his life as one sees fruit in the life of a good fruit tree. If Christians are to advocate the limitation of population by sterilization and contraception, does not this suggest that we have placed our faith more in the comforts of life and the saving grace of suburbia . . . than in the transcendent God revealed in Christ?

Jon A. Alexander

Philadelphia, Pa.

A MISSIONARY IN CALIFORNIA

This is to add a note to Terry Pettit's article, "The Plea of the Migrant Farm Worker" (Jan. 29).

When I was principal of a country school in Coachella Valley, Calif., we had, along with the children of the permanent residents, the children of three migrant camps. They were Negro, Caucasian, and Mexican-American. There was not a week that I wasn't in the camps several times.

As soon as it was light enough to identify a weed from an onion, we'll say, the children would be with their parents in the fields. Doesn't California have child labor laws? Certainly, but the growers do not hire the children; they hire the parents, and the children must help out in earning their own living. They ran for the school bus when they saw it coming. They had no breakfast and brought no lunch. At school someone washed them.

The first thing they did when they got to their seats was to put down their heads and go to sleep.

We had no kitchen. To solve the lunch situation, interested women in the valley brought kettles of already-cooked beans, soup, or stew, and we served this food from bowls on the children's desks. But when the camp children caught on that the others were paying and they were not, they refused to accept the food, saying that they didn't want it or that they were not hungry. We then served everybody free, and a committee collected from those who could pay and donations for the camp children. All the

PHOTO CREDITS: Cover "The Artist With Her Son Hans," by Kathe Kollwitz, Three Lions photo; 2-7 Ed Eckstein; 8 (bottom), 11 Dave Cook; 12, 13, 14, 15 Don Honick; 17 Religious News Service; 19 Helene and Paul Sommer; 24 H. Armstrong Roberts

Kenneth I. Morse, editor; Wilbur E. Brumbaugh, associate editor; Howard E. Royer, director of communication; Linda Beher and Jeanne Donovan, editorial assistants. Messenger is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918 under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1969. Messenger is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version. Subscription rates: $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan; life subscription $60; husband and wife, $75. If you move clip old address from Messenger and send with new address. Allow at least fifteen days for address change. Messenger is owned and published every other week by the Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill. May 7, 1970.

Copyright, Church of the Brethren General Board, 1970. Vol. 119 No. 10

teachers paid ten dollars a month toward this. But we never got a penny from the growers who had the camps. . . .

The camp children were good pupils. I never had a "problem case" among them. They don't have everything, and they appreciate everything you do for them; they are not spoiled brats; they know how to work; and they are glad to be in school instead of in the fields.

I recall two Negro boys, brothers, who came to me graded in age, but only ready for the fourth grade. One of them made five grades in two years and graduated a strong eighth-grader; the other made four grades in two years. I never told those boys anything twice; once was enough. They were graduated from high school and are now finish carpenters. A Caucasian boy who entered our school's eighth grade for a few weeks had been in eighteen different schools that year and hadn't missed a day of school. All his family was working in the fields. They left one field and arrived at the next in time to have him in school in that area the next Monday morning. He was brilliant and planning to be a lawyer so he could best help migrant workers. I hope he is doing just that.

Part of the food problem was the distance from the market in Indio, eleven miles away. Often the old car wouldn't work, but more urgent was the time out from work to go that far.

Of course, money was always short. The school nurse asked me to inform Mrs. Delgado that Margaret needed glasses. She said, "Of course, don't I know it? She can hardly wash dishes. But if I had money for Margaret's glasses, I would put it into milk for these younger children."

Our people lived in one 10′ x 12′ tent, usually leaking. Coachella Valley is a desert climate, but it does rain sometimes. Inside the tent three fourths of the floor space would be covered with bedding. There would be a stove and a table which is a box turned upside down with legs. I never did figure out how a woman could manage. But children not in the fields came to school neat and tidy.

Did you ever see the home of a family whose only home was the back end of a truck without a top? In a corner is a pile of rags that must serve as bedding. There may be no stove or cupboard that you

Continued on page 28

Brethren must listen to native Americans

The Brethren began to take the American Indians seriously back in the 1770s, when thirty Dunkard settlers were killed by red men at Morrison's Cove, Pennsylvania. One member, a miller at Roaring Spring, shot two Indians and was eventually excommunicated for his deed and for his unrepentful attitude about it.

The Brethren did not shoot many Indians but they followed closely on the heels of the frontiersmen who did, and settled the rich valleys recently vacated by the native owners of many centuries. The trail of Brethren colonial expansion is marked with Indian names like Delaware, Juniata, Monongahela, Shenandoah, Illinois, and Dakota. The forested valleys and open plains of the Indian nomad became highly productive Brethren farmland.

Through the years, individual Brethren have taken up Indian lore hobbies with the Miamis, the Mayas, and other tribes. Mrs. Ray Sutton of La Verne, California, was instrumental in encouraging the Church of the Brethren to work among Indians. Finding Indian artifacts on the home farm in Nebraska made her feel guilty as a child because the land had been taken from the Indians. In recent years, she has returned the land to the Indians, in a sense. She has deeded the property of 960 acres to the General Board to be used for Indian work after her death.

Mrs. Sutton and the Hanagarne family of New Mexico worked at local, district, and denominational church levels to influence the beginning of Brethren mission work among American Indians. Work was begun in the Navajo community of Lybrook, New Mexico, in the fall of 1953. About sixty Indians have been baptized into the fellowship there which is pastored by Henry Hesuse, a Navajo. Mission educational work has led to good public facilities for the community: A federal preschool program is housed on the mission's property and is directed by Navajo Eva Platero, and the local elementary school where former missionary Edith Merkey teaches is part of the school system of the state of New Mexico.

Today, the native American that we call Indian is demanding the right to have the same kind of opportunity that other Americans enjoy. He wants economic security, education, and a decisive voice in determining his own destiny. He is deeply dissatisfied with the present systems which make all aspects of red men's lives come under the control of white men. The Indian is saying to the white man as Moses said to Pharaoh, "Let my people go." The Indian wants to choose his road. He wants to keep his roots and respond to his heritage even while participating in modern American life as an equal with the rest of us. He wants the important freedom to choose.

Can Brethren help enable this freedom? Yes, if we are interested in understanding cultural heritages other than our own. But most important, we can listen. There is no single voice that speaks for the Indian just as there is no single voice that speaks for the white man. But there is a common sense of the holy and a respect for all life that all native Americans can share with us. The time has come when understanding must precede action. Let us listen. — MERLE CROUSE

INDIAN

"Indian. The label is ours, not his. He has been an Indian for only 500 years. For as many as twenty-five thousand years, he has been Ottawa, Dakota, Shoshone, Cherokee — or one of several hundred distinct people who controlled this continent." So begins the foreword to the book, *Our Brother's Keeper: The Indian in White America.*

Our Brother's Keeper was written and researched by American Indians and edited by Edgar Cahn of the Citizens' Advocate Center in Washington, D.C., a nonprofit, tax-exempt organization designed to monitor governmental programs and assure equitable treatment of all community organizations in their dealing with the government.

The Church of the Brethren, via the Fund for the Americas in the United States, granted $500 to a group of Indian representatives from across the United States to journey to Washington, D.C., to air the concerns of *Our Brother's Keeper* and to enable them to engage in a special meeting with Spiro Agnew and the Council on Indian Opportunity.

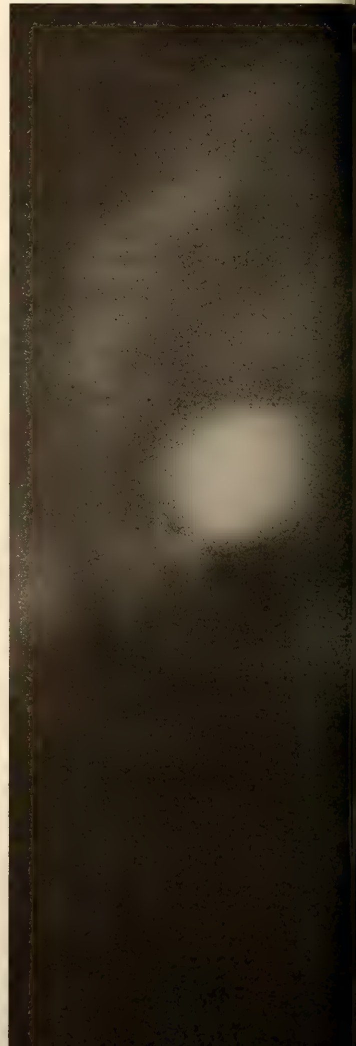
The task force statement presented by the Indians to Vice-President Agnew stated, "One of the main points made by this book is that, unlike most Americans, the Indians have little or no forum for redress of grievances and wrongs committed against them." Another statement by Browning Pipestem, an attorney and an Otoe Indian who spent nearly a year working on *Our Brother's Keeper,* noted, "This book differs from other reports in the most fundamental way: *Our Brother's Keeper* offers no recommendations about what American Indians should do to work toward solutions, the notion being that the time has passed when non-Indians and professionals should make decisions for Indians."

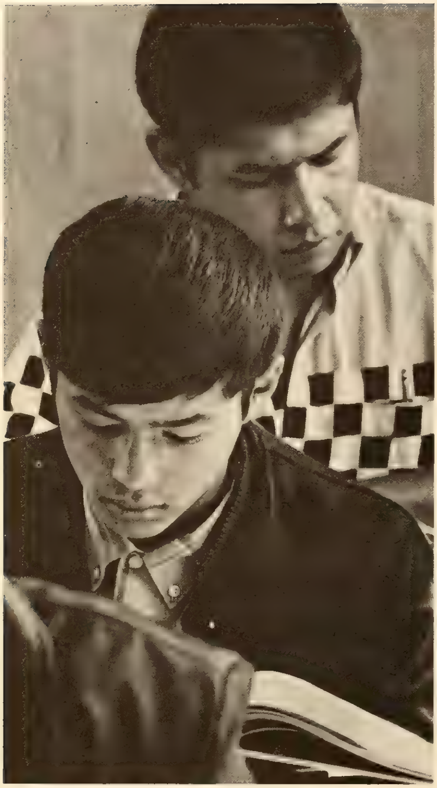
The photographs on the accompanying pages are the work of Ed Eckstein, a well-known magazine photographer who traveled throughout the country taking photographs for *Our Brother's Keeper*. The statements or perhaps "prayers" are excerpts from *Our Brother's Keeper* and are reprinted with the permission of the New Community Press (Copyright © 1969, New Community Press.) — TERRY PETTIT

INDIAN

1. The creation of man

"The gods and the spirits of the Sacred Mountains created Man. He was made of all rains, springs, rivers, ponds, black clouds, and sky.





2. All that is holy

"My friend, I am going to tell you the story of my life. . . . It is the story of all life that is holy and is good to tell, and of us two-leggeds sharing in it with the four-leggeds and the wings of the air and all green things; for these are children of one mother and their father is one Spirit. . . . Now that I can see it all as from a lonely hilltop, I know it was the story of a mighty vision given to a man too weak to use it; of a holy tree that should have flourished in a people's heart with flowers and singing birds, and now is withered; and of a people's dream that died in bloody snow. But if the vision was true and mighty, as I know, it is true and mighty yet, for such things are of the spirit, and it is in the darkness of their eyes that men get lost. . . ."

Narrative of Black Elk, quoted in Jack D. Forbes, ed., *The Indian in America's Past.*

His feet are made of earth and his legs of lightning. White shell forms his knees, and his body is white and yellow corn; his flesh is of daybreak, his hair darkness; his eyes are of the sun. White corn forms his teeth, black corn his eyebrows, and red coral beads his nose. His tears are of rain, his tongue of straight lightning, and his voice of thunder. His heart is obsidian; the little whirlwind keeps his nerves in motion, and his movement is the air. The name of this new kind of being was 'Created From Everything.' "

Philip Hyde and Stephen C. Jett, ed., *Navajo Wildlands: As Long as Rivers Shall Run.*

"You will forgive me if I tell you that my people were Americans for thousands of years before your people were. The question is not how you can Americanize us but how we can Americanize you. We have been working at that for a long time. Sometimes we are discouraged at the results. But we will keep trying. And the first thing we want to teach you is that, in the American way of life, each man has respect for his brother's vision. Because each of us respected his brother's dream, we enjoyed freedom here in America while your people were busy killing and enslaving each other across the water. The relatives you left behind are still trying to kill each other be-

3. Civilizing the white man: A tribute to Indian culture

cause they have not learned there that freedom is built on my respect for my brother's vision and his respect for mine. We have a hard trail ahead of us in trying to Americanize you and your white brothers. But we are not afraid of hard trails."

Lucy Kramer Cohen, ed., *The Legal Conscience: Selected Papers of Felix S. Cohen,* pp. 315-16.

4. The declaration of the Five County Cherokees

"Now, we shall not rest until we have regained our rightful place. We shall tell our young people what we know. We shall send them to the corners of the earth to learn more. They shall lead us.

"Now we have much to do. When our task is done, we will be ready to rest.

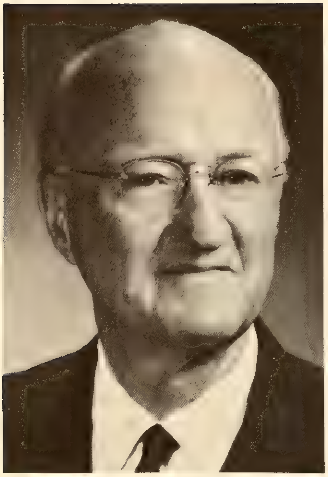
"In these days, intruders, named without our consent, speak for the Cherokees. When the Cherokee government is the Cherokee people, we shall rest.

"In these days, the high courts of the United States listen to people who have been wronged. When our wrongs have been judged in these courts and the illegalities of the past have been corrected, we shall rest.

"In these days, there are countless ways by which people make their grievances known to all Americans. When we have learned these new ways that bring strength and power and we have used them, we shall rest.

"In these days, we are losing our homes and our children's homes. When our homeland is protected, for ourselves and for the generations to follow, we shall rest.

"In the vision of our creator we declare ourselves ready to stand proudly among the nationalities of these United States of America."



In 1959 a seventy-year-old professor retired from college teaching. Immediately a church called him to be an interim pastor

And then

the fun began

BY ANNE ALBRIGHT

It was a snowy winter day in North Manchester when I stopped to see the R. H. Millers in their home. Through a bedroom door I could see their suitcases, packed and ready; the next day they would drive the one hundred miles to Indianapolis and the home of their son, Dr. John Miller, and his family and from there would take a plane to California where their son Robert lives with his family.

The Millers have gone back and forth between California and Indiana for a good many years. In fact, for the past ten years — retirement years for Dr. Miller — they have been criss-crossing the United States at rather regular intervals.

"In June of '59, when I was seventy, I retired from college teaching," recalls Dr. Miller. And then the fun began. The Ladera church at Los Angeles, California, called the Millers to fill an interim pastorate. Since this church, formerly the South Los Angeles Church of the Brethren, had been Miller's first charge forty-three years earlier, the Millers were eager to accept the call and were delighted to discover that about a dozen persons remained from those earlier years.

At the end of the year, the Ottumwa, Iowa, church called the Millers. "We lived in the church and cooked in the church kitchen while the parsonage was being built. From Easter to the latter part of August we lived in the new parsonage," reminisced Mrs. Miller.

The Millers spent the next two years in Wenatchee, Washington, pastoring the Wenatchee congregation. After their years in the Northwest, the Millers returned to their home in Indiana. They thought they were returning permanently, but after a three-month "vacation," the York Center church issued a call.

Concerning this call, Dr. Miller wrote to friends: "After January 1 we shall be serving our Bethany Seminary church, York Center, Northern Illinois. When I began teaching in 1910, all eight grades, only fifteen pupils, I was not more 'scared' than I am now."

During the eight-month period in which Dr. Miller pastored the York Center church, he and Mrs. Miller lived in one of the student apartments at the seminary.

"We had good neighbors," said Maude Miller of the seminary couples. "One group of students arranged to eat dinners together regularly, and they included us in the group. We appreciated that. Now we occasionally see some of them at conferences."

After the York Center pastorate, the Millers traveled on to First Central church in Kansas City, Kansas, where they spent a year. "We thought it would be prairie and level. If you know the town, you know how hilly it is!"

A year as interim pastor in Mack Memorial church in Dayton, Ohio, came next.

At this point in the recital of one pastorate following another, R. H. Miller paused and smiled almost apologetically. "Telling you all this reminds me of the part in the story that goes,

'. . . and then another locust came and carried off another grain of corn . . . '."

And then the Millers moved on to Friendship church at Baltimore, Maryland. At the end of their year there, Robert and Maude Miller packed up the accumulation of eight years — books, favorite kitchen utensils, and miscellaneous items — and sent it to Manchester by van.

"On our last Sunday at Friendship, we got a call to go to First church in Baltimore. Since we really saw no reason why we should not accept, we had the van return our things to Baltimore."

Dr. Miller continued. "That was our last pastorate. The following Easter after conducting the two forenoon services, I collapsed. My blood pressure shot up and I was in the hospital for a month. I was out of my pulpit seven Sundays but returned to work until the end of July in 1968."

During the nine years the Millers were away from North Manchester, their house was empty, waiting for them. "We just locked the door. Every time we accepted a call, Maude would say, 'This is the last one!'

"We just thought every year we'd come back. At our age we knew anything could happen and we didn't want to bother with a renter. We found that it is a comfort to know that your own home is waiting when you are away in strange places." During all this time, the Miller residence suffered no vandalism. They credit their good neighbors and their daughter, Mary Coe, and her family who live in North Manchester, for this. "And we usually came home at least once a year at Conference time."

I was surprised to learn that the two original rooms of their house, a neat white frame structure, are over one hundred years old. Former owners had made several additions; the Millers remodeled the house between 1935 and 1938. The whole family helped on Saturdays and evenings to dig the basement and make other improvements.

"After nine years of being away from home, we were completely hungry to get back into it," said Dr. Miller. "That's one reason why we are here."

In many ways one sees the attachment the Millers have to their home — walnut tables made from a tree that grew in the yard, framed pictures on the wall of family members and scenes taken by the Millers on their trip abroad, lace bedspreads which Maude knitted in the intricate raised-leaf design during their interim pastorates, and Dr. Miller's study with its books and mementos.

Dr. Miller reflected on the nine years they had been away from home. "I could not wish that it were different. If we had quit at the college and settled down here, we would have missed some of the things we both treasure." Both the Millers put learning to know people across the country high on their list of "things we both treasure."

"Someone said it must be hard to learn a new congregation every year. It is harder to leave them just when you begin to know and love them. The first hardship is borne by the head; the second by the heart," commented Dr. Miller.

Are there any advantages in an interim situation not present in the usual arrangement?

"Well," Dr. Miller grinned, "one has no concerns about tenure!"

"There didn't seem to be any probationary period," Mrs. Miller added. "We were warmly accepted from the very beginning in most of the churches."

But Dr. Miller recalled that in a few instances "we sometimes felt like guests. Not all people have complete confidence in this species they call college professors!

"And there are other differences," Dr. Miller said. "While I was not wholly severed from organizational work, I was not totally responsible for it. I felt I was primarily responsible for pastoral care, being accessible to the people, and I felt very strongly that I give my best to that extremely sacred hour, eleven o'clock on Sunday morning."

The Millers decided to reenter the pastoral ministry after a great deal of prayerful thought.

"I did have some doubts. We had been out of the pastorate for thirty years; I just didn't know if I could do it."

R. H. Miller was reared in North Manchester. As a young man he went to California, first to teach in the Raisin city schools. Later he became pastor of the Los Angeles church. From 1919 until 1922, Miller served as the first paid pastor of the La Verne, California, Church of the Brethren. His third pastorate was in North Manchester. (Of this church, Dr. Miller wrote to friends in 1967: "The dearest Church of the Brethren in all the world to me is Walnut Street in North Manchester. I was born in it. Father was its minister from 1882 until his death in 1892. I served in that capacity from 1922 to 1929. We lived there thirty-seven years. She is the 'Spiritual Mother' of our children. In spite of our roving church letter, our deep roots are there. . . .")

"While pastoring the Manchester church, there was an opening in the religion department at the college, and Otho Winger asked me to take the position," remembered Dr. Miller. He used his summers and one leave of absence to take courses at Garrett Theological Seminary and Northwestern University in order that he might teach in both the religion and the philosophy departments of the college.

College teaching brought with it many opportunities to preach. Mrs. Miller recalled that her husband was "out over many weekends to preach in churches, to hold pre-Easter meetings and Bible institutes."

Over the years, Dr. Miller has formulated some convictions about the ministry. "I firmly hold that corporate worship, with great congregations of all ages, with music, reading of substantial portions of the Bible, a sermon in which the minister has put the best of head and heart he can, is invaluable. I don't mean to downgrade small groups or the contribution of the laymen, but I think the ministry will be revived. The man (minister) who feels more deeply and sees farther than others must have an opportunity to express his feelings and insights. No, I don't think that the ministry as practiced by the prophets, Jesus, and the apostles, is on the way out!"

As for Dr. Miller, he "never had any ambition from childhood up to be anything but a preacher. And there is no difference between preaching and teaching — at its best."

It occurred to me that this eighty-one-year-old gentleman might have some health hints to share.

"I think maybe I do," said Dr. Miller. "As a youngster, I was the family runt. In fact, I was so nervous and sickly that I stayed out of school a year. I decided early in life to take care of my body. Yes, I've had some health fads which now I smile at."

These days Dr. Miller works through "fifteen minutes of exercises involving two hundred ten rather vigorous physical motions" following his daily bath or shower.

"And my wife knows how to cook good food. We both eat well and sleep well. We have had many happy years of living together; this June we will have been married fifty-four years."

When I commented that from my vantage point — about midway down the road of life — it seems perhaps the first half is the best half, both Dr. and Mrs. Miller looked shocked.

Mrs. Miller said, "Oh, no, it isn't."

Dr. Miller said, "The years of the first half and the years of the last half are not comparable. Of course, those first years are dear and precious, the time when little children are conceived and hoped for, are born, and live in the home. But there are compensations during the latter years."

For the Millers, one of the compensations is their happy relationships with many friends. And one of the things that made some of this possible has been their nine years of work since the retirement age. In Mrs. Miller's words, "We have learned to know the nicest people. This year we sent about five hundred Christmas letters out, and it is hard to keep the list down."

The first Miller Christmas letter was sent during the first interim pastorate from Los Angeles. One of the later letters carried this observation regarding compensations: "On a college campus most of my life, I've seen a lot of young love. More beautiful is love tested by years, crowned by parenthood, worn by care, deepened by sorrow, sweetened by humor, often bridging this world and the next."

In another letter, Dr. Miller summarized, "Looking back over these years in the ministry, both teaching and pastoring, we see a whole horizon full of people, places, and events so good and joyful we wonder at times whether we've been walking on earth or in heaven. With the sure hope that beacons, 'What shall we say to this?' (Romans 8:31). The most fitting words we can think of are: Thank God." ☐

Now retired from the pastoral ministry, R. H. Miller enjoys relaxing in his study

news

On shaping the Brethren witness

THE BIG NEWS issuing out of the spring meeting of the General Board ostensibly centered on matters related to the church's periodicals and to the draft and race. Significant as these developments were, it is probable that a more far-reaching item was concerned not with the specifics of policy and program, but with guidelines and goals that give shape to the total program.

Consider, for example, such a set of assumptions as this:

- that there is throughout the Brotherhood a desire for significant relationships in the life/faith experience of persons, a deep hunger for meaning and significance.
- that many members of congregations yearn for a sense of new life to replace the pervasive feeling that much of what they do together is unexciting, restrictive, joyless, producing relationships that are less than honest.
- that dialogue, openness, partnership, and joyfulness are integral to witness and should characterize the life of Brethren corporately and personally.
- that communication must be more than information; it must be interchange; it must open the way for persons to experience mission.
- that now is not the time for the church to reduce its involvement in crucial world concerns; rather than retrenchment, the more faithful response is redeployment of resources.
- that support is available for significant ministries and persons need to be invited to share in the work which they as individuals and congregations cannot do alone.
- that the centralized operations of the General Offices must be as subject to evaluation and reform as any other agencies or ministries of the church.
- that the church needs to extend its communication beyond periodicals and printing to increased use of other media.

Agenda: Preface the spring sessions of the General Board and its commissions with a series of convictions like that, and you have an agenda for change.

That in effect is the tack taken by the Goals and Budget Committee, a group of 12 persons who comprise the General Board's Executive Committee and its Administrative Council. Its chairman is Arlo K. Gump, Ft. Wayne, Ind., insurance executive and vice-chairman of the General Board. The broad, limited convictions were presented by his committee at the opening session of the General Board, March 17-20, to be regarded as base lines for guiding program development next year and the years soon thereafter.

In aspects of Brotherhood planning, the Goals and Budget Committee went a few steps beyond generality and pointed forthrightly to implications for program. The following guidelines were cited by the committee as illustrative of the concerns that might go into the final blend or mix of outreach planning.

Congregations. In relationships with local parishes, face-to-face contacts are to be increased. So, too, are programs of education and training and celebration and worship. New efforts in evangelism and community witness are to be encouraged. The number of regular, ongoing periodicals is to be reduced. So, too, is the servicing of ongoing age groups.

Corporate witness. Each church is to be encouraged to be the church of Christ for its own people, nation, and culture. In all areas of witness, partnership is to become a life-style. Institutions are to be turned over as rapidly as possible to indigenous groups. The Brotherhood staff should be internationalized, mobile. Peace is to have a high priority.

Interpretation. Major aspects of Brethren witness are to be made more visible. Ways need to be sought to communicate not only the issues but also the process of decision making and means of participating in it. A study is to be completed a year hence of the printing operation of the church to determine the viability of continuing such an enterprise.

Expenditures. There shall be no increase of staff beyond the filling of present vacancies. Supplemental funds for the support of ministers shall not be increased but, in fact, shall move toward three to five years as the normal period for termination. At the same time new models of ministry and support are to be developed. A five percent cut shall be made in the General Board's appropriation to the Bethany Seminary operation fund; in all probability, slightly larger cuts will appear in many other areas of the Brotherhood program.

Though tentative and still in process, such guidelines as these are very live factors in the present planning of budgets and goals. Already a number of actions during the spring meeting of the General Board harmonize with, if not actually begin to implement, proposals of the Goals and Budget Committee.

Restyling: Behind the committee's deliberations and proposals is a desire to

Guidelines: Goals and Budget chairman Arlo Gump points to program directions

restyle the Brotherhood program in a way that is responsive to current realities and new priorities. When it comes to facing reality, no small matter is the money available.

To aid in the setting of the coming year's budget, the General Board set its expectation for donation income at $2,000,000. The amount is an increase of $45,000 over the current year's figure, but $50,000 less than initially projected last November.

General Secretary S. Loren Bowman said regarding the adjusted figure, "This is a reasonable kind of increase, but we must recognize if inflation keeps up at the present pace, we are not holding our own."

The press of handling projected rises in costs — personnel, printing and other materials, transportation, mailing — further spells tightening for budgets of the 70s. As a result very serious scrutiny is being given to all program items, and especially to appropriations, supplemental supports, and subsidies.

Church periodicals

One area the staff and board zeroed in on at the March meeting was the periodicals now related to the Parish Ministries Commission. Based on charts and graphs at hand, the projections revealed plunging circulation and spiraling printing costs. In light of such a forecast, it was clear that continued publication would require increasing subsidization.

This, on top of the inclination of staff and the Goals and Budget Committee toward greater use of nonprint media, prompted decisive action along the following lines.

The Church of the Brethren *Leader*, which has gone from a circulation of 16,500 in 1961 to 8,700 copies today, is to be discontinued after the summer issue. Certain aspects of the magazine are to be incorporated by other periodicals.

The two teen magazines, *Youth/Horizons* for senior highs and *Accent* for junior highs, will continue to be available but will appear after August 30 without editorial involvement of the Church of the Brethren. *Youth* magazine is produced by the United Church of Christ; its current circulation of 6,330 is about one fourth what *Horizons* once was. *Accent*, produced by the United Methodist Church, has a circulation of 8,040, down one third from the circulation of its predecessor, *Friends*, five years ago.

The two children's story papers, *Journeys* for juniors and *Tell Me* for primaries, will be discontinued with the August 30 issues. Over the last decade, *Journeys* has experienced a decline of 33 percent in subscriptions; *Tell Me*, of nearly 50 percent.

The International Lesson Leaflets will be terminated with the summer quarter.

In the same action consideration was given to revising and enlarging Messenger to pick up aspects of the *Leader* and to cover broader reader interests.

The *Adult Quarterly* also is to be revised and expanded, incorporating the resources carried in the current Section Two of *Leader*.

The Parish Ministries Commission staff indicated plans to evaluate and suggest to interested congregations leadership periodicals and story papers produced by other sources.

While budgetary factors weighed heavily in the decision to revamp the periodical program, other considerations were present. Chief among them was the desire to free the Parish Ministries staff to be able to respond creatively to congregations in ways other than through the publishing of regular periodicals.

The Americas fund

Placed on the upcoming Annual Conference agenda last year is what the Church of the Brethren's response will be in assisting development projects of minorities and in furthering race relations education among Brethren. The General Board was asked to launch the effort in the current year and to bring concrete proposals to Conference regarding the future response.

Plunge: Earle Fike, graph reveal circulation trends of story papers, magazines

As a result, the Fund for the Americas in the U.S. was established with a 1969-70 goal of $100,000. In accord with terms suggested at Conference and followed by the board, half the money is to be directed to minority groups engaged in community organization and economic development. The second half is to be channeled into race relations education within the Church of the Brethren.

Coordinator Wilfred E. Nolen reported that, as of mid-March, donations to the Americas fund totaled about $31,000. Still to come in at that time were contributions from the second of the two special offering dates suggested to congregations.

Mr. Nolen further indicated that grants totaling $19,375 had been issued to 11 community projects. The more recent recipients included the National Welfare Rights Organization, $3,000; the Black Churchmen's Ecumenical Training Facility, Washington, D.C., $2,000; the United Front of Cairo, Ill., $4,500 earmarked for legal services; Farmworkers United, Fort Lupton, Colo., $775; the Crispus Attucks Community Center, York, Pa., $2,000; and the Amigos Unidos Federal Credit Union, Pharr, Texas, $1,200. He also reported that from the second portion of the Fund grants were given to 13 districts and 3 congregations which have held or are projecting race education retreats.

Looking ahead: In preparation for Annual Conference in June, the General Board assessed where the church is now in its response to the Americas fund and what further proposals it would suggest. The decision was to recommend

— that the Fund for the Americas be continued for a three-year period, 1970-73, with a goal of $100,000 per year.

— that all contributions to the Americas fund be by special designation, thereby continuing its operation apart from the Brotherhood Fund.

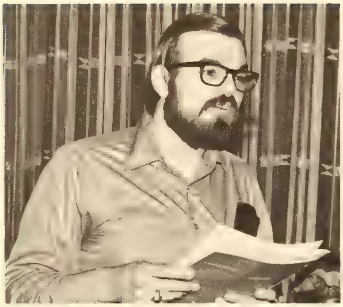
— that the creation of an Investment Division be added in which Brethren businessmen and other donors would mount a goal of from $50,000 to $200,000 or more, for lending sums as high risk or seed money to minority enterprise.

In debating the proposal, board members observed that the amount recommended fell far short of the sums talked of when the original paper was introduced on the floor of Annual Conference last year. Inquiries were made whether a means of identification will be set up to recognize what congregations and districts are doing on their own along similar lines.

Most complex in the debate were the pros and cons of maintaining the Americas fund apart from the regular Brotherhood Fund. Some spokesmen interpreted separatism in this instance as a racist act while others felt it gave visibility and priority to the race program. The board voted strongly to recommend to Conference the continuation of the Americas fund as a separate appeal.

On war and peace

One of the very discernible stirrings within the Church of the Brethren is a move toward a more aggressive rejection of war and a more demonstrative peace witness. In recent years the peace position of the church largely has been one of recommending alternative service to its young men, with the church in fact complying with draft laws by acting as a civilian work agency for the placement of conscientious objectors.



Resistance: David Eller explains position of eight men on draft, war issues

There is within the fellowship today a mounting segment which regards such a stance as overly cooperative with Selective Service. The position sought by peace activists is resistance to, or noncooperation with, the nation's encroaching militarism.

On the docket for the World Ministries Commission and for the General Board at its March sessions was the issue of relations with Selective Service and the degree to which alternative service is favored. When the agenda item came to the floor, more than customary debate followed.

Support: On hand was a group of young men who requested that the General Board receive their draft cards or related Selective Service materials and forward them to the U.S. Department of Justice. "We can no longer accept the legality of the Selective Service System over the morality of our consciences," the eight men declared in a prepared statement. They said they could and would have sent the draft materials to Washington on their own; what they sought in the overture to the General Board was "the active and heartfelt support of our church."

One of the resisters, Ervin Huston of Nampa, Idaho, a student at Bethany Theological Seminary, Oak Brook, Ill., previously had been in alternative service in Vietnam. He chided the church for not having made the stand of noncooperation better known some years ago, commenting, "I first heard of draft resistance in a U.S.O. in Vietnam."

Mr. Huston, 25, and four others in the group, Jerry R. Eller, 20, of Wichita, Kan., a student at Manchester College; John F. Kreamer, 18, of Elgin, Ill.; Gary E. Wilson, 19, of Pomona, Calif., working with the American Friends Service Committee in Chicago; and John P. Zinn, 21, of Houston, Texas, formerly in alternative service in Chicago, turned over draft registration cards. Three others, David B. Eller, 25, of Long Beach, Calif., a student at Bethany Seminary; Alan G. Jennings, 24, also of Long Beach, an alternative service worker in the Douglas Park community in Chicago; and Edward L. Poling, 22, of Carlisle, Pa., a Bethany Seminary student, submitted related Selective Service materials.

On the line: The presence and concern of the group signal the serious questioning of Selective Service and war in which many church youth and others are engaging, observed Wilbur E. Mullen, Brotherhood draft counselor. Dale W. Brown, a Bethany Seminary professor, reminded the General Board that more than the support of the conscience of radical young people was at stake. "The question," said Dr. Brown, "is whether we of the church are willing to become more radical, to lay our bodies on the line in a witness for peace."

Some of the General Board members stated that while they did not concur personally with the course of action taken by the eight, they felt the stand was consistent with the Anabaptist-Brethren view which puts the dictates of God and of conscience above the dictates of the state. Paul H. Fike, a pastor from Weyers Cave, Va., commented, "I know of folks who will trim their giving to the church more closely because of our stand. I see our action sending us deeper but not broader. Yet if I were not to support these men, I would need to add a paragraph of confession to my prayers."

Among those opposed to the acceptance of the draft materials, part of the feeling was that lengthier reflection was needed to arrive at a decision. Stated one opponent, Robert M. Keim, an attorney from Somerset, Pa., "We as a church are an imperfect people who I think sometimes expect a perfect government."

After extended discussion the board voted 16 for, 7 against, and one abstaining to transmit the Selective Service items offered by the eight. Retired pastor Raymond R. Peters of North Manchester, Ind., a former chairman and general secretary of the General Board, termed the decision "the most difficult" he had confronted as a member of the board.

Revisions: In terms of the original agenda item, the board voted a proposal which calls on Annual Conference to revise the church's policy statement on war. The revisions pledge support for the position of noncooperation, give it equal status with alternative service, and in effect give greater place to individual conscience, including to persons who choose military service as well as to those who take the alternative service or resistance stands.

In addition, the board voted to authorize "a comprehensive study" of the church's present ties with the Selective Service System. The task was placed with the Administrative Council.

In still another action, a review of the federal excise tax on telephone service, the General Board by a 2 to 1 ratio voted down a motion that would have discontinued the voluntary payment of the tax. Proponents of the motion alleged that the tax was instituted by the government to help cover costs of the Vietnam war.

In retrospect: While the fairness, depth, and range of discussion given to war issues were generally heralded as evidence of a new responsiveness of the board to the sentiments of youth and other concerned persons, there were other assessments of the action. One was that the door now is opened for other delegations to come calling and to press their interests upon the board. Another was that while participatory democracy was at work in this situation, because of the heavy time and thought invested on one item, the board was far less able to give its energy to some other issues, in effect turning to staff to shape and determine far more autocratically rather than democratically the remaining decisions at hand.

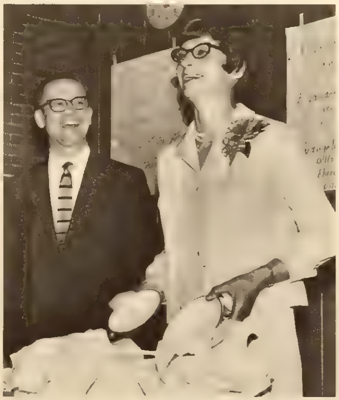
Random developments

In more random actions, the General Board and/or its commissions in March . . .

. . . engaged in a discussion of issues and plans for evangelism in coming months and years.

. . . authorized two actions aimed at strengthening the hand of national church leaders abroad: in India, the naming of the Brethren Mission Hospital Society, an indigenous board to govern Dahanu Road Hospital; in Ecuador, planning to shift administrative channels from a field coordinator and treasurer to direct relationship with the church and foundation.

. . . renamed to the board of the Germantown Ministry, Philadelphia, Murray L. Wagner and Franklin J. Cassel and increased the community representation on the board from three to four persons.



Recognition: Leaving the staff after 25 years, Helen Smith Hiteshew displays gift presented on behalf of the General Board by the chairman, Stewart Kauffman

. . . voted to study the feasibility of holding a national youth conference as soon as possible — the summer of 1971 at the earliest.

. . . issued grants totaling $15,000 for church building to the White Hill church, Shenandoah District, and to the Logansport church, Middle Indiana District, and loans totaling up to $147,000 to the White Hill and Garbers churches in the Shenandoah District and the Logansport and Marion churches in Middle Indiana.

. . . opened the Student Rotary Loan Fund to any student in a Church of the Brethren college who meets the policy guidelines.

. . . authorized publications of an English edition of "Church of the Brethren: Past and Present," a volume to be printed initially in Germany this year.

. . . noted improvement in donation income to the Brotherhood Fund during February and early March. The lag in giving, compared to a year ago, has been reduced from 12 to 7 percent.

. . . okayed a series of consultations on Self-Allocation for this fall, to evaluate with district and local representatives in various areas the timing, procedures, and other aspects of the program.

. . . foresaw need to reduce Brotherhood Fund support of pastoral programs and district executive programs in light of upcoming budget demands.

. . . reported conversations with W. Hartman Rice, representing the Brethren Revival Fellowship, regarding the selection of special ministries for support by those "who cannot conscientiously support the total Brotherhood program." The response, in part, was that while the board carries the responsibility for program decisions, it "welcomes the counsel of other groups or agencies." The board reiterated its policy of honoring special designations.

. . . set June 20-22 as the next meeting time, Lincoln, Neb., where budgets and goals for 1970-71 are to be finalized.

CPC's cold war

THE RUPTURE continues to run deep within the Christian Peace Conference. For two decades a vital agent of dialogue between Christian church leaders of eastern Europe and the rest of the world, the movement suffered its latest setback at the end of February in sessions in Prague, Czechoslovakia.

At an emergency meeting of the 26-member Working Committee there, nine prominent members, among them W. Harold Row of the Church of the Brethren, walked out early in the proceedings and indicated they would return only when they felt assured the organization "is ready to cope with the challenges of our time." A statement issued by the nine protested "events and methods of the past months," referring specifically to the "externally forced resignation of the general secretary, J. N. Ondra" and to efforts to gloss over the internal rift.

Depressing: Metropolitan Nikodim, the Russian Orthodox foreign affairs executive and a vice-president of the Christian Peace Conference, is regarded as a central figure in the conflict. Behind it are tensions which led to the resignation of the founder and president of the Christian Peace Conference, Josef L. Hromadka, prior to his death last Dec. 26. The statement of the nine appealed to the new leadership to return to "the same prophetic way" of dealing with issues as occurred when CPC's previous directors were in command.

But in contrast to an open forum, the nine said they found "every contribution going down to the roots of the problem pushed aside with arguments that did not hit the point."

Currently a collegium of vice-presidents, of whom Metropolitan Nikodim is the ranking spokesman, is discharging the duties of president. Dr. Janusz Makowski of Poland has been named interim general secretary.

Dissidents: The signators to the statement included, besides Dr. Row, two vice-presidents of CPC, Professor Heinz Kloppenberg of West Germany and Professor Georges Casalis of France. Still others who signed the protest were L. Franco of Italy, H. deGraef of the Netherlands, I. Jacoby of England, J. Kanitz of West Germany, and M. Schwartz and E. Louis of Switzerland. Verbal assent to the statement also came from a Japanese member of the committee.

Dr. Row, who heads the Church of the Brethren Washington office and Interchurch Affairs, was the American member of the Working Committee and the only representative of the United States regional CPC body in attendance.

The boycotting members made clear that in their action they were not resigning from their functions in the movement. Until mutual consultation becomes possible, however, they said they would work in regional committees.

Openness: Some attempt was made in Prague toward reconciliation, Dr. Row said, but he added that no resolution occurred in the course of the meeting. He did confer two days later, at the conclusion of the sessions, with Metropolitan Nicodim, and a month later hosted him at an ecumenical affair in Washington.

The dissidents said to their committee colleagues, "Nobody should interpret this our decision as if we would abandon our conviction that we have to work for peace in solidarity with the socialist countries. . . .

"The credibility of the Christian Peace Conference is at stake as are its integrity and its authority. Therefore we had to make this decision which you forced us to take. But because we believe in the Holy Spirit we think that this will not be the final word forever."

The uniting church

THE FUTURE of the Consultation on Church Union has been passed from the hands of delegates to the member churches. Their endorsement or rejection will determine if a new 25-million-member body is to be created, tentatively to be called the Church of Christ Uniting.

At the 1970 sessions of the Consultation in St. Louis, delegates went line by line over the 150-page draft plan of union and made a few changes. During the next two years study of the plan will occur in the nine constituting churches, along with some testing of its provisions, after which a nine-member executive committee will coordinate discussion and evaluation of reports. Denominations likely will vote before the mid-70s whether or not to become a part of the new church.

In character with the proposed name, other churches may enter the Consultation and, eventually, the united church.

A provision that the first presiding bishop — the top of the new church — be black was dropped from the draft plan, largely at the insistence of black churchmen. Instead, the delegates at St. Louis stipulated that no racial requirement be set for the first head of the church but that each presiding bishop shall be of a race different from his predecessor.

Parish: Heralded as one of the boldest proposals of the draft document is the idea of the parish, described as "the frontline expression of church life where people live and work." The parish is to oversee programs, worship, fellowship, and Christian action as these aspects of life relate to lives and communities, not necessarily geographically defined.

More specifically, the parish is defined as "several congregations and developing task groups," with each congregation not automatically expected to carry on a full church program. Conceivably there will be varying models for rural, urban, residential, and downtown areas.

"The parish may not be made up necessarily of contiguous congregations; in order to insure racial and socioeconomic wholeness, the parish will include congregations of the uniting churches that may be some distance away, bypassing other congregations that in turn will be part of another inclusive parish."

The concept of parish would enable worship to take place in several congregations while an education program or other activities might be centered at one local church. The plan would use task

COCU's new officers are, from the left, Charles S. Spivey of New York, Mrs. Ralph Satir of Milwaukee, George G. Beazley of Indianapolis, chairman, and George Miller of Chicago

groups, functioning for limited periods, to organize around specific ministries and projects. Parishes may join in joint programs or enter into ecumenical arrangements, that is, with churches outside the Church of Christ Uniting.

Brethren responses: It was the parish concept that caught the imagination of many delegates and observer-consultants at St. Louis. In the latter role were the two representatives of the Church of the Brethren's Interchurch Relations Committee: its chairman, Harold Z. Bomberger, pastor, McPherson, Kan., and Dale W. Brown, professor, Bethany Theological Seminary.

"The parish idea deserves study by Brethren," commented Pastor Bomberger. "We can learn a great deal from it." Professor Brown saw exciting possibilities in the parish proposal; he also observed that it could offer agonizing problems. "If reform is accompanied by the freedom of local congregations to withdraw, then the new church would result in new fragmentation in the body of Christ. If, on the other hand, this freedom is denied, reform will be accompanied by an enforced unity." Dr. Brown cited "the lack of democracy at several points" as his prime misgiving in the proposals for polity.

On racial concerns, Pastor Bomberger applauded the black consciousness of the planners: "If the uniting church becomes a reality, it will be the most truly integrated denomination in America."

Role of laity: Of much concern to the two Brethren observers was the attention, or lack of it, given to the place of laity in the new church. Commented Dr. Brown, "The greatest preoccupation was with the definitions, tasks, and prerogatives of bishops as the new church will have 1,500 to 2,000 men in this office. The entire plan, services of unification, and acts of voting are based too much on a two-class differentiation between clergy and laity. On important issues of faith and order, presbyters and deacons, bishops and laity will vote separately. This distinction in my view does not find strong support in the early church nor will it be the wave of the future."

"How easy it is to give a disproportionate amount of time to property concerns and the definition of clergy," said Pastor Bomberger. "How hard it is to be open, free, fluid, and to offer laity — particularly youth and women — the place they deserve in a church of the future. The Consultation was largely a male, clergy, and older man's conference. A few seminary students and younger clergy made their presence felt, but for the most part the conference and the plan of organization are not geared to them."

Dr. Brown, in noting that the second greatest amount of debating time was given to discussing church property, reacted, "Apart from the demands of the black bishops for racial balance, there was not much at St. Louis to remind one of the apocalyptic nature of the times."

Overviews: In general attitude toward the proceedings, Dr. Brown, a five-time observer of the Consultation, has reservations as to the fruitfulness of the enterprise. Nevertheless, he recommends that "many Brethren will want to secure and study the details of the plan which will be debated much by our Christian neighbors." Still he appeals, "Let us pray that American Protestantism will not get completely bogged down in debating organizational matters while the world goes to hell."

Harold Bomberger, the moderator-elect of the denomination, comes out quite affirmatively, yet has deep concerns. As a first-time observer, he was impressed by the enthusiasm of delegates and their commitment to see the creation of a new church; by the quality of COCU leadership; and by the willingness of many to give in order to move on as they envision something more significant than their own denominational bodies. He found throughout the draft plan the obvious influence of the free churches. He also felt Brethren will want to study the draft plan carefully and foresees even the possibility that in some areas, perhaps especially in the former Western Region, Brethren congregations might seek dual alignment with COCU.

But Dr. Bomberger is bothered, too, by other observations he holds: "That the plan of union seems to run counter to the trend of our times" . . . "that it is in danger of putting more emphasis upon organization than mission" . . . "that it was prepared by older men for older men." He is hopeful that in time these kinks will be worked out.

"I am convinced, nonetheless," said Mr. Bomberger, "that the uniting church is something we must stay close to. Whether the Brethren even will be interested enough to participate further, I cannot predict. But when the uniting church comes off, whether smaller or larger than the nine constituting bodies now related, the new church will be a factor for us to reckon with, either competitively or cooperatively. We will not be able to ignore it."

news

Alive and moving

One of the appeals of the Brotherhood's recently issued paper on evangelism is for congregations to assert their "aliveness," to affirm life, not to deny it.

Gleaned here are vignettes of Brethren parish involvements, adding to the evidence that congregations are alive and moving.

Summer schedule: During the summer months the principal worship service of the Lynnhaven Church of the Brethren, Phoenix, Ariz., will be on Wednesdays at 7:30 p.m. instead of on Sunday mornings.

By council vote, the congregation will begin on June 2 to follow the new schedule for a three-month period. The rationale behind it is to free families to engage together in weekend activities and still have the possibility of group worship experience each week.

A youth worker, Mark Wagner of La Verne College, will direct special events including day camps and trips. Weekend family and age group retreats in the mountains are also in the planning stages.

D. Eugene Lichty is pastor of the Lynnhaven congregation.

Revolving fund: Seven churches of the Waynesboro, Va., area have formed the Brethren Housing Assistance Corporation. Its aim is to establish a revolving capital fund as a means of coming to grips with the critical problem of low-cost housing in Augusta County.

The corporation plans to buy or repair dwellings to bring them up to housing codes and assist low-income families in the purchase or rental of the units. Beyond the provision of a house, the corporation will seek to relate to families through vocational or occupational training, health care, or other special needs.

Involved in the program are the Blue Ridge Chapel, Mount Vernon, Barren Ridge, Forest Chapel, Pleasant Hill, White Hill, and Middle River congregations. The board has among its directors Norman L. Harsh, chairman, and Wendell Flory, registered agent. John H. Major, a realtor in Waynesboro, was instrumental in initiating the effort.

While the nonprofit agency is sponsored by the Church of the Brethren, membership in the corporation is not limited to Brethren.

The idea for the program was an outgrowth in part of last year's Church Renewal Project in which some of the congregations examined their response to mission. The project was led by Norman Harsh.

Special education: A new training effort for preschoolers handicapped by serious physical defects is being offered at the Williamson Road Church of the Brethren, Roanoke, Va. With enrollment of seven, the Neurogically Impaired Preschool is underwritten in part by the church and in part by a tuition charge to parents of children enrolled.

The school is only the second of its kind in Roanoke Valley. The aim of the program, according to Pastor Harold S. Moyer, is to prepare children who face life at tremendous odds to enter the public schools. Meeting two mornings a week, the children receive training in muscular coordination or are helped with speech and hearing problems.

Efforts are made also to relate the children to the regular kindergarten program at the church, Pastor Moyer noted. "They definitely are not mentally retarded children," he said; "they have very keen minds."

Research task: The headquarters for the nation's biological warfare research program has been Fort Detrick at Frederick, Md. Following the announcement by President Nixon to discontinue germ warfare production, the newsletter of the Frederick Church of the Brethren discussed the impact upon the area.

The decision has had "a serious effect" upon some of the church families, the item stated, mentioning at least nine families directly involved. "The future of many others is most uncertain and future cuts will no doubt affect a number of them.

"While we are in favor of the President's action, we do feel that a tragic mistake is being made. We feel the tremendous pool of brain power and the millions of dollars of equipment should not be discarded but should be devoted to the peaceful uses of medical research.

"To release these men and to neglect the crying need for medical research is, in our opinion, a tragedy for mankind and false economy for our nation. We still hope that some constructive use can be made of the Fort Detrick facilities."

Views from the pew: Something of the diversity that confronts a pastor when he stands before his congregation may be gauged from an episode which occurred at the Middletown Church of the Brethren in Southern Ohio.

Reactions to a changed worship order and setting in the sanctuary brought this range of written comments:

"No, I do not like the present seating arrangement, but the worship services are good."

"Yes, I like the seating arrangement. The worship services are bad."

"I am sorry, but to me it has been some time since we had a meaningful religious service. Today it affected me so terrible I almost left."

"For the first time in my life I have experienced a meaningful worship service. The seating arrangement helps me to feel part of a group."

"I prefer a sermon. The questions are too hard."

"The seating arrangement does not matter. I come home from church feeling stepped on. Is God like that?"

Lay ministry: Conducting Sunday worship services at a convalescent home has become a regular ministry of the men's fellowship of the First Church of the Brethren, Virginia Beach, Va.

Each Sunday morning a layman from the congregation leads the service for Holmes Convalescent Home residents who are able to attend. On several occasions the men have served communion.

Visits from the women's fellowship and presentations by the church choir also are a part of the congregation's outreach to the elderly at the home.

PROGRAM PERSPECTIVES

. . . first in a series

On choosing to be changed

by Carl W. Zeigler Jr.

Consultant for Leadership Training Designs and Coordinator of Group Life Programs

Historians and poets observe that in contemporary society we are both witnesses and participants in the advent of a new age (age of Aquarius?). Every age develops a style of life appropriate to the genius of that age, and now amid the changes of the 70s comes the call for the birth of new individual and organizational life-styles. The plea is for social awareness as well as its spiritual ancestor, self-awareness. The current emphasis in ecology is but a beginning note in what will be increasingly a planetary imperative to develop an interdependent life-style.

No longer do we have the time gradually to evolve new life-styles. If we are passive, we soon discover that our creative freedom atrophies and that we are forced into unwelcome life-styles. In this age we need to choose or to be willing to be changed, both as individuals and as organizations. Our imperative is to mobilize our will for change.

The biblical direction of choosing to be changed by the Spirit was expressed by Paul in Romans 12:1-2 (NEB): "Therefore, my brothers, I implore you by God's grace to offer your very selves to him: a living sacrifice, dedicated and fit for his acceptance, the worship offered by mind and heart. Adapt yourselves no longer to the pattern of this present world, but let your minds be remade and your whole nature transformed."

Pilgrims: This model for new life seen within the Christian community is our plumb line for reformation of our life-styles. We are called to risk, to walk on the water of the 20th century, and to be the pilgrims of the 70s.

Beginning in the 1940s a group of social scientists pioneered in the field of adult education by developing a method to translate theory and knowledge about human beings into more effective group learning programs. Their method, now known in the vernacular as sensitivity training, is to observe and respond systematically to behavior occurring in small face-to-face groups known as training groups or T-Groups. The process is known as "laboratory method," "training," or "experience-based learning." This network of social scientists and method of learning are under the auspices of the National Training Laboratories based in Washington, D.C.

Many of the original leaders were in the field of adult education, and, through cross-fertilization, Christian educators became excited about the lab method as a way to revitalize Christian education. As a denomination we seek to be open to the movings of the Spirit, responsive to charismatic leaders, and willing to become involved in new styles of ministry, organization, and learning. Through the years Brethren have had a succession of cell groups, leadership training schools, hilltop retreats, spiritual life retreats, see groups in BVS and in church camps, Mission 12, church and group life labs, race training events, and theological conferences. Now the time is ripe for pooling and updating our best insights and seeking the guidance of the Spirit as we reform our individual and organizational life-styles.

Evaluation: On May 10-12 at Bethany Theological Seminary a group of thirty persons will participate in a Trainer Development Conference, with the task to evaluate the lab method, discuss standards and ways to equip leaders in the use of the lab method, and discover how the behavioral sciences and the biblical witness can be linked in reforming and developing value-centered life-styles.

Sensitivity training assists persons to be in touch with their present feelings and enables them to communicate with other persons. I want to support this value, but I want also to affirm that we are not simply feeling, experiencing beings; we also have the capacity for remembering our past history and exercising our will in creative planning of the future. We need to live as both feeling and believing Christians — willing and able to use faith language to describe our values, history, and life-style. We need not simply to say "I feel" but also "I believe."

When we choose to be changed, we express our confidence and trust in the capacity of the Spirit to give birth to new life. We entrust ourselves to other persons and make visible the values we treasure.

Community: The church is a supportive, informed community of faith where persons overcome fear and new styles of life are born. We need trusted leaders equipped, not to function as an elite trainer corps, but rather to be scattered and committed throughout the Brotherhood, skillfully able and willing to assist congregations and persons in appropriating the Christian style of life.

day by day

ROADS to the interior of Puerto Rico are renowned for narrow curves; travel is calculated in hours and minutes rather than in miles. Because of the time factor, we start most of our trips in the early hours of the day. But there is plenty of time for worship on the road. I hesitate to say *worship* because that word is rarely connected with having such fun as we enjoy. However, we feel there is nothing stuffy about real worship.

Our "preparation for worship" sometimes consists of the "ritual" of stopping momentarily at the dump to throw out our "garbage." If there were cross words in the rush of getting away, impatience and unkindness go out the window. If one feels grouchy at having been awakened early, he goes through the motions of tossing grumpiness out the window. Perhaps we toss out tension that already is trying to build up because of the long list of things to do, and maybe we didn't get off to as early a start as anticipated. Then during the day, if someone begins to display something he discarded earlier, he is apt to be playfully reminded, "Hey, you left that back at the dump."

Several curves down the road someone may direct the "morning hymn." We keep a hymnal in the car to learn words and harmony by heart.

The scripture lesson might be a game of Twenty Questions. Gideon, Jonah, or Elijah are quite interesting characters — as good as any on TV! The Old Testament brings up some controversial statements about God, which children don't miss. Traveling is a good time for discussion to teach that everything is subject to Jesus — even the scriptures.

One easily understood illustration to show that the Old Testament writers did not know God as well as Jesus did is the following: I asked our three-year-old to take the tricycle into the house. She found her little brother riding it, knocked him off, and got the tricycle. Don saw and reprimanded her, but she assured him that I had told her to do so. Now, some years later, it is clear to them, knowing me better and having matured in their own understanding, that, like the prophets of old, even though she understood my "command," her manner of obeying was not at all consistent with my basic nature: my love for *all* my children. They can see that man has not always interpreted God's commands in the light of his basic nature. So Jesus came to clear things up. This discussion along the road is much more natural after a game than in a forced situation when the ball game or the river may be beckoning.

Rush hour traffic jams are a good time for prayer. Not deep meditation of course, but there are many types of prayer. When a rude driver cuts one off, it is tremendous therapy to say, "Bless you," instead of "Where does he think he's going?" It helps everyone relax, whereas the other causes people to tense up. More than likely, there will be comments as to why he drives like that and whether or not he really feels better inside for having done it. We can compare how our own viscera reacts when we let him bother us and when we bless him.

I realize there are those who will fear this is repressing emotions, but we have found that life is basically a series of responses, usually learned — and that learning soon becomes a habit. So if we are going habitually to respond negatively or positively, why not develop the habits that are friendly to the blood pressure?

A few times we have pulled off the road to watch the sunset, especially when in a hurry, to remind ourselves that being still and knowing God is really more important than forever trying to meet a schedule. It's like a benediction.

After a hectic day in the hot city, it is assumed people will arrive home all done in. Once we obligingly complied and came home drooping, lapping up such solicitous remarks as, "My you've had such a long day." Now we find that our state of exhaustion is in direct apposition to the rate at which we put into practice the "worship as you live" principle. — DON AND SHIRLEY FIKE

DAILY READING GUIDE May 10-23

Sunday Deuteronomy 6:1-9. Worship as you live: always, everywhere.

Monday Isaiah 12. Salvation is joy!

Tuesday Isaiah 26:3-4. You can have peace inside despite turbulence outside.

Wednesday Psalm 150. Worship "in church" and out.

Thursday Psalm 84:5-7. Strength will well up from within.

Friday Isaiah 40:29-31. Give wings to every day.

Saturday Psalms 96:11-13; 98:7-9. Let all of creation bring you to God.

Sunday Psalm 91. God's protection and presence is available to you everywhere.

Monday Matthew 6:25-34. Trust and tension cannot exist in the same place at the same time.

Tuesday Luke 11:9-13. A son's worries are dispelled by the Father's care.

Wednesday Philippians 4:11-20. Trust God's sufficiency to supply every need.

Thursday 2 Corinthians 6:16b-18. Freedom results from progress in Christlikeness.

Friday John 4:23-24; 1 Corinthians 6:19-20. Worship is a constant attitude, not an occasional activity.

Saturday Romans 12:1-2. Be alert to new ways to let God "get through."

GOD IS FLAME

by Glen Weimer

God is flame . . .
Living flame,
Flaming love;
Like a tongue of fire, leaping,
reaching upward, outward, inward –
consuming, cleansing, warning,
warming, burning, creating.

God is the living flame of love . . .
enwrapping each life as flame enwraps
the log in the grate . . .
releasing healing light in life
consumed . . .
supporting life with comforting
warmth . . .
fortifying life with accepting
forgiveness . . .
commissioning life to give itself
without reservation. . . .

O God, encircle me with thy flame
of love; inflame me with thy
compassion, until my life is a
living flame of love
enwrapping others . . . caringly,
helpfully, healingly, tenderly,
and redeemingly,
Even in likeness to Jesus. Amen.

Faith looks up...

A YEAR AGO last January, when my husband sat down to write an article for this same column, I had no thoughts that I, too, would want to share with my fellow Christians the faith I have found in our Lord Jesus Christ.

In the months since the death of my husband I have experienced the love of God in so many beautiful, simple, and convincing ways. Many have been the times my heart has ached really to know the Lord and to be able to testify to the fact that God is not dead but is very much alive within me.

I have felt for several years that the problem which faces the church is that no one testifies what Christ means to him personally. We have not seen God in the little everyday experiences which happen. I have begun to say out loud, when the phone rings, "Thank you, Lord," or upon opening the mailbox and finding a personal letter, "Praise the Lord" — because to me these occurrences many times have been answered prayers, and God has been working in the life of another to bring hope and faith to my saddened and discouraged heart.

April 25, 1969, at 8:45 A.M. is a time to be remembered for me because on this day I had an experience of the living Christ. The warmth and love of the Lord flowed through my entire body. I quickly fell to my knees and I was praising God in unknown sounds and was experiencing a joy never before known to me. The experience of Pentecost will never be strange to me again, and I certainly understand why some said the disciples were drunken. What release it was for my sorrowful heart once again to be able to sing with sincerity, "Praise God from whom all blessings flow." Praise God!

CORINNE HOFF SIMMONS, whose husband Richard died a little more than a year ago just after writing for this column, is teaching trainable children under special education in Rockingham County, Virginia, and caring for three sons, 11, 9, and 4. A graduate of Manchester College, she also directs junior and adult choirs at the Mount Pleasant church.

The recent publication of the Old Testament in the New English Bible offers an opportunity to compare the translations of familiar passages in the most widely used English Bibles. NEB's version of Psalm 23 is given here, along with those from the Revised Standard Version, an American revision of 1952; the Jerusalem Bible, translated by English-speaking Catholics and issued in 1966; and the King James Version, authorized in 1611 by the king of England. — The Editors

The Song of the Shepherd

In paths of righteousness...

The Lord is my shepherd, I shall not want;
he makes me lie down in green pastures.
He leads me beside still waters;
he restores my soul.
He leads me in paths of righteousness
for his name's sake.

Even though I walk through the valley of the
shadow of death,
I fear no evil;
for thou art with me;
thy rod and thy staff, they comfort me.

Thou preparest a table before me
in the presence of my enemies;
thou anointest my head with oil,
my cup overflows.
Surely goodness and mercy shall
follow me all the days of my life;
and I shall dwell in the house of
the Lord for ever. — *Revised Standard Version*

Beside the waters of peace...

The Lord is my shepherd; I shall want nothing.
He makes me lie down in green pastures,
and leads me beside the waters of peace;
he renews life within me,
and for his name's sake guides me in the right path.
Even though I walk through a valley dark as death
I fear no evil, for thou art with me,
thy staff and thy crook are my comfort.

Thou spreadest a table for me in the sight of my enemies;
thou hast richly bathed my head with oil,
and my cup runs over.
Goodness and love unfailing, these will follow me
all the days of my life,
and I shall dwell in the house of the Lord
my whole life long. — *The New English Bible*

Though I walk through the valley...

The Lord is my shepherd; I shall not want.
He maketh me to lie down in green pastures:
he leadeth me beside the still waters.
He restoreth my soul:
he leadeth me in the paths of righteousness for
his name's sake.

Yea, though I walk through the valley of
the shadow of death,
I will fear no evil: for thou art with me;
thy rod and thy staff they comfort me.

Thou preparest a table before me in
the presence of mine enemies:
thou anointest my head with oil;
my cup runneth over.
Surely goodness and mercy shall follow me
all the days of my life:
and I will dwell in the house of the
Lord for ever. — *King James Version*

My cup brims over...

Yahweh is my shepherd,
I lack nothing.
In meadows of green grass he lets me lie.
To the waters of repose he leads me;
there he revives my soul.

He guides me by paths of virtue
for the sake of his name.

Though I pass through a gloomy valley,
I fear no harm;
beside me your rod and your staff
are there, to hearten me.
You prepare a table before me
under the eyes of my enemies;
you anoint my head with oil,
my cup brims over.

Ah, how goodness and kindness pursue me,
every day of my life;
my home, the house of Yahweh,
as long as I live! — *Jerusalem Bible*

When your teen-ager rebels

BY MICHAEL DAVES

From the cave age to the computer age, teen-agers have rebelled. What you experience today with your teen-ager, your parents faced with you and their parents with them.

There are no easy answers to the storm and stress of adolescence. Nothing will ever completely eliminate the anxiety and pain that both parents and teen-agers experience during this period. It's all a part of growing up. But through years of counseling with teen-agers and parents, I've formed some guidelines that may be helpful.

Accept teen-age rebellion as normal. Your teen-ager's life task is to stand on his own two feet. He doesn't want to be a chip off the old block, Mr. Jones' son. He wants independence. He rebels, not to defy or hurt his parents, but to experience his self-identity. Seventeen-year-old Betty wrote, "I want to be me. I don't know who I am yet; but I am not going to find out by my parents' telling me. I've got to experience life for myself."

Mrs. S. had a difficult time understanding what was happening in her relationship with her two sons. She mistook their identity struggle as a personal attack. She lamented, "They're monsters. They've turned against me and don't love me any more. I'm about to have a nervous breakdown." It was a long time before she was able to see that her attitude was self-centered and unrealistic.

Avoid sermons like the plague. Teen-agers resist being told what to do and what's good for them. They turn off parents when we say, "I know just how you feel. Why, when I was your age. . . ." They are angered by stories designed to make us look good and them look bad. And they don't believe these stories anyway. As one fifteen-year-old said, "My dad must really think I'm stupid. Why, nobody's as good as he says he was." Parents who always pick on their teen-agers do inestimable damage. Maturity is never achieved on command. Parents need understanding and patience. Sixteen-year-old Mary told her pastor, "My parents are always on my back. I can't do anything right. No matter what I do, they complain about it. It drives me crazy." Encouragement does more to reinforce constructive behavior patterns than carping about faults. Jesus knew this long ago. His directions were positive, not negative. He said that he came to save, not to condemn.

Be open about anger. Love includes anger. When you care about someone, you get angry when he is engaged in self-destructive behavior. The Apostle Paul acknowledged the existence of anger and suggested that we ought to

©HVAS

do something about it when he wrote, "Do not let the sun go down on your wrath."

Parents and teen-agers will get angry at one another. Don't feel guilty for being angry. Don't pretend you're not angry when you are. And don't hit below the belt and insult your teen-ager.

Patty's mother had tried for many months to get her sixteen-year-old to keep her room clean. Finally, one Saturday afternoon after a very exhausting day, she went into Patty's room to find everything on the floor. Flushed with anger, she said, "Patty, what am I going to do with you? Are you deaf or something? I've told you thousands of times to keep your room clean. If you don't learn to pick up after yourself, you'll never be a good wife or mother." How much better to say: "Patty, I am furious because you have let your room get so dirty. It makes me mad because I work very hard trying to keep a clean house and you don't cooperate." In this latter exchange, Patty's mother was being honest about her feelings, but not insulting. This approach did not build up resentment and fear in Patty, and it got the job done, too!

Give your teen-ager responsible freedom. As the parent of a teen-ager, you should try to work yourself out of a job. Don't strive to reinforce childish patterns of dependency; aid your teen-ager in "putting away childish things." As much as possible decisions should be left to your teen-ager. This doesn't mean abandoning rules, but it means adopting rules that are flexible, realistic, and workable. It also means that your teen-ager clearly understands that his freedom depends on his responsibility. Consider the father who told his son, "You may use the car, but you must put gas in it and drive carefully." This teen-ager had freedom with responsibility, which is the only real freedom there is.

The skillful parent gets out of the way and lets the teen-ager grow through experience. He encourages independent behavior with statements like: "It's up to you." "You're the one to decide." "You can do what you want to about that."

Don't be defensive about religion. A smart seventeen-year-old boy said, "Parents are hard on senior highs because they aren't too sure themselves what they believe. So they yell a little louder to keep up their courage."

Don't let rebelliousness about religion and the church throw you into a tailspin! If you are threatened, admit it. Then work to grow as a Christian.

Teen-agers' questions about religion should be taken seriously. When their faith comes into conflict, they need understanding. No teen-ager should be made to feel guilty for his doubts about the faith. As a parent, you should spell out the options for him. You should never try to cram one answer down his throat. Be honest about your beliefs, but allow for honest differences in points of view.

One day, your teen-ager probably will say stoutly, "I don't want to go to church. It's just boring." Many of the church's activities are boring to youth because they are poorly planned and executed. We often talk about the teen-agers' being tomorrow's church. This is wrong. They are the church today, and we need to give them more power of self-determination. Try to find out why your teen-ager loses interest in church; then do what you can to restore interest. This may mean that you will take an active part in helping with the youth program. And make sure that you are committed to the church. Action still speaks stronger than words.

Seek help for impasses. An impasse means there is no movement either forward or backward. It is entrapment. I have seen many parents and teen-agers locked in impasse. Their situation was worsening, yet they were reluctant to seek help.

Betty is fourteen; her mother is her only parent and she has been ill for years. Betty started staying out late, going with older men, and coming home when she pleased. Her mother is completely unable to cope with her, but she doesn't believe in talking to others about her problems. Soon the juvenile authorities may force help on her.

Seek out a doctor, minister, family counselor, psychiatrist, social worker, teacher, or trusted friend. Ask for advice and counsel. Don't be embarrassed. Admitting your need for help is a sign of your personal strength.

Being a parent was never an easy task. It is even harder in our fast moving world of change and confusion. The wise parent will accept rebellion for what it is: a natural part of growing up. You will use rebellion as glue to cement the parent-teen relationship instead of scissors to cut it apart.

Even if you're on the wrong foot with your teen-ager, you can make the necessary changes to better your lives together.

A good start is to follow these guidelines: accept teen-age rebellion as normal; avoid sermons like the plague; be open about anger; give your teen-ager responsible freedom; don't be defensive about religion; and seek help for impasses.

In the midst of rebellion, both you and your teen-agers can grow in love, respect, maturity, and faith. Who can ask for more? □

The significance of Paul Tillich

It is more than four years now since Paul Tillich died (October 22, 1965). Yet books continue to be written from his class lectures, and critiques of his work continue to appear. I have been asked upon several occasions to assess the significance of Tillich's work, and I have in every instance almost involuntarily drawn back from the request. When one makes such an attempt for a person of such monumental creativity, the result must become either a classic expression or sink into triviality.

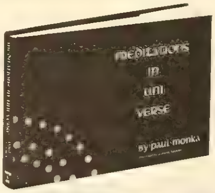
Frankly, I don't see how I can avoid the latter in these few brief paragraphs. Nonetheless, the request is both persistent and legitimate and therefore cannot be avoided. Furthermore, one is buoyed up by a central insight of Tillich (if I may paraphrase): Every expressed truth at best is to some extent a broken fragment, and yet every fragment has the potentiality of becoming a statement of profound truth.

There are many ways to be introduced to Tillich's theology. One of the best is to read his brief autobiographical statement, *On the Boundary.* There he describes the experiences out of which he writes: semirural background, Lutheran father and Calvinist mother, study at various German universities, despair in the trenches during World War I, organizing the religious socialist movement in the twenties, cast out of Germany by Hitler, learning a new language at the age of forty-seven, and teaching in America. His theology is an attempt to bring meaning to these varied, almost antithetical, experiences.

These can be found in his book *Perspectives on 19th and 20th Century Protestant Theology* (Harper and Row, 1967), posthumously edited by Carl E. Braaten. Though not an easy book to read, it gives a description of Tillich's mentors in a way that cannot be found elsewhere.

Perhaps we can get at the significance of his work by making a simple observation about each of the main sections of his *Systematic Theology,* to which one must finally go if he is serious about his interest in Tillich. Briefly they are (1) revelation; (2) God; (3) Christ; (4) church; and (5) history. Tillich has some remarkable and much debated as-

FRESH MEDITATIONS FOR THE NOW-GENERATION



MEDITATIONS IN UNI VERSE **Paul Monka**

Mind-opening poems with witty plays on meaning and intriguing word puzzles to set you thinking abound here. In a finely balanced relationship, spare verse and striking color illustration impart to each page a surprising depth and significance. Whatever the reader's pleasure or philosophy, he will savor page after page in this unusual volume.

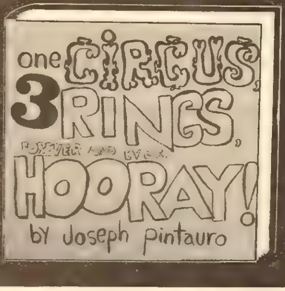
all
roads
lead
know
where

in
nature
odd
is
even

light
is
seen
only
in
darkness

what was
and what will be
is
not
now

$3.95



1 CIRCUS, 3 RINGS, FOREVER AND EVER, HOORAY!
Joseph Pintauro

His first book, To Believe in God, is one of the bestselling books of religious poetry in recent years. Now Joseph Pintauro uses his brilliant art techniques to illustrate his poetry in an unusual work of visual celebration. This vibrant book is a song set to the music of modern graphics. The theme of the circus speaks vividly of the great absurdities of life. In a lyrical mood that sparkles with the wit of Christian realism, the poet deals with the darker and deeper issues of man' spirit and disillusionment and hope. Through the medium of these striking pages, the reader will come to recognize his own part in the circus of life. $3.95

CHURCH of the BRETHREN GENERAL OFFICES **Elgin, Illinois 60120**

sertions to make under these headings. Let us then take each of the five in turn.

- Genuine faith always includes an element of honest doubt. Faith is often thought to exclude all doubt, but Tillich proposes that the deepest faith is born in the midst of our doubts. In his very readable *Dynamics of Doubt* (Fortress Press, 1966) Arne Unhjem makes a persuasive case that here is Tillich's parallel to Luther's *simul justus, simul pecator.* Roughly translated, Luther's expression means that we are justified by God even while we are yet sinners. In Tillich's terms we might say that God's truth comes to us even while we yet doubt. Tillich was convinced that to accept honest doubt is a basic condition of faith. Genuine questions about God are more faithful than an apparent belief that hides unexpressed reservations.

- The sacred and the secular are not essentially antagonistic, even though actual antagonism is never fully overcome. In the great debate today about the relationship of the sacred and the secular, there are those who find the secular to be the enemy of faith, while the others see in "the secular city" the maturity of an outgrown faith. To the end of his career Tillich believed that the sacred and the secular belong to one another. This is evident in the very provocative collection of essays, the last he ever wrote, under the title *The Future of Religion.* (These essays can be better appreciated after one has gained some familiarity with Tillich's work.)

The relationship between the sacred and the secular corresponds to that between the infinite and the finite, God and the creation. The infinite is both present in and separated from all of life. He is present as the creative potential, as the "power to be in spite of the threat of nonbeing." He is separated in that the finite can never fully grasp the infinite. Of even more significance than the limits of human finitude is the presence of distortion and alienation in all life. Our understanding of God reflects both intentional and unintentional misconceptions. Secular life needs to recover the sacred if it is to have orientation, significance, and meaning. The sacred must be open to the secular if it is to avoid meaningless encrusted form or, even worse, demonic domination. In Tillich's often quoted phrase, "Culture is the form of religion, and religion is the depth of culture." Neither of these truths can be lost without the decline of human life.

Tillich's significance is largely due to the way he has helped so many to catch a vision of the relationship between the sacred and secular realms of life. He has opened the way to affirm secularity without becoming lost in it. One of the best sympathetic interpretations of this vantage point is Carl J. Armbruster's *The Vision of Paul Tillich* (Sheed and Ward, 1967). In an extensive but readable study Armbruster interprets all of Tillich's work around the idea of a theology of culture.

- At the center of life, healing, wholeness, and reconciliation are overcoming separation, division, and alienation. Tillich's concern for all of life picks up a strand of Brethren belief that is present even with those who have separated themselves from the world. If guilt and evil fatedness pervade all life, even more profoundly healing and centeredness come to all life. Even the most extreme evil cannot remove life from the healing power at its center.

What may not have been evident before now becomes quite clear. Jesus as the Christ is the center of Tillich's faith.

RINGS AND THINGS

MAN'S
THOUGHTS OF A ~~HOU~~SEWIFE
BY GRACE RUSSELL

"I must confess . . .
. . . the vocation of a housewife — is not my cup of tea . . ."
. . . "other women might really get a kick out of scrubbing floors . . ."
. . . "other aspects I do enjoy, . . . like sleeping with a husband who still makes me feel like a bride; having babies and watching them grow . . ."

This is "Rings and Things" by Grace Russell, giving meditations of a man's wife . . . from wedding ring to doorbell ring. Warm, stirring, inspirational, timely. A delight for every wife (and for husband, too) $1.50 each, ten or more for $1.30 each. Order from

The Upper Room
1908 Grand Avenue • Nashville, Tennessee 37203

The phrase "Jesus as the Christ" shows that "Jesus Christ" is an affirmation of faith rather than a name. It affirms that Jesus is the Christ, the Messiah, the chosen one of God. There are various symbols by which the New Testament designates the power and significance of Jesus for us. They all point to the fact that in him we find the ultimate threat to life overcome. In him we find that the healing power of the New Being has conquered death and all that it signifies for life. In him we find that the power and significance of our own lives shine through the guilt, meaninglessness, and despair. In a famous phrase from Tillich, we are accepted even though we are unacceptable.

Guyton B. Hammond in *The Power of Self-Transcendence* (Bethany Press, 1966) suggests that Tillich is at once "a child of modern life and a Christian. He must, and he does, bring the two perspectives into productive relationship." Tillich stands between the conservative, with his emphasis upon human sin, and the liberal, with his concern about modern ways of thinking. The healing image of the atonement is a very persuasive one to those who recognize the extent of illness, individual and social, in our day. (Hammond's book is an excellent relatively nontechnical introduction to Tillich's thought).

- The church is a spiritual community of faith and love that must continually be broken in behalf of the world. Tillich believed that love is the ultimate answer to the ethical dilemmas of mankind. Herein, of course, he simply relates the historic conviction of most Christians. Love brings together the absolute moral worth of every individual and the circumstances of the given moment. In love the absolute and the relative are joined. Concern for our fellowman, which never changes, finds expression in our own circumstances, which are always changing.

In love and faith the church finds its being. Since both are potentially present in all life, the church is more or less "latent" in all life. Where they are acknowledged in the name of Christ, there the church becomes manifest. Tillich appreciated the need for the church to be renewed through constant criticism and protest — "the protestant principle." Because of its divine claims, the church is more subject than are other institutions to demonic distortion. It can be saved only by constant criticism and renewal. However, again, only protest in the name of universal faith and love is genuine — "the whole substance." Herein Tillich stands between a sectarian and churchly view, every institution having qualities of both.

The "protestant principle" is best set forth in an earlier work, *The Protestant Era* (University of Chicago, 1957), translated by James Luther Adams. Adams has also written the best, most technically adequate introduction to Tillich's work, *Paul Tillich's Philosophy of Culture, Science, and Religion* (Harper and Row, 1965). At the same time, it will not be easy for the uninitiated to read. One of the briefest useful introductions I know is by J. Heywood Thomas, entitled *Paul Tillich* (Knox Press, 1966). In a few pages it accurately summarizes Tillich's basic ideas.

- The kingdom of God comes at the "appropriate time" (*kairos*) in which men respond to the powerful new manifestations of the Spirit in our midst. Tillich as much as anyone has appreciated the historical awareness of modern men. Change is the keynote of our time. Technology, population explosion, and urbanism are signs of changes yet to come. Every generation lives in a new time, a time separated from that of its parents.

Tillich saw the kingdom of God as the answer to man's hope for justice. While we can foresee the shape of the new world only in visions and dreams, we know that God's time comes again and again to us. We know also that our individual destinies are joined together with the people to whom we belong. The *kairos* time is the opportune moment for us to respond to the new order that God is bringing into the world.

There are many problems with Tillich's views; he was the first to acknowledge that. His understanding of God may prove to be inadequate for our time — I suspect that it will. However, his work was to the end that modern man might believe, and many have believed. Those people are most unsettled by Tillich who have some kind of ultimate dualism running through their faith, whether it be between sacred and secular, God and man, church and sect, good and evil. For Tillich, God is the transcendent One who in his imminence is overcoming all such divisions. He is not only the source of all being, but also the "new being" reconciling all unto himself in spite of the ever continuing resistance of evil. The struggle between hope and despair goes on in every heart, but the victory is on the way — indeed has already occurred. — Donald E. Miller

---

CLASSIFIED ADS

REGISTERED nurses and licensed practical nurses needed to work in a Church of the Brethren nursing home. Modern facilities, extended care certified, with high quality nursing care standards. Good Shepherd Home, P.O. Box 805, Fostoria, Ohio 44830.

READERS WRITE/continued

can see, but you can't miss the seven- or eight-year-old girl taking care of the baby. The parents and other children are in the nearby field. Report to the school attendance officer, and by that time they have moved on into the next field.

Did you ever have a seventeen-year-old girl tell you what it is like to never have had any home save a truck? The only thing Jean asked of life was to sleep someplace — anyplace — and live in a house — any house, or any kind of a house.

I was once a missionary in India. My husband was a doctor, and we saw India in cross-section, because anybody can get sick. Also we made medical trips into the jungle. But I must say that I felt more like a missionary in Coachella and Imperial valleys in California than I ever did in India. The need seemed greater.

Betty Fox Solberg

La Verne, Calif.

I am not a mother

I am not a mother. But I am a woman.

I have never felt the warmth of the unborn near my heart.

Nor the pain of giving birth, or the tired joy of hearing the cry of the newborn.

I have never gazed in amazement at a squirming, yawning, red-fisted baby and saw features that resembled me.

I have never heard the anguished cry of pain and then kissed the scratched, fat little hand of one who called me "Mother."

I have never been awakened in the night by the feverish, faint cry. . . "Mother."

Neither have I been awakened in the middle of the night by the call, "Mom, I want a drink of water."

I have never "mothered" the measles, chicken pox, whooping cough, or an uncontrollable nose.

Never have I been involved in a neighborhood meeting to settle the problem as to how Johnny's new baseball glove disappeared, for those meetings are just for "Mothers."

My home has never known the laughter, giggling, or wrestling of those who have stubborn hair like mine. . . . Nor have the rafters rung as the cry of distress rose when "Melody Ann" stepped on the scales. . . . You see, she inherited her mother's metabolism.

I have never brushed back a tear on the first day of school or sat and watched with pride on graduation day.

Never have I put cotton in my ears during practice sessions . . . or found a frog in my washing machine, snails and snakes in pockets.

I have lost no sleep because of a daughter's "first date," never scolded her for being late.

I have not seen, through misty eyes, a wedding gown at the altar, a girl whose "I do" frightens me because the voice sounds so much like mine.

I have never babied a sick husband . . . or made excuses for his childishness to my parents. I haven't bragged about his manliness and strong characteristics.

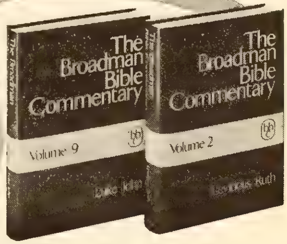
I am not a mother. But I am a woman. Yes, I am a privileged woman, for mothers who have given physical life are multitude; but women who bear the gospel that brings forth eternal life are few and special.

I have known the travail of prayer that brings forth the new birth, a new creation.

I have felt the pain of seeing the newborn not grow normally.

I have suffered the anguish of sleepless nights because of a wayward child of God.

I am not a mother. I am a woman — gladly, humbly, and willingly for I have been chosen of God to bear the gospel message that produces eternal life. — Doris M. Brumbaugh



Coming in May--
Volumes 2 and 9

"to guide Christian faith"

bbc The Broadman Bible Commentary

is based on the conviction that the Bible is a uniquely inspired revelation from God, to guide your Christian faith and practice.

Printed in the Revised Standard Version, it outlines each Bible book, gives a paragraph-by-paragraph interpretation, and includes introductory material to each.

Volume 2 contains:
Leviticus—R. E. Clements
Numbers—J. J. Owens
Deuteronomy—John D. W. Watts
Joshua—William H. Morton
Judges—Edward R. Dalglish
Ruth—J. Hardee Kennedy

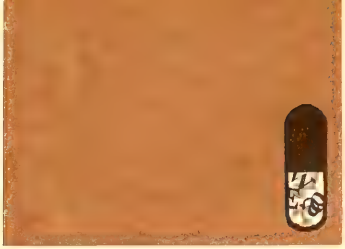
Volume 9 contains:
Luke—Malcolm O. Tolbert
John—William E. Hull

Each Volume **$7.50**

Ask your book store dealer how to get the last two of the twelve-volume set FREE.
Already published: Volume 1 (General Articles, Genesis, Exodus) and Volume 8 (General Articles, Matthew, Mark)

Available at your book store

Broadman Press



in brief

FOR CONFERENCEGOERS

No plans are being made by the General Offices for a chartered plane to Annual Conference, but persons flying to Lincoln from areas where Allegheny Airlines is available may wish to check into the possibility of ten or more persons traveling on the same flight. Allegheny offers a 20% (one-way) to 33⅓% (round trip) savings at any time for **groups of ten or more** departing on the same flight. The return need not be together. Allegheny does not fly into Lincoln, so a connecting flight would need to be made at Chicago-O'Hare or at some other point. There are only four flights daily from O'Hare to Lincoln. When making reservations on *any* airline to Lincoln, ask the airline or your travel agent about savings available through the family plan, excursion rates, and student fares.

* * * * *

The Capitol Association for Retarded Children will provide **day-care services** for physically and mentally handicapped children during the Lincoln Annual Conference. Interested families may contact the Annual Conference Manager, 1451 Dundee Ave., Elgin, Ill. 60120, for information or inquire at the information desk at Conference.

CALENDAR

May 7	Ascension Day
May 10	Mother's Day
May 15-17	District conference, First Virginia
May 17	Pentecost
May 17	Annual Conference Offering
May 24	Trinity Sunday
May 30	Memorial Day
June 14	Children's Sunday
June 20-21	Church of the Brethren General Board, Lincoln, Neb.
June 21	Father's Day
June 23-28	Annual Conference, Lincoln, Neb.
June 28	Christian Citizenship Sunday
July 16-19	District conference, Southern Plains, Waka, Texas
July 17-19	District conference, Northern Indiana, Goshen College
July 17-19	District conference, Iowa and Minnesota, Cedar Falls

BYLINES

Among contributors to this issue are church development consultant for the World Ministries Commission, **Merle Crouse,** who joined the Brotherhood staff after eleven years in Ecuador working with the Theological Study Center. . . . Fort Wayne, Ind., is the home of **Anne Albright,** whose husband David is pastor of the Beacon Heights Church of the Brethren there. . . . Glen Weimer of Urbana, Ohio, a retired pastor, has contributed poetry and articles to other MESSENGERS. . . . United Methodist minister **Michael Daves** has authored several books and magazine articles, among the latter a feature for an earlier MESSENGER. . . . Associate professor of Christian education and ethics **Donald E. Miller** teaches at Bethany Theological Seminary's Oak Brook, Ill., campus. . . . Pastor of the Christian Church, Southington, Ohio, is **Doris M. Brumbaugh.**

Standing committee June 23 will hear **concerns or interests** that individuals or groups wish to raise, according to Annual Conference Moderator A. G. Breidenstine. The morning experience will occur because Conference officers have indicated their eagerness to give to persons desiring to be heard opportunity to express themselves. Groups and individuals who wish to participate in the session may notify the Annual Conference Office, 1451 Dundee Ave., Elgin, Ill. 60120, prior to June 1.

All singers are invited to join the **Annual Conference choir,** announces director Doris Coppock. Because of the shortness of rehearsal time, good music readers and leaders of sections are urged to participate. Rehearsals are planned so as to make possible wide participation in other aspects of the Conference program. Choir music packets may be ordered in advance from the Church of the Brethren General Offices, 1451 Dundee Ave., Elgin, Ill. 60120, or purchased for $2.70 at the Conference sales exhibit.

PASTORS AND PARISHES

Celebrating sixty years in the ministry recently were Mr. and Mrs. **Herman B. Heisey,** residents of the Neffsville, Pa., Brethren Home and members of the Lititz congregation.

Ten Church of the Brethren pastors participated in an advanced pastoral seminar, hosted in April by Bethany Theological Seminary at its Oak Brook campus: **Paul C. Lantis,** Argos, Ind.; **Ross L. Noffsinger,** Leola, Pa.; **Jacob F. Replogle,** Mount Joy, Pa.; **Clarence D. Sink,** Elkhart, Ind.; **Virgil D. Weimer,** Lena, Ill.; **Jay J. Johnson,** Quinter, Kansas; **Paul E. Miller,** Fresno, Calif.; **Edgar G. Petry,** Roanoke, Va.; **Clarence H. Rosenberger,** East Petersburg, Pa.; and **L. John Weaver,** Lebanon, Pa.

* * * * *

August will signal **L. Gene Bucher's** move to the Hatfield congregation in Eastern Pennsylvania. He leaves the Virginia Beach church in First Virginia. . . . **Richard Saville** went to the District of West Marva this month, accepting a call from the Danville congregation.

The Naperville Church of the Brethren has called **Kenneth Frantz** as full-time pastor. He goes to the Illinois parish from the Stover Memorial church, Des Moines, Iowa. . . . Assuming responsibilities of a yoked parish in March was **Eldon Morehouse,** who is continuing as pastor at Union Grove and now serving also at Antioch, both in Southern Indiana.

The Mechanicsburg congregation will welcome **William Gould** in September, who comes to that Southern Pennsylvania church from the Codorus church in the same district. . . . Middle Indiana's Hickory Grove church loses **Robert Heeter** in the summer, when he will go to the Silver Creek congregation in Northern Ohio.

Center congregation in Northern Ohio has issued a call to **Bruce Rosenberger,** who will go to Center in July from another Northern Ohio congregation, Owl Creek. . . . Leaving the Pacific Northwest pastorate at Olympia, Wash., last month was **Lyle Klotz,** who became a full-time chaplain and counselor at Panorama City, a senior citizen homes complex in Olympia.

* * *

Remaining in Pennsylvania but going to a new pastorate will be **John Keiper,** who has accepted the call of the Aughwick congregation in Middle Pennsylvania and has resigned at the Geiger church in the Western District. . . . **Clyde Lehman,** resigning from the Green Hill church in First Virginia, will assume pastoral responsibilities for the Red Hill congregation beginning in September.

Four men were licensed recently to the ministry: **Carl L. Greiner,** Lancaster, Pa.; **Richard F. Shreckhise,** Weyers Cave, Va.; **Michael Morris,** Williamson Road church, Roanoke, Va.; and **Alan Miller,** Raven Run church, Middle Pennsylvania.

Frances Shenefelt, pastor of the Bethel church near Carleton, Nebr., died March 25, 1970, at age 64. He had been at the Bethel pastorate since 1967 and held other pastorates in Kansas and Iowa.

* * *

Another Church of the Brethren minister, **Ralph E. White,** died Dec. 19, 1969, at his home in Frederick, Md. He was 73. He served as a member of the board of directors of Frederick's Counseling Services, Inc., and as chairman of the board of Monocacy Valley Goodwill Industries. Both organizations honored him with memorials.

AGORA

Quilts, dolls, hand-quilted pillows, and other handmade items are for sale by the **Maco Craft Mutual Association,** 56 E. Main St., Franklin, N.C. 28734. A nonprofit group, Maco Crafts is a self-help project committed, in the words of coordinator Betty Jo Warstler, a former BVSer, "to helping low-income people achieve a greater measure of their potential." Quilts can be delivered within three or four weeks, according to Mrs. Warstler; pillows can be shipped immediately.

ANNUAL CONFERENCE OFFERING

"THANK GOD FOR THE CHURCH!"

So would say the child in Haiti who receives medicine and milk; the woman in India whose eyes are being opened to the printed word; the student in Ecuador who receives scholarship aid; the young church leader in Nigeria who prepares for pastoral service; the young man in the States facing the draft who finds his church ready to help; the person of whatever color, location, circumstance, who discovers the church an ally in his search for justice.

Support the Brotherhood Fund with your special contribution. Each gift, whatever it may be, will strengthen the church's ministry. Give to the ANNUAL CONFERENCE OFFERING today. Help others to say,

- -

"THANK GOD FOR THE CHURCH!"

Amount ____________

Name ____________________________________

St./RFD ________________________________

City ________________ **State** __________ **Zip** _______

Congregation ____________________ **District** __________

(Please complete this form and send with your gift to the General Board, Church of the Brethren General Offices, Elgin, Illinois 60120.)

Message from the presidents
of the World Council of Churches

To know and not to know

What will happen next? None of us knows. We do not know what is coming to any one of us with our next hour or our next day. We do not know what new problems will be thrust at all of us by tomorrow's new discovery. We do not know whether the powers of the scientists to predict and control the future will be used to make us happier or to deepen our frustrations. We do not know whether our failures to relieve hunger, injustice, and squalor will lead to a violence that no one can control for us or whether our increasing efforts to face these problems will be sufficient to allow peaceful progress towards a more just world. Many men, women, and children do not know if they will have strength for tomorrow, food for tomorrow, hope for tomorrow. Nor do we, who are Christians, know what is happening to the church or even what will happen to our faith. And with our uncertainty goes fear.

We are right to face our ignorance. We are free to face our fear. Especially at this time of Pentecost. For we know that the Spirit of him who raised up Jesus Christ from the dead (Romans 8:11) is given to the men and women who follow this Jesus Christ. This is the Spirit of the living God whose life is love and whose power is often hidden but always undefeated. This we know because we have seen his life and his love, his power and his victory, in Jesus Christ, the Lord.

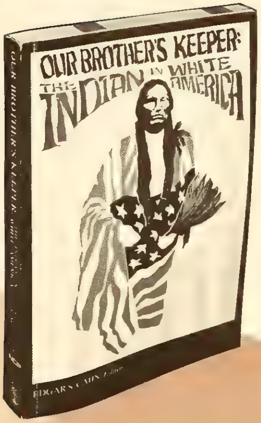
The power and the presence of Jesus Christ were the power and the presence of God. So miracles were done, evil and sickness were defeated, men saw authority, and some men began to have faith. But nonetheless Jesus was forsaken, he suffered powerlessness at the hands of those in power, and he endured death. Then it was given to his disciples to know, as it is given to us to know, that God had raised him up.

This life of his is the life of God in the world for us men and for our salvation. This knowledge of God's power and God's presence given in the resurrection of Jesus Christ was sealed, and is sealed, by the gift of the Holy Spirit. So we know that we are not left alone in our lack of knowledge, that we are not forsaken in our fearfulness, that we are not abandoned in our weakness.

We are right to face our ignorance. We are free to face our fear. We are free, too, to confess our failures as Christians and as churches to be true to what God has given us. For it is God who gives; it is Jesus Christ who suffered and rises again; it is the Spirit who works, suffers, and renews within us.

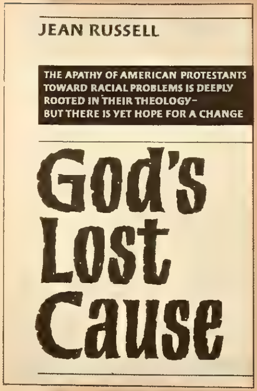
So, at Pentecost, we call you to face ignorance, fear, and failure and to rejoice. For what we have truly to face in the questions we cannot answer, in the facts that cause us fear and in the failures which have frustrated our witness, is the Holy Spirit of the living God, the very life and presence of Jesus Christ, who is the reality of God made flesh to be with us and for us. This is the Holy Spirit who gives us strength to do new work; to discover new hopes; and to take new steps towards justice, peace, and living to the full. So we confidently remind you of the apostolic words, "Be renewed in the spirit of your mind, and put on the new man, which after God is created in righteousness and true holiness" (Ephesians 4:23f). — THE PRESIDENTS OF THE WORLD COUNCIL OF CHURCHES: REV. DR. W. A. VISSER 'T HOOFT, *Geneva, Switzerland;* PATRIARCH GERMAN OF SERBIA, *Belgrade, Yugoslavia;* REV. DR. ERNEST A. PAYNE, *Pitsford, England;* BISHOP HANNS LILJE, *Hanover, Germany;* REV. DR. JOHN C. SMITH, *New York;* REV. DR. D. T. NILES, *Atchuvely, Ceylon;* BISHOP A. H. ZULU, *Eshowe, South Africa*

BOOKS EVERY MODERATE should read



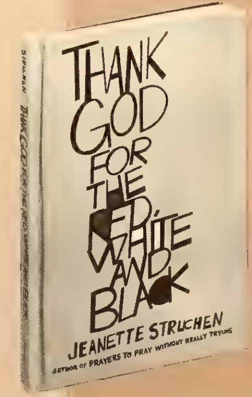
OUR BROTHER'S KEEPER
The Indian in White America

EDGAR S. CHAN, editor The many injustices the American Indian has suffered at the hands of the white man are documented in this powerful and moving book. A critical look at the Bureau of Indian Affairs – our brother's keeper – reveals our failure to chart a policy toward Indians that is either workable or humane. **$2.95** paper


JEAN RUSSELL
THE APATHY OF AMERICAN PROTESTANTS TOWARD RACIAL PROBLEMS IS DEEPLY ROOTED IN THEIR THEOLOGY– BUT THERE IS YET HOPE FOR A CHANGE
God's Lost Cause

GOD'S LOST CAUSE

JEAN RUSSELL Here is a book whose conclusion is less optimistic than many of the books which offer "solutions" to the race problem. One by one it considers the theological attitudes held throughout the history of America, beginning with Puritanism, and analyzing revivalism, the social gospel, and neoorthodoxy. In each case, the author shows what has made it possible to ignore the problem of racism. She concludes that no theological persuasion has come to grips with racism, but rather each one has provided an escape. **$2.50** paper


THANK GOD FOR THE RED, WHITE AND BLACK
JEANETTE STRUCHEN
AUTHOR OF PRAYERS TO PRAY WITHOUT REALLY TRYING

THANK GOD FOR THE RED, WHITE AND BLACK

JEANETTE STRUCHEN In her new collection of deeply personal, plain-talk prayers, Mrs. Struchen reminds us

. . . that in a time of crisis for the nation "an eye for an eye leads to blindness, not better vision"

. . . that the poor may be with us but so is our dread of "withdrawal pains from affluence"

. . . "that crucifixion may be accomplished over the telephone or back fence as well as on a cross"

. . . that there never was a time when the generation gap didn't show – and "at least one rebellious Youth was crucified"

. . . that "holy communion is possible with coffee and donuts as long as it's love in operation **$2.50**

CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Illinois 60120

LOOK FOR THESE FEATURES IN THIS *messenger*

Indian. *Excerpts from the book* Our Brother's Keeper: The Indian in White America *point to the impact of the book: that, unlike most Americans, Indians have little or no forum for redress of grievances and wrongs committed against them.* photography by Ed Eckstein. page 2

And Then the Fun Began. *Robert and Maude Miller can look back over fifty-nine years of ministry. But they insist that the forward look is more to their liking.* by Ann Albright. page 8

On Shaping the Brethren Witness. *Spring meetings of the General Board yielded actions on church periodicals, the draft, and race. But more significant than specific program planning was the setting of goals and guidelines that shape program.* page 12

On Choosing to Be Changed. *In the first of a new series, a Brotherhood staffer explores directions the church could take in determining new life-styles in the Christian Community for the seventies.* by Carl W. Zeigler Jr. page 19

When Your Teen-Ager Rebels. *There are no easy answers to the storm and stress of adolescence. How can parents cope? Here are some helpful guidelines.* by Michael Daves. page 24

The Significance of Paul Tillich. *A book review article defines one beginning point and some resources for the study of the theologian.* by Donald E. Miller. page 26

Other features include an assertion from Merle Crouse that "Brethren Must Listen to Native Americans" (page 1); news features spotlighting "CPC's Cold War" (page 16), "The 'Uniting Church'" (page 16), and activities in the Brotherhood at large (page 18); "Day by Day," by Don and Shirley Fike (Page 20); a poem, "God Is Flame," by Glen Weimer (page 21); "Faith Looks Up," by Corinne Hoff Simmons (page 21); "The Song of the Shepherd," a comparison of four translations of Psalm 23 (page 23); "I Am Not a Mother," by Doris M. Brumbaugh (page 29); and "To Know and Not to Know," a message for Pentecost from the presidents of the World Council of Churches (page 32).

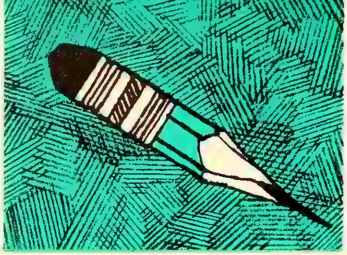
COMING NEXT

T. Wayne Rieman is well-aware of many of the reasons for current pessimism about the state of the world as well as the state of the church and persons in the church. But he insists on emphasizing the grounds for hope that should be real for a Christian, as he says, "Let Me Dissent From Despair." . . . David J. Wieand offers a careful examination of the now complete New English Bible. . . . La Vernae J. Dick considers the hostilities and disagreements that comprise so much of a person's life, but she offers a way of discovering that "Conflicts Are for Growing."

VOL. 119 NO. 10

messenger

CHURCH OF THE BRETHREN 5/21/70



readers write

A STATEMENT OF FAITH

I am a Christian under the scriptural name Brethren. Christ said these are my brethren — those that do the will of my Father — so I could not be a Communist. Many leaders of the churches say we must render unto Caesar the things that belong to God as well as the things that are Caesar's. I remember when many of the churches believed in the Ku Klux Klan, and their pastors belonged. I know, because I was sworn in by two leading ministers here (not Brethren).

Churches seem to think that when a thing is popular it is no longer sin. Many leaders say we must kill and war to preserve the way of our flesh, but Christ says we are not his unless we are willing to lay down our lives for him and other human beings, to pray for our enemies, and to feed them when they hunger, not destroy them that we might live a little longer in the flesh and the way of this world. The way of the world is enmity to God. (War is sin.) It is contrary to everything that Christ taught. He said render good for evil, go the second mile.

Many leaders say we must be subject to all government authorities in all things. So, consequently, if the Communists were to take over and become our ruling powers, these same leaders would be the first to sanction sending our young men out to do their warring and evil deeds.

The instruments of war are carnal and of the flesh. Our sword is the Word of God. They fight for life in the flesh. We war against Satan for the salvation of the souls of men that they may live eternally with God. Christ said that flesh and blood would have no part in his eternal spiritual kingdom. He will destroy all flesh and things of this world and spiritually preserve all the believers in Christ. Christ also said when this kingdom comes, and he becomes complete ruler, that all strife and war will cease and everything will be in the will of God the Father and in his love.

Victor L. Baughman

Bartlesville, Okla.

WELCOME ANTIDOTE

In this day of super specialization and fancy fads, permit me to endorse Edward K. Ziegler's eloquent plea for the solid "general practitioner" ministry ("Fire Still in My Bones," Feb. 26).

Pastor Ziegler's thoughtful balance between the eternal verities and new realities is a welcome antidote to the galloping cynicism which often pursues novelty for its own sake and sometimes affirms the absurd to attract an audience.

Ernest W. Lefever

Chevy Chase, Md.

AN INVISIBLE FENCE

The Feb. 26 issue burned me up! On page two I read the article, "Hunger Is . . . " and then on page twenty-four I found "Parishes and Space." What a contrast! Will we ever be able to convince the world that we are really interested in poverty?

Nine of the churches spent about $1,200,000 for their edifices, and what is the end result? They have built an invisible fence around their churches that will as effectively keep out the poor as a locked door. The question isn't whether we would welcome them, but rather would they feel at ease if they came. The poorer people to whom I showed the pictures stated unanimously that they would not feel comfortable in any of those churches.

The Fund for the Americas gives many of us the opportunity to ease our consciences for $13 per member. But the problem it seeks to solve can be handled only through personal encounter with the underprivileged. What they need is our personal acceptance, sympathy, understanding, and guidance. Two of the biggest needs of many of them are motivation and counseling on how to handle what they have, and this must be accomplished through intimate and concerned relationships with them. The Fund for the Americas is too short on these qualities to succeed.

Our grandparents were very much concerned with the sin of pride. Can we admit that it has us hooked?

Wesley Brubaker

Westville, Ind.

ONLY PARTLY TRUE

You stated that research into the mysteries of Lassa Fever (In Brief, March 26) was so deadly that American doctors had stopped research. That is true, but only partly true. According to *Science News* (March 21, 1970, p. 288), research will continue at the National Communicable Disease Center in Atlanta. A worker at Yale had contracted the disease and died from it.

At the NCDC doctors Robert E. Kissling and Brian Henderson, along with technologist George W. Gary, will work with the virus under maximum precautions.

Eldon L. Morehouse

Muncie, Ind.

REMOVE THE VIOLENCE

Congratulations for reprinting the article "The Road to Songmy," by Norman Cousins (March 12). Would that more would take his stand and put an end to the violence to which our children are exposed! We could change the headlines of our newspapers so filled with vandalism, stealing, bombing, drug abuse, and many other crimes charged to youth.

I am a first-grade teacher, and I saw this past week a glaring example of the beginning of the very things Cousins discussed. Our entire elementary school, including the kindergarten, was shown the color film *The Pathfinder*. . . . The children clapped and laughed when someone was shot and killed and the blood ran red. My blood ran cold, and chills ran up and down my back.

I had playground duty for two recesses later in the day. I had scarcely reached the playground when a child came running to tell me that someone had hit him, then another and another, and all over the play-

---

PHOTO CREDITS: Cover Gerald Mease; 2, 23 De Wys, Inc.; 5 Robert McGovern; 13 Jane Bergheim for Tom Stack and Associates; 16-17, 19 Don Honick; 22 Edward Wallowitch

Kenneth I. Morse, editor; Wilbur E. Brumbaugh, associate editor; Howard E. Royer, director of communication; Linda Beher and Jeanne Donovan, editorial assistants. Messenger is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918 under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1969. Messenger is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version. Subscription rates: $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan; life subscription $60; husband and wife, $75. If you move clip old address from Messenger and send with new address. Allow at least fifteen days for address change. Messenger is owned and published every other week by the Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill. May 21, 1970.

Copyright, Church of the Brethren General Board, 1970. Vol. 119 No. 11

ground they were running at each other with sticks or their hands as if they had guns. I think I went a little berserk myself, and in no uncertain terms I let them know that all fighting was to stop at once and that offenders were to stand at the edge of the playground. I suggested that they use the playground equipment. The message got across, and not too many had to stand still.

During the second recess I had, there were only five who forgot, and I took them by the shoulder and marched them to the place they were to stand and said nothing to them. One of my own pupils, who is extremely aggressive and can't play without hitting and fighting, was actually on a swing, and as I walked by him, he called me by name and asked if he was doing all right. I said he was and asked him if he didn't feel better and he agreed that he did. I had recess duty two times later in the week and it was almost perfect.

My point is that if we removed the violence in movies, on television, in comic books, and constructively fill those gaps with good, we would soon have a different world. There are so many good things to do that there is no reason for any child's life to be so barren and boring that he feels he must rebel, fight, and experiment with sex or drugs to fill his hours. What a rewarding project it would be for us all — parents, teachers, grandparents, and friends — to interest some child in something to fill his life wholly.

To be fair, I should also say that several years ago the school showed a movie of the Easter story just before dismissal; the children were very quiet and reverent. They asked many questions as we prepared to go home. Even the bus drivers remarked how quiet they were on the bus that afternoon, in contrast to the usual noise and disorder. . . . .

I hope you continue to print similar articles and impress upon us all the urgency of the task if we are "to find the road back."

Joy U. Hamstead
Greenwood, Del.

MEDITATE ON THE WONDERS

I was thrilled when I read an article in the Feb. 12 Messenger entitled "Faith Looks Up," written by Howard J. Burnett.

I recall a Sunday morning some years

Continued on page 29

Page one...

At least one Messenger staff member is panicking each time he glances harriedly at the calendar. Annual Conference looms, glowering as it were with all its time-eating demands, at a time when other pressures of magazine publication do not permit many thoughtful moments. At this point in time, with only two magazines to see through before the Lincoln gathering, Conference officers rush to the editor with notices to be published in the In Brief or news sections; the Conference treasurer indicates that a note about insurance must appear in an issue preceding the Conference; marketing personnel want to advertise books to be exhibited at Lincoln. And time, according to the cliché, marches on.

There is hope, however. At least, that's what Annual Conference is all about this year — a celebration of hope. At this moment we can celebrate the certainty that the calendar will move no faster than one day at a time; that Messenger will meet its deadlines; that editors will reach Lincoln intact. And Office of Communication staff indicate that there is hope, also, for the success of the graphic arts exhibit, for which entries are arriving daily.

One of the first appears on this issue's cover. Of the print, photographer *Gerald Mease,* pastor of the Baptist-Brethren Churches of Fredericksburg, Iowa, writes: "The inspiration was Michelangelo's portrayal of creation [see insert]. Today man reaches up, out of the darkness of his fears and insecurities and failures . . . and God reaches down . . . to meet man where he is and to lift him up to the light of a new day of brotherhood."

Poster people, banner makers, and photographers who have not joined the celebration: The deadline draws nearer — May 26 is the closing date for postmarking entries. The three categories leave an open field for entrants to express their feelings about the Conference theme. Need more information? Mail inquiries and entries to the Office of Communication, 1451 Dundee Avenue, Elgin, Illinois 60120.

Persons hesitating to participate in the exhibit because the human condition seems hopeless may find inspiration in *T. Wayne Rieman's* dissent from despair in this issue. Tim is chairman of Manchester College's philosophy and religion department and author of other articles for Messenger.

Suburban Minneapolis homemaker and mother of three *Marlene Daehlin* attends the Shepherd of the Hills Lutheran Church. She has authored *Hearts Aglow,* a prayer autobiography. . . . A dozen years in the Congo as an evangelism-journalism missionary gave *Levi Keidel* his unstinting desire to return there. Currently he free-lances and manages the General Conference Mennonite Church bookstore at Newton, Kansas.

A longtime association with Bethany Theological Seminary has marked the career of *Alvin F. Brightbill,* now professor emeritus of speech and fine arts in religion. Though he "retired" in 1968, he continues to work on study and research concerning the human voice.

David J. Wieand claims a number of years on the Bethany faculty as well. The son of one of the seminary's founders and professor of biblical literature and Greek joined the staff there in 1939.

To be graduated from Oregon College of Education this spring is *La Vernae J. Dick,* a contributor to other issues of Messenger. She anticipates writing social studies textbooks.

McPherson College assistant librarian *James E. Weaver* is a recent graduate of Bethany Theological Seminary. — The Editors

The author and her husband, like other Christians, said, "What can we do?" The answer confronted them:

"Are You Willing to Give Your Lives?"

by MARLENE DAEHLI
as told to LEVI KEIDE

It was late at night. I, a white woman, was at a community center operated by "black militants" on Minneapolis' near north side. A strange black woman caught me by the arm and said, "I want to show you something."

I could see she had been crying and was unsteady on her feet. But by this time I had begun to see people in terms of their needs. She pulled me into a back room and showed me open sores which appeared to be the results of advanced syphilis.

"You've got to go to the hospital," I said.

"I can't. They'll kill me there."

"But the hospital can help you."

"All they think of is how to care for whites. They'll kill me there."

For twenty minutes, between her sobbing from fear and excruciating pain, I talked. Center leaders refused to allow me to go with her because of her bad reputation; but I felt so deeply for her that I wept with her. She literally opened her soul to me, and I felt so powerless to help. Finally she agreed to allow a man she knew to take her to the hospital. She died there about ten days later.

It hasn't been easy to establish this kind of identity with the black community. In my case it all began unexpectedly with a serious automobile accident.

Both cars were demolished. While recuperating in a hospital, my husband Ted and I concluded that God must have had a very special purpose in allowing us to live.

Had we really been using our lives as he wanted us to? Three years earlier we had adopted a mixed-blood Negro child. Had we done our best to help him find an identity in the world in which he would have to live? If we so risk our lives every time we get into a car, why shouldn't we be willing to risk our lives to do something really worthwhile?

At that point Ted and I were able to abandon ourselves without fear to whatever purpose God might have for us. And in really resolving the death problem, we were enabled by his Spirit to do things which we'd never dared to before.

Then Martin Luther King Jr. was assassinated. Almost everybody was distressed. People in the churches were saying, "What can we do? How can we help?" Ted and I shared their feelings. We said, "If there is an

opening for us to do something, we're going to do it."

Then it came. The Way Community Center on the city's near north side ministers to the more revolutionary blacks. Few other centers will admit these so-called "hard-core troublemakers." Way Center's leaders, who are referred to as "black militants," sent an invitation to the white community. "If you really want to do something, are you willing to give your lives?" they asked. "If so, we will meet with you."

This came as kind of a shock. People felt crusaderish but weren't sure they wanted to go quite this far. Leaders at the center set up dates for training sessions. About 300 whites showed up. Ted and I were there.

Soon the group began to dwindle. Some persons couldn't take sitting and waiting for an hour before the training sessions began and all that went with them. But some of us began to see that there was much to learn in this waiting thing. We began to absorb what was going on around us: the boisterous noise, the vindictive insults, the four-letter-word, ghetto language, the nauseating stench of uncollected garbage, the frightening darkness and intolerable oppression of night in the ghetto.

We learned that insults hurled at us were not meant to be personal. Blacks were lashing out against a system and a color — actually the kind of whiteness that had put them where they are. The ghetto language was shocking. But we discovered that by long use, these words had been drained of much of their ugly connotations and had become simply their means of communication. It had become so much a part of them that knocking their language was taken as a personal attack against them.

Of the original 300, thirty of us were determined to stick it out. They named us the "Soul Force."

The world we were introduced to at weekly training sessions was so different we couldn't believe it. When it came time for us to get our assignments, we understood why they had asked us if we were willing to give our lives. We were to stand watch on street corners during the late night and early morning hours when there is the greatest likelihood of violence. We were to report potential troublemakers by radio to center headquarters, in an effort to rout them out of the ghetto area. Troublemakers don't like people who break up their plans. Because we could be shot at, some called our task "Operation Sitting Duck."

While we were quite ignorant about all that was going on around us, we did want to show the blacks that we were with them. I developed a warm friendship with Eunice, a woman in her forties. To help better identify with her, I adopted her style of clothing and dressed as she did — in a bright striped, long and wide legged one-piece jump suit and sandals. Later I wore a contemporary cross pendant with the word *life* written across it as a sort of silent witness.

We were given black armbands with "Way Soul Force" imprinted in white. Each watch team was given a small transceiver. It was a little black box with a long antenna and had a long strap so that we could carry it slung over the shoulder. Each team was given a different code number which had to be used if we wanted to contact Way Center headquarters.

Because of Ted's first aid training, he was given a Red Cross armband and was always stationed in front of Way Center to be on instant call. Each of us white women was assigned to a very stalwart man, and each team of two was assigned its street corner. Crisscrossing the area all night long was a Black Patrol of young men from the ghetto area, keeping an eye on the corner teams and tuned in on our wavelength. If there was threat or danger to any of us, they would come immediately to help us.

Then I discovered that we were not standing guard against troublemakers from within the ghetto community; most disturbances were provoked by intruders from the outside: white men from the suburbs coming into the ghetto to look for black flesh; suburban teen-agers racing in their cars down the streets shooting at Negro kids for kicks; or the kind of policeman who seems to hunt an occasion to be brutal.

On the street corner we recorded the license number of every car coming into the area more than once. When that number appeared several times, we would turn the transceiver volume up high and broadcast this number. Often when the occupants of a car heard their license number reported, they would turn tail and run.

Incidents greatly decreased on nights when the Soul Force was on duty. But violence and attacking the black community greatly increased on our off-duty nights. This indicated that outsiders had learned our schedule and were planning their strategy accordingly.

So we would schedule solid night duty over a whole weekend. Then trouble would erupt just hours before or after we regularly were on duty. So we staggered our hours to keep troublemakers off guard. Keeping irregular night schedules was rough, particularly for the white men on the Soul Force like Ted, who had their regular daytime jobs.

It took us awhile to absorb the

Author Marlene Daehlin chats with a friend at the Green Lake Writers' Conference, Green Lake, Wisconsin

reality of this whole thing. At first I thought the blacks were being overdramatic in their reaction to danger. One night there was gunfire. A shot came so close that I heard the zing of the bullet. My teammate threw me against the wall and said, "Are you dumb? It ain't fun to be shot at." Another night Eunice grabbed me and pulled me down behind a car. The man driving by had made a slight move. Moments later the Black Patrol reported the police were looking for this man. The ghetto black person has a sixth sense for danger which triggers a reflex of action for his survival. Soon I came to respect it.

Then came a traumatic experience which showed me that they really cared about me. Black leaders would often ask us to take young people home between eleven P.M. and morning. About one A.M. I was asked to take a girl to south Minneapolis. I had never driven alone in the city at night up to that time. As I went, I tried to make mental note of landmarks so I could find my way back again.

I started to return the same way, and hit a one-way street. In trying to bypass it, I ended up on the freeway and had no idea where I was. You don't even stop at a gas station to ask directions that time of night.

Then I thought, "This is no problem; I have my transceiver. I'll pull off the road and radio Way Center for directions." I did, but couldn't get my signal through for anything.

I heard the girl at headquarters checking everybody on patrol for my whereabouts. It was as if the whole group were in the car talking about how they were going to find me. I felt so helpless. Finally I heard the girl say, "I've checked all points, and can't find her."

I pulled onto the road and drove again, praying like everything. Finally, I mustered courage to stop at a gas station where there were some young people standing. When I got back to headquarters, the whole black force turned out to welcome me, as if I had returned from the dead.

When blacks showed such attitudes of caring for us, there was little condemnatory attitude left among the members of the Soul Force. We felt that by quiet love we could give these people something they were looking for and something that would help them get out of this jungle. And we of the Soul Force who are deeply committed Christians knew that the most powerful force to help them was the love of Jesus.

But we also knew that we could talk Jesus with them until we were blue in the face; but it wouldn't mean a thing unless they had first seen him in our actions. And now, having risked their lives with us, and having been convinced of our sincerity, they began to ask questions. It happened again and again. Someone would ask me what the special thing was that I had in my life.

A twelve-year-old girl who had spent most of her life in and out of reformatories asked me, "Do you go to church or sumpin'?"

"Yes."

"How can you believe in a God you can't see?"

"You can see him in people who love him."

Later she came back to me and said, "I've been thinking a lot about what you said. I know what you mean now."

One young man at the Center had grown up in Watts. Anytime a white person entered his presence, he showed an ugly mixture of fear and hate. I made it a point to say "Hi" to him every time I saw him, but he always replied with a stony glare.

I was determined to get through to this young man. Other times when I would pray to God for opportunity to reach someone, I'd find opportunities galore. But this man was a special problem. Finally one evening when I was ready to go to the Center, I said, "God, this has to be the night. You've got to show me a way to get through to him."

I was in charge of the radio at the Center that night. When I arrived, I smiled and greeted him by name. I got the same old stare. A little later he came, and for the first time said something to me.

"Where's my list?" he asked gruffly.

This was the roster list of those who were standing watch on the corners that night. The lady before me had forgotten to tell me about it. After a scrambling search, I said, "I'm sorry, but I just don't have it."

"You'd better get it," he said threateningly.

Afterwards I found it, and laid it out for him; but he never did pick it up. Later that evening, when my replacement had come, I was in a back room watching kids play ping pong. He came in with a sandwich, said to me, "Are you hungry?", stuffed the sandwich into my hand, and walked on. I looked at the sandwich unbelievingly and choked up.

One day I was working in the home of a young militant leader. I was on a ladder, painting a mural on their kitchen wall. His wife was watching me. We had gotten into intimate conversation. Finally she said, "I didn't know what it meant before, but now I know what this being Christlike means. It means the willingness even to lay down your life for another." □

What kind of person are you? How do you look at life? How do you read the times in which we live?

LET ME DISSENT FROM DESPAIR

by T. WAYNE RIEMAN

What determines what we see? Does the Christian faith sharpen our vision, or is it an opiate? Is the Christian more hopeful and joyous, or is he more aware of the painful disparity between what *is* and what *ought to be* and consequently living in despair? Does he call these the "best of times" or the "worst of times"?

Mankind can be divided into three classes:

One, those who live in despair. They simply cannot find grounds for hope in man and the human situation, and God seems to be hidden or very far away. Berthold Brecht speaks for some of them: "He who laughs has simply not heard the terrible news." They have been rubbed raw — galled by injustices, inequities, and dehumanizations. Many are sensitive people of integrity who look out upon the world and see that for the teeming millions "life is misery" and "misery is life." Tragedy is what they see. Happiness and joy are affronts amidst the deformities of our society.

Two, those who are morally insensitive and unconcerned. Millions seemed to live more or less contentedly through the agonies of the sixties, largely untouched by our brutal and blundering wars, immunized against racial injustice and the hell of slow murder called starvation. They have callouses where they feel, cataracts where they see, and cotton where they hear. Engaging in a rat-racing "pursuit of happiness," they ignore the casualties and leave the scenes of accidents, misery, dispossession, and exploitation with no qualms of conscience.

Three, those who live with hope. They have a talent for joy in the worst of times. They may live in the depth of agony and suffering. But in the worst of times, they are able to say, "This too shall pass," and affirm that this is a good age in which to live.

They live hopefully, not because of what is but because of what ought to be and because of the indeterminate possibilities for good in every situation.

It is possible for despair to become a way of life, and I fear that it has for many. Cries of doom and gloom abound. The skies are gray. Many a man concludes that these are the "worst of times." The modern novel, continental existentialism, the daily news columns, the average sermon, contemporary artistic images of man, the typical classroom lecture are not inspiring! Despair stalks the land.

To this I want to dissent! My single purpose is a dissent from despair. So many live in joylessness and glumness. With cowlike docility they accept doom and gloom as the way life is. *I want to dissent from despair!* It's a good time to be alive! With lip-smacking gusto we can face each new day and situation.

I want to point to men of courage, joy and hope — simply to point and say: "There, that's the way it is! Look at them!" Let me make a series of simple affirmations and in each case point to a convincing life. Look at the life, not at my argument!

Affirmation 1 Despair is not the final word

Viktor Frankl spent three grim years in Auschwitz and other Nazi prison camps. Life was a daily struggle for food, warmth, health, and sense of purpose. Hunger, humiliation, disease, injustice, and the threat of death were the daily fare. Frankl was stripped down to naked existence — everything gone — possessions, family, his profession, his future. But in the midst of these, strategies to preserve his and other lives emerged — though the survival chances were slim. All about him men were in despair and dying like flies. He found a secret. Discovering a strong will to live, he learned how to weave the tangled threads of life into patterns of meaning and responsibility. Nietzsche spoke to him: "He who has a *why* to live can bear with almost any *how*." Even in the concentration camp there remains "the last of human freedoms" — the ability to "choose one's attitude in a given set of circumstances."

My heroes — the men who speak to me — Martin Luther King, Tom Dooley, Albert Schweitzer, Reinhold Niebuhr, Helen Keller, Marian Anderson, Dag Hammarskjold, Robert Kennedy, George Washington Carver, Malcolm X — are not men of despair.

The tough realities didn't immobilize them. It took bullets to stop some of them. Cancer, war, discrimination, blindness, gigantic world problems were their lot.

They had hope in both the present and the future. They believed in man as redeemable, as a creature of worth, dignity, and tremendous possibilities. Faith was their "thing." Living between the *is* and the *ought to be* they gambled their lives on the latter. They acted out their hopes. What is greater than this?

Affirmation 2 We must accept the givenness of life

He who accepts the givenness of life does not live in despair! William Faulkner's *The Sound and the Fury* gives us a glimpse of the grandeur of existence where the givenness is accepted. In this novel, we see the Compson family in the deep South. They were a proud lot, but things have gone awry. The plantation has been reduced to nothing as plot after plot is sold off. The old, square, paintless house with rotting portico is slowly disintegrating, though not as rapidly as the human life within it.

We get a picture of sin, alienation, and moral decadence. Mrs. Compson is a sniveling hypochondriac wallowing in crippling egocentricity. Caddy, a daughter, losing her innocence, honor, and purity, runs away. Quentin, off to Harvard by the sale of the last plot of ground, is an important dreamer, a seeker of security and of a moral order which does not exist; he ends in suicide — waiting until the end of the semester so that he gets his money's worth! Jason, the only wage earner, lives in the ruthless, man-eat-man world of business as an exploiter and manipulator, viciously insensitive to human values. Benjy, a thirty-three-year-old idiot, can only drool and communicate through tears and lamentations. That's the way it was! And Dilsey, a black servant, was given this.

Dilsey runs the household, gives a semblance of order to an impossible family, is, indeed, the vertebral column that holds things up. She accepts each member of the family, the agony, bickering, and degeneracy of human life, and the sheer hell of human existence where love has fled.

Dilsey is a servant, nearly a slave, but in the face of strong deterministic bondage, she exercises freedom. Reasons for despair abound. She is ugly, despised, rejected, without form or comeliness. But she is free because she alone accepts the givenness of life while the whole family refuses to accept it.

The novel ends on Easter Day. We see Dilsey at the Negro church, with driveling Benjy, the idiot, by her side. The visiting preacher speaks to her condition; she "sees" more clearly what she has always known, the "beginning and the end," the resurrection and the light, and what Jesus had done to give her life. Dilsey weeps! Then leaving, with Benjy's hand in hers, she makes no sound; her face does not quiver though the tears flow; she walks away with her head up, as befits a creature made in the image of God!

She accepts the givenness of life, because she accepts acceptance. *She* is accepted! She is the meek who shall inherit the earth.

"It is possible for despair to become a way of life. . . . To this I want to dissent!"

Affirmation 3 We must cultivate joy and hope

Felix Frankfurter had a talent for joy.[1] He had the courage to be whole and happy in a tragic age. He rose from immigrant boy with not a word of English to the most exalted court in our land — nearly unequaled in our history.

One can speak at length of his accomplishments: an articulate jurist, a famous dialectician in the Harvard Law School, a brilliant journalist whose editorials stung the conscience of thousands, a distinguished justice of the Supreme Court, an exciting teacher, distinguished lecturer, adviser of the President, and so on. But it is not for these that he is best remembered.

"The distinction of his life, the quality that above all others distinguished it was its happiness — not its extraordinary success, not its good fortune, its offices, its honors, but its happiness."

And the amazing thing is that his joy was achieved in our age! It was not because of events and circumstances, but despite them! "His life was happy . . . in the old, high, noble, classic sense. Which means, in the deliberate sense, in the conscious sense: a happiness well aware of the risks of happiness."

No one has dared to think of him as an insensitive, thoughtless, unthinking man who lived contentedly through brutal and blundering wars and threats to civilization. No!

He knew what it was he was going through! He knew that he was an intended victim of man's most horrifying inhumanity. Yet he still believed in life, in humankind, and delighted in his work, his world, his friends, his country. This happiness is not deformity, defect, or complacency. It is greatness.

His life was not happy in all circumstances and events. Failures and disappointments there were aplenty. His death was difficult as were the long sufferings that preceded it — inhibition of movement and speech.

This man gave himself to many things: justice, intelligence, courage, and love; but beyond these he gave himself to the enlargement of human life. He was preoccupied with the well-being of man in this world of tremendous possibilities, the world of promise which America has opened to man.

Affirmation 4 Dive in, get involved, take the leap of faith

Dag Hammarskjold did just that. He was born of Swedish aristocracy — privileged, cultured, refined, educated. Brilliant he was, studious, broadly educated in economics and also in art, literature, and music. He was reserved, shy, quiet, and not at home at cocktail parties. He loved the outdoors and made mountain climbing a hobby.

The crucial thing was his tremendous sense of vocation, a life task, a calling. In his diary he confessed: "I am being driven forward. . . . My destiny is to be used and used up." But he also lived in the anguish of meaninglessness, and he was direly tempted by suicide, and out of this mood he wrote:

What I ask for is absurd: that life have meaning.
What I strive for is impossible: that life shall acquire a meaning.
Give me something to die for. . . .

And that was given to him! One of

---

[1] Archibald MacLeish, "A Talent for Joy," *Saturday Review*, November 27, 1965, pp. 25-26. The essence of the statement about Frankfurter comes from this article.

the toughest jobs in the world — the Secretary General post of the United Nations. Something very significant happened to him just a few months before this job was offered to him. He said *yes* to life.

He died in line of duty, while he was on a mission of reconciliation. What a tremendous life! Living within the nitty-gritty *is* of the here and now; he died for what *ought to be,* without despair!

Affirmation 5 We must learn to read the signs of hope

Some years ago when Leland Foster Woods was chairman of the family life division of the National Council of Churches, he was asked: "What's going on in your field? Tell us what is happening." Anticipating some note of despair and a possible statement about divorce and the breakdown of home and family life, the questioner was taken back when Woods said: "Ah, there's good news! *So many marriages are succeeding.* There are many, many good homes," and he swept his hand toward a huge area of middle class homes of suburbia. "There and there and there! I'm full of hope!"

Dick Gregory points to signs of hope. Going from campus to campus he is encouraged to find thousands of young people who have *found a conscience* — a conscience against war (authorized murder), against poverty (preventable in the U.S.), against exploitation of minorities, against affluence which has so frequently (but not necessarily) become raw materialism. It is one of the greatest moral gains of the century. It is a sign of hope.

Everywhere the issue of law and order is uppermost. Let us praise God for those uncounted millions who have high regard for man-made law and who faithfully obey it, so that our society may have order and structure. It is a sign of hope!

In many places there is concern about unjust laws. Let us praise God for uncounted thousands who try to change unjust laws and who, if unable to change such laws, have the courage to break them when all other recourse fails! What a vast array of noble men: Moses, Jeremiah, Amos, Jesus, Peter, John, Luther, Gandhi, Rosa Parks, Martin Luther King, Cesar Chavez, and others. Let us be grateful for those who know that they must obey God rather than man. It is a sign of hope!

In South Africa, that desperate place where discrimination is not only practiced but is official and is approved by the state and dominant church, one woman legislator has voted steadily against these policies. She is alone — nearly always alone! But she is right. She runs all kinds of risks to do it! It is a sign of hope!

In the summer of 1968 the Poor Peoples' Campaign occurred in Washington. It fell far short of its goals, but because of it millions of school children are eating nutritious lunches, millions of units of housing were authorized by Congress, and a long series of lesser reforms were wrought, including wage raises for white and black garbage collectors and hospital employees in southern cities. But more than these, America now knows it has poverty; America knows it has two to three million starving and seven to eight million malnourished people. To know this, to let it bore into our consciousness — these are signs of hope.

Within the past few years we see some gains in the racial struggle: several black mayors have emerged in major cities, (Gary, Cleveland, Washington), a black quarterback held forth in pro football, a black university president was chosen, and thousands of schools and colleges recognized that black history is American history. Signs of hope!

What a marvelous event in history that the major leaders in the racial revolution have been committed to nonviolence: Martin Luther King, Ralph Abernathy, Jesse Jackson, Dick Gregory, Charles Evers, James Farmer, Whitney Young, Andy Young, and a host of others. Good news! Signs of hope!

Since October 25, 1969, two flags fly over the Union Building at a small college in Indiana: The flag of the United States has flown there for some years, and recently the flag of the United Nations was unfurled. Students raised $1,450 for a second flagpole, that they might declare not only their allegiance to the USA (which is quite fitting and proper) but might point to a still larger loyalty to one hundred nations of our planet who are united to promote peace, world order, health, human rights, and economic opportunity for the whole family of man! It is a sign of hope!

Since October 29, 1969, the Supreme Court has ruled it unconstitutional for thirty school districts in Mississippi to run segregated schools. It was a unanimous decision! It is a sign of hope.

It appears that every morally earnest person lives between the *is* and the *ought to be*. It is a painful place to be at times — so painful that some have taken to despair as a way of life.

There are reasons for despair, valid ones; but there are also reasons for hope. The Christian faith is hopeful, always hopeful. That's the reason why Christianity is itself a "dissent from despair." ☐

A Confession . . .

We Have Knowledge But Lack Wisdom

We have the knowledge to amplify our voices a thousandfold by electronic wizardry
But lack the wisdom to speak words of true meaning and worth.

We have the knowledge to build gleaming edifices of worship
But lack the wisdom to make them houses of prayer for all people.

We have the knowledge to manufacture color TV sets in French Provincial styling
But lack the wisdom to provide wholesome and edifying programs.

We have the knowledge to fly commercial jets 1,000 miles per hour
But lack the wisdom to know life's goals and directions.

We have the knowledge to write articles, essays, books on theology and ethics
But lack the wisdom to apply the teachings of Jesus to our hearts and lives.

We have the knowledge to build skyscrapers of glass, steel, and concrete
But lack the wisdom to provide decent housing for the poor.

We have the knowledge to analyze the causes of juvenile and parental delinquency
But lack the wisdom to provide godly homes for our children.

We have the knowledge to discover and utilize atomic energy and nuclear fission
But lack the wisdom to live at peace with other nations.

We have the knowledge to psychoanalyze human behavior
But lack the wisdom to discover the secrets of inner calm and peace.

We have the knowledge to kill bacteria and to combat disease of the body
But lack the wisdom to accept Christ's cleansing from sin and guilt.

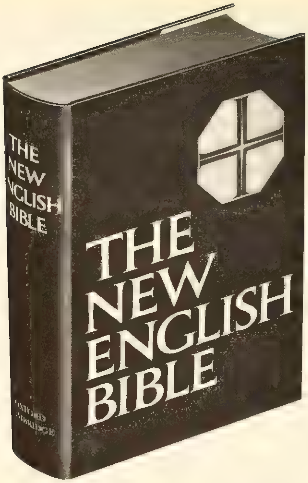
We have the knowledge to obey laws enabling us to travel to planets
But lack the wisdom to obey laws of interpersonal relations.

We have the knowledge to air-condition our homes
But lack the wisdom to cool our tempers.

We have the knowledge to cope with the atmosphere of outer space
But lack the wisdom to clear up the pollution of air and water here on earth.

We have the knowledge to understand good and evil
But lack the wisdom to choose life and not death.

Alvin F. Brightbill



Undoubtedly the most important publishing event in 1970 will prove to be the printing of the New English Bible. The New Testament section appeared in 1961. Nine years later, the Old Testament and the Apocrypha have come from the press

THE NEW ENGLISH BIBLE

by DAVID J. WIEAND

In the short time the complete New English Bible has been in the hands of reviewers, it has received such accolades as "one of the great translations," "a noble product of modern scholarship," "The New English Bible may well be the most notable effort in centuries," and "the most successful modern-language version I have seen." This is high praise indeed. Is it deserved? This review will attempt to give you a modicum of data on which you can begin to form your opinion.

The New English Bible is a culmination of twenty-four years' work of the best known Bible scholars in Britain, called together at the request of major Protestant churches and societies there. Conceived in 1946 following the appearance of the Revised Standard Version of the New Testament, "it was [at least originally] not intended . . . for reading in church. . . . The public in view" was rather nonchurch people, young people "for whom the Bible, if it is to make any impact, must be contemporary," and a "considerable number of intelligent people who do attend church and for whom the traditional language is so familiar that its phrases slide over their minds almost without stirring a ripple" *(The Story of the New English Bible)*.

To capture this public the joint committee decided upon these formative principles among others:

1. The work is to be a new translation, not a revision, avoiding all archaic words and forms of expression save *thou* in addressing God. (Many will agree with this reviewer that they should not have made this exception either.)

2. Native English idiom, contemporary language, and freedom of construction are to be "in"; Hebraisms and

un-English expressions are "out."

How thoroughly the translators have followed their principles may be illustrated from the book of Ruth. Here are some of the kinds of freedoms they have taken:

1. Inserting of an implied subject: "Naomi" is added in 1:13.
2. Adding to the original: For example, an extra "no" is added in 1:13.
3. Omitting a place name: 1:6.
4. Inserting what is implied: 1:9, "her husband" becomes "a new husband"; 1:12, "hoping" becomes "hope of a child."
5. Avoiding Hebraisms: 1:9, "lifted up their voices and left" becomes "cared for"; 1:13, "the hand of the Lord" becomes "the Lord."
6. Improving on the style of the original: "She set forth, and went and gleaned" becomes "so Ruth went gleaning."
7. Translating the idea of the context rather than the literal meaning: 1:19, "took notice" becomes "kindly took notice."
8. Changing direct quotations to indirect quotations: 2:21.
9. Occasionally being less clear than the original: 1:22, "lest you be molested" becomes "let no one catch you in another field."
10. Omitting a personal name: 2:23, "maidens of Boaz" becomes "his girls."
11. Changing questions to interpretative statements: 3:1, "Should I not seek a home for you?" becomes "I want to see you happily settled."
12. Statements may become questions: 3:12, "It is true that I am a near kinsman" becomes "Are you sure that I am next of kin?"

Other kinds of changes include changing the order of words, phrases, and clauses (example, Jeremiah 24:1); reducing Hebraisms to prosaic language as, for example, in Jeremiah 1:20 where "trees of the field" and "the fruit of the ground" become "trees and crops"; eliminating poetic parallelism, as in Habakkuk 1:2; rearranging of verses and paragraphs as, for example, Job 29 where verses 21 to 25 are inserted between 10 and 11. The most extensive rearrangements are found in chapters 11 to 14 of Zechariah. The translators have also omitted the headings of the Psalms as found in the Hebrew Bible as not original and often unintelligible. In contrast, in the Song of Songs the designation of speakers has been inserted into the text. While the translators state that they have adopted the text of Kittel's third edition of the Hebrew Bible, a careful study of The New English Bible will show that the translators have not hesitated to depart from the Hebrew text in the direction of precanonical stages of transmission — so much so that James Sanders can state in *The Christian Century,* "In many passages the actual text of the NEB is as exciting and provocative as translations made by individuals."

Genesis 1:1-2 ("In the beginning of creation, when God made heaven and earth, the earth was without form and void, with darkness over the face of the abyss, and a mighty wind that swept over the surface of the waters") sets the tone of the entire translation. It reflects present-day scholarly discussion and at the same time the desire of the translators to come up with something new. G. R. Driver, convener of the Old Testament panel and joint director, is quoted in *Time* as stating, "We wanted to make it clear from the start that we were giving the reader a fresh start." The traditional rendering of 1:1 is in the margin.

The literary quality of the NEB is excellent. Freedom from the shackles of close adherence to text and idiom has permitted the translators under the able direction of a panel of literary advisers to polish their style to a fine point. This reviewer feels this is especially true in the Old Testament, where often the style is definitely superior to that of the RSV. Consider this passage from Job:

> Listen, Job, to this argument;
> stand still, and consider God's wonderful works.
> Do you know how God assigns them their tasks,
> how he sends light flashing from his clouds?
> Do you know why the clouds hang poised overhead,
> a wonderful work of his consummate skill,
> sweating there in your stifling clothes,
> when the earth lies sultry under the south wind?
> Can you beat out the vault of the skies, as he does,
> hard as a mirror of cast metal?
> Teach us then what to say to him;
> for all is dark, and we cannot marshal our thoughts.
> Can any man dictate to God when he is to speak?
> or command him to make proclamation?
> At one moment the light is not seen,
> it is overcast with clouds and rain;
> then the wind passes by and clears them away,
> and a golden glow comes from the north.
> But the Almighty we cannot find; his power is beyond
> our ken,
> and his righteousness not slow to do justice.
> Therefore mortal men pay him reverence,
> and all who are wise look to him. — *Job 37:14-24*

NEW ENGLISH BIBLE / *continued*

Beautiful! Yet one must not be overwhelmed by beauty but have the courage to put in a caveat! If there is any truth in the statement that there is theology in Hebrew tenses and in the imagery of Hebrew thought forms, then the attempt to eliminate the Hebraic, while possibly a gain in bald clarity, is a loss in comprehensive understanding.

Is it more than a coincidence that the Apocrypha has been issued at the same time as the Old Testament? I think not. While the feeling about the Apocrypha has been changing in this country during the last decade, the climate in England, especially in the Anglican church, has been so favorably inclined toward the Apocrypha that it was considered a part of the Bible by the translators of the King James Version and included in the lessons to be read during the church year. This made its translation as a part of the Bible essential from the beginning of the NEB project.

In this country, by way of contrast, it took a special request from the Protestant Episcopal Church to get the Revised Standard Version committee to translate and issue the Apocrypha after the Bible had been translated and issued. In my copies of the RSV, the Apocrypha appears at the end of the Bible, that is, following the New Testament. In the New English Bible, however, the Apocrypha appears *between* the Old and the New Testaments.

The Apocrypha consists of books which are in the Greek Old Testament (known as the Septuagint) but not in the Hebrew Bible. While Luther considered these books as "useful for reading" though of inferior quality, he gathered them together from the various places they were distributed in the Greek Old Testament and inserted them between the testaments. Calvin and his followers rejected the Apocrypha. His influence is still seen, even in the RSV editions which include the Apocrypha, for it is placed almost as an addendum following the New Testament. In the Jerusalem Bible, a noteworthy translation by Roman Catholic scholars, the Apocrypha is found, as in the Greek Bible, scattered within the Old Testament.

The NEB 1970 includes the second edition of the NEB New Testament, which is called by the editors "a careful revision" of the first edition which appeared in 1961 — "making changes in rather more places than they had expected . . . [but] none . . . really extensive." Some of these involved consistency between the gospels or harmonization of Old Testament passages quoted in the New Testament. However, although Professor Filson counted some 375 differences between the first edition and the second, few seem to affect substantially the meaning of the passage. It is interesting that the introducion of the second edition omits the following: "But in no passage of doubtful meaning does a rendering adopted represent merely the preference of any single person."

This writer has the impression that the translators felt a need to be different and that their renderings at times tend to be explanatory, paraphrasic to some degree, of superior literary quality, superior even to that of the original Greek or Hebrew.

One really wonders whether changing the Beatitudes was not so much an attempt to be different as to improve the translation. Is "how blessed" really an improvement on "blessed"? Is John 1:1 an attempt to parallel Genesis 1:1? Does not the smooth translation of Galatians, for example 1:1-2, lose something of the ruggedness of Paul and his feeling for the Galatian brethren? Can "lower nature" really be an adequate rendering of the Pauline concept of "flesh"? While one could easily raise many such questions and advocate that now that the Bible has been put into contemporary English, Shakespeare should be next — as Art Buchwald and others have suggested, making a modest start with Hamlet's soliloquy which now begins, "Should I or shouldn't I? That is the question" — it is more to the point to offer an overall evaluation of the New English Bible.

Let me make the following points:

1. Without a doubt the translators have produced a brilliant, free rendering of the Bible in contemporary English that is free-flowing, understandable, exciting, and eminently usable.

2. If Marshall McLuhan is right that the medium is the message, one wonders whether the NEB by its freedom has not lost some of the genuine character of the ancient scriptures, such as the distinct flavor of Hebrew thought and culture. Is not something of the message lost in the process?

3. The very freedom the NEB suggests that the church cannot dispense with the RSV. While the RSV could well be retouched in many places, in a real sense it should be the Bible of the churches.

4. At the same time, the NEB meets the modern mood for contemporaneity, brilliance, newness, color, lucidity, punch, and readability. Thus the NEB could well capture the imagination of our age which places such a high premium on change, variety, and impact. It will likely become a favorite of many and find frequent use in pulpit and study. As someone said of the NEB New Testament first edition, it will prove to be "a sharp sword of the Lord." Buy it, read it, use it. ☐

day by day

MANY TIMES during our lives we feel defeated and overcome by circumstances. Some are of our own doing; others we have no choice about. It is important that we share with our children the fact that we all have times of discouragement and sorrow. A child somehow feels that he is the only one who stumbles and falls, both physically and spiritually, in the round of daily living. As a child I vividly remember thinking my parents and other adults were perfect.

We can help our children to see that everyone is human and that all people have high points and low points, but that the most important thing is to learn how to handle these situations as they arise. With the power Christ has given us through his Holy Spirit we can be overcomers and begin even as children to live the victorious life.

Sometimes we can help our children most by conversing and praying with them at appropriate times when the family is all together. The evening meal is a good time for our family to visit and talk about the day's activities. Perhaps you have a junior high who has had a bad day; his peers have laughed at him, or nothing he did seemed right. What a perfect opportunity to look at ways a junior high can be an overcomer of circumstances. Begin by praying together for help. Then as God gives you answers, act, do what he tells you, and, perhaps not this very minute, but in the days to come, the junior high can begin to see he is victorious over that problem or circumstance.

At this point, our faith as parents is vital; as 1 John 5:4 says: "This is the victory that overcomes the world, our faith." Faith is something that grows by being used and practiced, first on something that may seem small, then on something a little bigger and a little bigger, then when some real crisis comes along, we will have built a solid foundation of faith to carry us forward. In other words, if we don't help our children's faith to grow into an assurance that God will help them overcome problems and circumstances when they are in elementary school, then we can't expect them suddenly to have great faith and power to overcome when they are confronted with the drug and sex scene in junior and senior high school.

Especially in our fast-paced twentieth-century living do we need to start the solid foundation of victorious living in our children. This means that we as parents need to do some searching and practicing of our faith. God is the only one who can give us faith; we cannot muster it up ourselves, as Matthew 8:7 tells us: "Ask and you will receive, seek and you will find, knock and it will be opened to you."

I remember a few years ago when our eleven-year-old daughter started first grade. School was an absolute terror to her. She cried every morning when she left and came home crying at night. The school she attended had somewhere near 1,200 pupils in grades one through six, and everything was big and scary. After about a month of school, mother, father, and daughter were ready for a nervous breakdown.

One day a dear friend asked me if I had prayed with Cindy and if together as a family we had asked the Lord's help. Well, this seemed a bit far out to me; after all she was only six years old, and what can you expect from such a young child? I'm sorry to say this tells you something about my faith at that point. Then, as so often happens, as a last resort we decided to try praying together, asking Jesus to go with Cindy and help her throughout the day. Not only did Mom and Dad pray, but Cindy also prayed through her tears for help. Nothing happened at first, but soon, just as we were beginning to feel discouraged, Cindy arrived at the door, smiling. From this point on, our faith began to grow little by little, and by the time a month had passed, we were sending her off to school with a smile.

Praise the Lord for this beginning stone in the foundation of our faith. Since that time, the Lord has added many stones to that foundation, some big, some small, each fitting together in a way that strengthens us for the next.

Begin now to pray expectantly! Begin now to live victoriously! — NORMAN AND KAY LONG

DAILY READING GUIDE May 24 — June 6

Sunday John 1:1-5. Victory and light (Jesus) triumph over darkness (sin and circumstances).
Monday John 16:29-33. Rejoice, Jesus overcame the world!
Tuesday Romans 12:14-21. Overcome evil with good.
Wednesday 1 John 5:1-5. Victory is ours through our faith in Jesus.
Thursday Matthew 7:7-12. Ask, believing; God answers.
Friday Matthew 17:14-21. What happened because of lack of faith?
Saturday Mark 11:20-26. Have faith in God.
Sunday Luke 8:22-25. Fear is the result of a lack of faith.
Monday Romans 10:14-17. Faith comes from hearing.
Tuesday 2 Corinthians 5:6-10. Walk by faith.
Wednesday Galatians 2:20-21. Live and walk by faith in the Son of God.
Thursday Galatians 6:7-10. Remember, what you sow you also shall reap.
Friday Galatians 3:1-5. Foolish Galatians! You were bewitched!
Saturday Ephesians 3:14-19. Be strengthened through the Spirit.

news

Saying 'no' to war

In Flint, Mich., the item was posted as a Good Friday message on the doors of 125 of the city's churches. At Palmyra, Pa., it was broadcast several times as a radio meditation. In the Shenandoah Valley as in Minot, N.D., Brethren and Mennonites together signed as sponsors.

In newspapers far and wide, from Wilmington, Del., to San Diego, Calif., and large and small, from the Washington *Post* to the West Milton (Ohio) *Record*, Brethren during Lent publicly declared their stance on one of the still hottest issues of the day, the Vietnam war. Dealing with the nation's anxiety over the atrocities of American military men, the statement was headlined "Who's on Trial?" and in bold type replied:

I reel at the atrocities in Vietnam
Yet the atrocity is war itself.

I shudder at killing villagers one by one,
Yet bombers do whole villages at a time.

I cringe and say "no" to war,
Yet my taxes pay for it.

I would put an end to war,
Yet my children play it.

Who is on trial? I am.
I am on trial for a war crime.

The final line, as revised by one congregation, San Diego, in ads placed in the *Union* and the *Evening Tribune*, took on a broader indictment:

I am on trial for the crime of war.

In most instances the advertisement included a second block of copy, in much smaller print, which in simple terms amplified on the church's rationale for speaking out. The paragraph read:

We believe that God is the Father of all. If this be so, then all war is between brothers and all war is wrong. The present mood is to Vietnamize the war, but a Vietnamized war is still war. Historically, we have said "no" to war. Say "no" with us. — The Church of the Brethren.

Tag line: Sometimes, as in the Lafayette, Ind., *Journal and Courier*, the tag line of *Church of the Brethren* was deleted and there appeared instead a list of consenting individuals, in this instance members of the Pittsburg and Lafayette congregations. In the Fresno, Calif., *Bee*, it was the Koinonia Class, with 17 signatures, which appeared as sponsor. In the Lebanon, Pa., *Daily News*, the credit was simply "Concerned Members of the Church of the Brethren," inclusive of persons from several congregations. In Pennsylvania's Morrison's Cove *Herald*, the declaration appeared under the auspices of a cluster of Brethren congregations in the Martinsburg area; in the Dayton, Ohio, *Daily News* and the *Journal Herald*, the Bear Creek, Brookville, Mack Memorial, Happy Corner, and Prince of Peace congregations were named as backers.

Elsewhere, the ad was slated to appear also in the Baltimore *Evening Sun* and five area newspapers, the Harrisonburg, Va., *Daily News-Record*, the Palmyra, Pa., *Palm-Advertiser*, Freeport, Ill., *Journal Standard*, the Fostoria, Piqua, Troy, and Tipp City papers in Ohio, and the *Etownian* of Elizabethtown College.

The distribution of a poster-type blowup of the first part of the ad to the city's churches in Flint was carried out by the Area Peacewatch, in which several Brethren are active.

Inside look: Despite the scattered public airing, however, one of the greater values of the statement came in its impact upon Brethren themselves.

This was the observation of Harold I. Bowman, assistant pastor of the Palmyra church. "In the process of circulating the ad through the adult church school classes for support, two of the groups became involved in a discussion on 'peace' which lasted the full hour," he reported. "This, I feel, is worth more than having the ad in the local press."

Mr. Bowman's counsel to the Brotherhood staff members, who created the ad, was to circulate more such statements, with emphasis placed upon discussion by adults.

Public forum: In the heavily Brethren-populated area of Morrison's Cove, Pa., the ad resulted in letters to the local paper, pro and con. One, signed by "a Brethren who says 'no' to surrender," commented that "this unpatriotic stuff" should have been refused by the editor. Another wondered about the reaction of his son in Vietnam when he would read that his own church feels "it's wrong for him to be there."

Among responses to the critics was a letter by Floyd H. Mitchell, Martinsburg pastor who acknowledged that not only do Brethren differ, but they are not required to agree, since freedom of conscience is basic to the church's beliefs. But he further observed, "Strange that some who are so opposed to any criticism of what the government says and does about Vietnam are often the loudest in their condemnation of what the government says and does in other areas."

In Pastor Mitchell's terms, "The church is not here to support the government unless she sees that the government is doing the will of God." He described speaking to government, and in judgment of government, as one of the functions of the church, in fulfillment of the biblical role of prophet. "Whenever the church ceases to speak out on the issues of the time, she ceases to be the church."

Sequels? H. Lamar Gibble and Thomas Wilson, who sparked the first effort to broaden the church's communication through the medium of advertising, and Richard N. Miller, who composed the copy for "Who's on Trial?" are among staff members who would like to see more "position" messages prepared for adaptation and use by congregations.

They see the response of the initial effort as suggesting that at least a segment of congregations are interested in speaking up and out.

The route to reform

CAN AN ALTERNATIVE to violence be found as a means of challenging the status quo in Latin America? Is not the tyranny with which a few so long have held sway over the masses a foremost example of violence itself?

These are questions being asked by a growing number of Christians in Latin America today. Even some noted churchmen are among the advocates of radical upheaval as the only route to substantial reform. For other Christians, many of whom may not champion violence, the need for total change of the political, economic, social, and religious structures is so urgent that they will submit to any means of effecting that change, violence included.

The issue is pressing, then: Is there any approach other than violence that will bring sweeping reform?

Introduction: This was the matter opened up at a seminar at Quito, Ecuador, a seminar which introduced the concept of nonviolence as a possible instrument of social change. In addition to guest leader Glen Smiley, involved were labor leaders, university students, and Protestant and Catholic churchmen, among them persons from the United Evangelical Church of Ecuador and the Brethren mission community.

A major speaker who helped set the tone of the seminar was the Roman Catholic Bishop of Buenaventura, Columbia, Gerardo Valencia Cano. "I cannot imagine an authentic Latin American Christian who does not feel himself immersed in a world of convulsion," the bishop declared. The basis of the revolution, he averred, is not the demographic explosion, nor the progress of technology, nor the eruption of pluralism, nor the secularization of the world. "I do not find any reason other than sin: that attitude of man that causes him to think more highly of himself than he does of his brother."

Describing the martyrs of the new era as those "who have confessed and loved the incarnate Christ in the poor, in the oppressed, and in the unjustly condemned," the Catholic priest asserted that the only acceptable title of Christian nobility is that of servant. "When religion is translated into love for the neighbor to the point of sacrifice, there ceases to be justification for the stigma of 'religion is the opiate of the people,' which so many times has been the criticism of Christianity," the bishop said.

"Even while we feel the necessity and the urgency to sensitize the people to their real needs and to the struggle in which they must participate, we are convinced that the change which the world seeks can come about only through armies of apostles who are able to live to perfection the watchwords of Christ . . . [and] when the apostles, like Paul, having understood on one side the destiny of man and on the other the failure of naturalistic systems, deliver themselves joyfully to the chains, to martyrdom, and to death for the redemption of their brethren."

Cautions: Another participant, labor leader Eduardo Garcia of Venezuela, supported nonviolence as the best strategy for change yet personally did not rule out violent revolution as sometimes necessary. Three warnings he pointed up to the seminar were:

- The importance of not presenting the nonviolent movement as a new form of resignation. "In Latin America we are sick and tired of hearing that it is necessary to resign ourselves."
- The suspicion and rejection that will occur if the movement is viewed as an import from the outside.
- The need to shift the concept of nonviolence from a simple, philosophical outlook to a forward action movement.

Further views on the seminar were reported in *El Tiempo,* a Quito news daily, under the headline, "Valuable Conclusions Come Out of Seminar of Nonviolence." The news account stated:

"Mrs. Elena de Gangotena, a university student, when questioned about the results of the seminar, explained that nonviolence is a state of maturity to which one arrives after an intense process of preparation. 'It is not just to cross your arms and sit back,' she said, 'but rather it is pressure, protest, study, and training.'

"The general coordinator of the event, Dr. Ulises Hernandez, explained that 'among the participants in the seminar, there has been born the deep desire to extend this movement among all who believe that it is possible to bring about social change and radical change in social structures in the Christian sense.'

"The priest, Anibal Nicolaide, explained that, before taking part in the course, he felt nonviolence meant passivity but that now he is convinced that this concept means strength, constant struggle, and a 'using of every possible method to bring about the revolution and the changes which the world is insisting upon but avoiding the spilling of blood.' "

Workable: Ecuador field coordinator George M. Kreps, while stressing that he saw nonviolence as a method and not as an end in itself, also declared that he sees nonviolence as the only method that can really work in producing change in Latin America.

"Violence only engenders more violence, and that usually gives the conservative forces more excuses to become more oppressive," he said. "I am pessimistic enough to think that the conservative forces, economic, social, and political in Latin America, aided by the policies at the U.S. State Department and the Pentagon, are not going to permit any new ideas to penetrate into their thinking and action, and they have the necessary force to squash any new movement that uses violence.

"Therefore, for me the method of nonviolence interpreted fully in the Spanish language and Latin context is the only practical way of bringing about changes that will bring freedom to people as well as being an integral part of Christianity."

The scene from the human side

THE DOUGLAS PARK Church of the Brethren is located in a racially mixed community on Chicago's West Side. The church building itself faces California Avenue, bordered on the opposite side by a large city park from which the community derives its name. Often there is no one in the park. For various reasons most mothers do not allow their younger children to chance crossing California Avenue.

Fabricio Guzman is the pastor of the Douglas Park church, which serves a community that is predominantly Latin with minority groups of blacks, English speaking whites, and a few older Russian families that settled in Douglas Park nearly seventy years ago.

Since 1964 the church has been trying to meet some of the needs of the local community by making its pastor available to community action organizations and by offering its own recreational and educational programs.

Regularly scheduled classes in woodcraft, cooking, and sewing are now in operation for children at convenient, after-school hours. The classes are taught by Kathrin Braun, Alan Jennings, and Robert Skrocki, three Brethren Volunteer Service workers who with Pastor Guzman are continually visiting families and helping with problems when asked.

Office of Communication correspondent Terry Pettit recently visited and interviewed Kathrin, Alan, and Robert on project in Douglas Park. Pettit noted, "I don't think you'll find three people as different from each other anywhere. They don't even like the same kinds of food. And yet, as different as they are, they continually look upon themselves as a team. Their commitment to their work seems to be reinforced by their shared joys, frustrations, and differences. What these volunteers have to say is extremely relevant to the rest of us. It is only a matter of time before all of us may be faced with the dynamics of Douglas Park."

Q: *Was your training helpful in preparing you for your actual work at Douglas Park?*

ALAN: At the time of my training, the concentration was mainly upon the group process of the unit. I would have to say that this wasn't very helpful in terms of the specific skills we need in our work here at Douglas Park. New Windsor, Md., is sort of an unrealistic place to train for the city. However, the value of one's training experience depends a great deal upon the particular unit.

ROBERT: I feel that volunteers destined for inner city projects should have more time to study the city and its problems. It takes months to become sensitive to problems unless preliminary training teaches you what to look for. And there is no time to study when on project! I did have several good training experiences, though. During the last week of our unit we went to Baltimore Pilot House, where we listened to mothers living on welfare checks, discussed the role of white volunteers in the inner city, and confronted the question of whether the "band-aid" help usually provided by a BVSer should or could be replaced by active work for social change. Another week spent on a practice project at McKim [a church-oriented community center in Baltimore] gave me a "feel" for inner city work and made me face the problems of restricted travel at night in the city.

Q: *What is the relationship between the Douglas Park Church of the Brethren and your projects?*

ALAN: We are employed by the local church, under the Witness Commission, to work in the community. It's unfortunate, but a dichotomy exists between the church and the local community. We have found it difficult to find ways in which the congregation can participate (other than financially) in our work, and few residents in the community are members of the congregation. We are, however, grateful for the generous financial support of the congregation and their concern for our well-being.

Q: *Have you been able to develop a trust relationship with members of the local community?*

KATHRIN: To a certain degree, yes. These relationships are, for the time being, still on a rather personal, one-to-

The volunteers at work in Douglas Park are a trio with distinctly different backgrounds and tastes. Nonetheless, they are very much a team

JENNINGS

ALAN JENNINGS, 24, a member of the Long Beach, Calif., Church of the Brethren, is a graduate of the University of Redlands with a degree in music. His interests include organ, peace action, and reading. Alan entered BVS because "I thought I would be doing something useful while having a chance to think more about my life and at the same time fulfill what I believed was my obligation to Selective Service." Last Feb. 12, with less than a year to go as a 1-W, Alan sent his Selective Service card to the Illinois director. He ended an accompanying letter by stating, "However great my 'no' is to you, I am saying an even louder 'yes' to life, freedom, and joy. Let it be known that rather than death, it is life that I affirm. . . . Let the sun shine, let the sunshine in!"

# of the street

one basis. I would like to see them develop further and become a stimulus for a more fruitful community life. On the other hand, the people around us are aware of our temporary nature as BVSers who will be leaving soon, and this limits us a great deal.

ROBERT: Although we have warm relationships with some parents and officials with whom we work closely, it is difficult to determine whether the majority of parents trust us, because they are so polite and often hide their real feelings.

Q: *What are your goals in community work, and how do these differ from past goals?*

KATHRIN: Every long-range goal is only realized step by step. Every BVS team builds upon the accomplishments of the preceding one. Former teams were more concerned with organizing the after-school program and were busy with repairing or setting up the facilities. Because of this work done in the past, we can now put more emphasis on reaching out to the neighborhood as a whole. We try to discover and encourage local leadership. The long-term goal is community participation in decision making and, later, control of the program. However, we are still far away from that development. I also have a rather utopian vision of reconciliation between the different ethnic groups which, for the time being, live against rather than with each other.

Q: *What value is there in working with a child in the woodshop or kitchen?*

ROBERT: I occasionally ask myself, "Are we irrelevant do-gooders, babysitting for the kids?" But after some thought the good in what we are doing seems apparent to me. The kids are participating in creative, joyful, and skill-developing activities. We keep them off the streets and through personal contact provide adult models. We gain insight into youth problems for future attempts to deal with these problems. The parents seem to appreciate what we do and often welcome us into their homes. But I wonder if we shouldn't concentrate our efforts on changing the system which produces problems, rather than trying to alleviate the symptoms.

KATHRIN: I see value in offering the kids a rather free and nonauthoritarian frame in which they can spend part of their spare time as an alternative to a very rigorous school life and in some cases a strict home, too. Our classes are as much oriented toward creating personal relationships and a group spirit as to develop skills in various subjects. Furthermore, the kids open a way for us to meet and develop relationships with their parents.

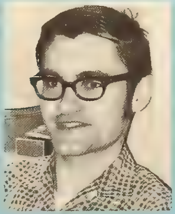
Q: *Robert, earlier you said that the service usually provided by a BVSer was "band-aid" help. What did you mean?*

ROBERT: By the time the volunteer is in the community long enough to build trust relationships, he must leave. Therefore, the volunteer never has a stake in the community, as the residents do — he can leave anytime. By trying to make peoples' lives a little happier, he acts as an opiate and allows an unjust system to survive. In many cases the jobs he does could be done better by people in the community.

KATHRIN: Service, as I see it, is still legitimate to meet immediate human needs in various situations. However, it can be dangerously misleading when it provides a superficial answer and pre-

BRAUN

Kathrin Braun, a member of the Reformed Church of Switzerland, lived in Berne, Switzerland, before coming to the United States to work in Brethren Volunteer Service. At 28, Kathrin is competent in many languages, has studied in France, and has done volunteer work in the Middle East. "I joined BVS," she explained, "because I thought it would be a good opportunity to find out what the United States and her people are like. I've enjoyed myself." And people enjoy Kathrin. Interviewer Pettit remarked, "You can't walk down the street with Kathrin without hearing several children shouting for her attention. If she is afraid — and there is reason for a young woman to be afraid in the city — then she doesn't show it. She just walks right up and assumes that you'll be her friend."



SKROCKI

Robert Skrocki, 23, is from Detroit and is a member of the Roman Catholic Church. He was graduated from Wayne State University with a major in physics. He decided to become a CO while a college junior, "when I became more responsive to the teachings of Christ." Besides his work at Douglas Park, he is a trainer for the Nonviolent Training and Action Center. "We lead weekends of role playing, guerilla theater, and quick decision analysis. Alan and I also work with others in a newly formed Lawndale Draft Counseling and Education Program." Robert enjoys dancing, hard rock, and reading. He plans to enter law school when his alternative service is completed, hopefully in Chicago so he can continue part time at Douglas Park.

vents a person from seeing the deeper roots of a problem. Services often only maintain the status quo. Therefore it would be inexcusable not to work simultaneously for social change on a broader basis. I am glad to see that BVS is shifting its priorities from social service to social action projects.

Q: *What are the needs of the community as you see them, and how are you moving to meet them?*

ALAN: We're not really in the extreme ghetto situation here that is often typical of the inner city. But there are real needs here: smaller school classes, more help for slow learners, more recreational facilities, and better housing. If any of these needs is going to be met on a long-term basis, it will be because local leadership is developed and assumes control. In terms of *real* needs, other than children's recreation after school and some relationships that develop there, we don't meet many needs. And when one realizes how much is needed, that isn't very much.

KATHRIN: Most important is the need for better communication among the residents of the community so that they can begin taking action together. We try to work as mediators or enablers between individuals, groups, organizations, and institutions. That sounds a bit presumptuous, considering the little we are really able to do. But we keep trying to move in this direction.

Q: *How could your project be more effective?*

ROBERT: The vacant position of community minister at the Douglas Park church needs to be filled. He could provide the necessary continuity (as volunteers come and go), direction, and objective evaluation of our work. Spanish-speaking BVSers should be recruited. As the staff expands, a detached youth worker could be hired to work with teens on the street, and a minibus is badly needed for various uses.

ALAN: I believe I could be more effective here if I could really identify with the people and they with me. But since I'm not a property owner, or black or Latin, and don't speak Spanish, this is extremely difficult. An interested Latin person in my position would likely be more effective. I also find that it's difficult to bring people to responsibility and control if they have never had that opportunity before.

Q: *What are the rewards and frustrations of your work?*

ROBERT: The work with the children is very fulfilling. Receiving their affection, wrestling with them, and walking down the streets and hearing them greet you. . . . Although not typically true, our project is blessed with a compatible BVS team — very close knit — and we really enjoy the sharing of our experiences and work. We laugh and cry at our mistakes and like to tell each other stories about the clowning of our kids.

I've received a tremendous education in local politics. I've also learned a lot about myself, seeing how far I will go in loving and serving others and surprising myself as to how insensitive and weak I often am.

ALAN: The rewards have been great here: the broad experience of working with children of all ages, thriving on their enthusiasm and seeking the patience to cope with their energy; the direct encounter with people and problems of the city; the building of lifetime relationships with my co-workers. I guess my main frustration is that we don't get much beyond the work with children.

KATHRIN: It is hard to know whether our being here has made a difference in this community. . . . I often find myself impatient about the fact that any change in individuals or institutions takes place too slowly or not at all. Once in awhile I am discouraged about a bad class or when the kids seem impossible to handle. It is sad to admit, but a racial barrier does exist. But it is joy when somebody's trust is won or when real understanding happens. There is relevance in feeling that I grow in working my way through various difficulties. The affection of the kids makes up for disappointment with adults. It is happiness for me to experience the warmth of some Latin homes and a pleasure to listen to the sound of the colorful Negro language being sung. I guess I appreciate most the freedom we have as a team to structure our own work and to determine the nature of our involvement.

Q: *How has working in the Douglas Park Community affected your outlook on life?*

KATHRIN: My stay here has deepened my dedication to keep working for a world where there is life and understanding instead of death, indifference, and prejudice. More than ever before I realize how everyone needs to develop a sensitivity toward every fellowman if society is to be human. I feel the need to gather with concerned persons in order to stand up against injustice and profit-oriented forces and to create and live an alternative to whatever threatens our ideals. The interdependence of structures has become very apparent to me. Douglas Park is part of Chicago; this city is part of the USA, which represents a great part of the Western world. What happens in Chicago can be compared to what happens between industrialized countries and the Third World on a larger level: There are a few who live in abundance at the expense of many who are kept underprivileged. The power structure needs shifting.

ALAN: My stay at Douglas Park has had a profound influence upon my life. For here, I have continued to read what we as a nation are doing abroad with our bombs and napalm, and I've observed and lived firsthand what we as a nation are not doing at home. I have come to the conclusion that service under the Selective Service System, as it is an integral part of the system that makes war possible, contributes to this problem of grossly misaligned priorities. To make way for someone who I hope can work here more effectively, I will be leaving this project a few months early. This will allow me time to help white people understand the critical issues of our day — work that I believe I can do more appropriately.

". . . everyone needs to develop a sensitivity toward his fellowman if society is to be human"

Top left: Robert Skrocki teaches woodshop but occasionally asks himself, "Are we irrelevant do-gooders, babysitting for the kids?" Top right: Kathrin Braun, BVSer from Berne, Switzerland, makes a suggestion to one of her sewing students. Bottom left: Alan Jennings supervises the kitchen crew's cupcake efforts. Bottom right: the BVS team meets with Douglas Park pastor Fabricio Guzman for a planning session

Field of choices

BEYOND the general sessions, the planned and unplanned agendas, and the plethora of luncheons, dinners, and sidewalk conversations which make up Annual Conference, an important highlight has come to be the special interest events. Listed in the Conference Booklet as *Insights 70's,* the events this year at Lincoln are more varied than ever.

The selection of topics was based on findings or pivotal concerns which grew out of Brotherhoodwide discussions on Mission in the Seventies, according to Wilbur E. Mullen, chairman of the staff committee planning the series. Others on the committee are Merle Crouse, Matthew M. Meyer, Ronald D. Petry, and Clyde E. Weaver.

Specifically on the docket for the Insights sessions June 23-28 are:

Evangelism. Tuesday, "Talk-Back with Myron S. Augsburger"; Russell V. Bollinger, North Manchester, Ind., chairman. Wednesday, Olden D. Mitchell, Fort Wayne, Ind., chairman; Gordon W. Bucher, Hartville, Ohio, Phyllis Carter, Bryant, Ind., Jay Fifer, Frederick, Md., and Albert L. Sauls, Oakton, Va. Thursday, Edward K. Ziegler, Bakersfield, Calif., chairman; Frederick Hollingshead, Mt. Morris, Ill., William W. Longenecker, Mt. Joy, Pa., W. Hartman Rice, Columbia City, Ind., and Charles F. Rinehart, Campobello, S.C.

Bible Study Talk-On. A follow-up to the morning Bible study. Wednesday, Eugene F. Roop, Claremont, Calif.; David K. Hykes, Ankeny, Iowa, chairman. Thursday, Floyd E. Bantz, Roaring Spring, Pa.; Ronald K. Wine, Kingsport, Tenn., chairman. Friday, Allen C. Deeter, North Manchester, Ind.; Mervin A. Cripe, Cleveland, Ohio, chairman. Saturday, Ronald K. Morgan, Dayton, Ohio, and Vernard Eller, La Verne, Calif.; Marvin W. Thill, Adel, Iowa, chairman.

Issues Facing Congregations. Wednesday, "Will Change Destroy Our Faith?" John W. Hunter, Modesto, Calif., chairman; Kenneth W. Holderread, Empire, Calif., and Kerby Lauderdale, Oakland, Calif. Thursday, "How Free Can a Responsible Christian Be?" Donald L. Robinson, Reading, Pa., chairman; Charles M. Bieber, Hummelstown, Pa., and Kenneth L. Gibble, Harrisburg, Pa. Friday, "Polarization in the Local Church — A Blessing or a Curse?" Vernon F. Miller, Arlington, Va., chairman; Warren M. Eshbach, Linthicum Heights, Md., and Roy A. Johnson, Westminster, Md. Saturday, "Where Is My Faith Leading Me/Us?" Irven F. Stern, Hutchinson, Kansas, and Sarah May Brunk, McPherson, Kansas.

Listening to Other Voices. Wednesday, "Roman Catholic," Raymond B. Hain, Lincoln, Neb.; Donald H. Shank, Elgin, Ill., chairman. Thursday, "Mennonites in the 70s," William Keeney, Newton, Kansas; W. Harold Row, Washington, D.C., chairman. Thursday, "Hispanic American," Fabricio Guzman, Lombard, Ill.; Merle Crouse, Elgin, Ill., chairman. Friday, "Rap Session With Youth," open mike; Dianne Petry, North Manchester, Ind., moderator. Friday, "Crisis in Black and White," Covenant Players; Annie Carter, Chicago, Ill., chairman. Saturday, "Gringo in Latin America Today," Lemuel C. Nascimento, Nashville, Tenn.; George M. Kreps, Quito, Ecuador, chairman. Sunday, "Overseas Church," Carroll M. Petry, North Manchester, Ind., and P. D. Rawate, Allahabad, India; Charles M. Bieber, Hummelstown, Pa., chairman. Sunday, "An American Indian Speaks," Jess Sixkiller, Chicago, Ill.; Galen R. Snell, McPherson, Kansas, chairman.

Recreation, Arts, Camping. Wednesday, Thursday, Friday: Volleyball, pingpong, painting. Saturday, "Current Trends in Church Camping," Robert Tully, Bloomington, Ind.; James N. Poling, York, Pa., chairman.

Celebrative Acts. Wednesday, "New Forms," and Thursday, "New Life in Old Forms," Dean M. Miller, Lombard, Ill.; Wilfred E. Nolen, Elgin, Ill., chairman. Friday, "Folk Songs and Folk Hymns," Matthew M. Meyer, Elgin, Ill. Saturday, "Choir Directors' Workshop." Sunday, "The Church School Class," Donna Forbes, Lombard, Ill.; Donald R. Jordan, Lafayette, Ind., chairman. Sunday, "Congregational Singing," David W. Albright, Fort Wayne, Ind.

Issues Facing the Laity. Wednesday, "Theology, Sex, and the Movies," James Wall, Elmhurst, Ill.; C. Wayne Zunkel, Elizabethtown, Pa., chairman. Wednesday, "My Credit Card Life," Gerald M. Flory, Elgin, Ill., chairman; Esther Eichelberger, Lombard, Ill., Ralph Heisey, Denver, Pa., and Galen Snyder, Roaring Spring, Pa. Thursday, "Sex Education in the Public Schools," Gerald Sanctuary, New York, N.Y.; Gladys Weaver, College Park, Md., chairman. Saturday, "My Business Ethics," Wayne F. Geisert, Bridgewater, Va., chairman; Earl Brubaker, Rocky Ford, Colo., Wilfred W. Clannin, Denver, Colo., and Galen Quakenbush, Wichita, Kansas. Saturday, "Living With Conflict," Richard Bollinger, Topeka, Kansas; Lyle Roth, Redondo Beach, Calif., chairman. Sunday, "The Automobile: The Unguided Missile," Richard J. Winsor, Chicago, Ill.; Clyde E. Weaver, Villa Park, Ill., chairman. Sunday, "Family Life-Styles," Wesley Veatch, Indianapolis, Ind.; Kenneth Holderread, Empire, Calif., chairman.

Structures, Relationships. Thursday, "Communication Gaps in the Congregation," C. LeRoy Doty Jr., Long Beach, Calif., chairman; D. Conrad Burton, Panorama City, Calif., James Durnbaugh, Pontiac, Mich., and Anna B. Mow, Roanoke, Va. Saturday, "Congregation — District — Elgin (Trust Gap)," Joseph M. Mason, Huntingdon, Pa., chairman; Ralph G. McFadden, Ellicott City, Md., Richard N. Miller, Elgin, Ill., W. Clemens Rosenberger, Lititz, Pa., and Eleanor Weaver, North Manchester, Ind. Sunday, "How We Work: Styles of Leadership," Earle W. Fike Jr., Elgin, Ill., chairman; representatives of the General Board and staff.

Film Workshop. Friday, "Language of Films"; film, "Occurrence at Owl Creek Bridge." Saturday, "Planning With Film"; film, "Phoebe." Sunday, " 'Hope' as a Filmic Theme." Resource person throughout, John G. Fike, Elgin, Ill.

International Concerns. Wednesday, "Vietnam Tomorrow," H. Lamar Gibble and Joel K. Thompson, Elgin, Ill. Thursday, "The Problem of Power," 1970-71 mission study film on Latin America; Stanley L. Davis Jr., Chicago, Ill.; John D. Metzler Jr., Nappanee, Ind., chairman. Thursday, "New Patterns in Health Care for Developing Nations," Mary Dadisman, Nigeria, and Louise Sayre, India; Paul S. Hoover, Windsor, Pa., chairman. Friday, "Missions: The Myth and the Reality," Howard Ogburn, Nigeria, chairman; Chalmer E. Faw, Nigeria, and Shantilal P. Bhagat and Merle Crouse, Elgin, Ill. Sunday, "Christian Response to World Hunger," Lila McCray, Nappanee, Ind.; Kenneth E. McDowell, Elgin, Ill., chairman.

Ecology. Friday, "Our Choices: Pollution or Survival," Marianne Pittman, Champaign, Ill., chairman; John H. Burkholder, and Gilford J. Ikenberry Jr., McPherson, Kansas. Sunday, "Population Explosion," Robert T. Neher, La Verne, Calif.; William R. Eberly, North Manchester, Ind., chairman.

Concerns on Peace. Wednesday, "Reconciling in an Estranged Land," Robert Mueller, Chicago, Ill.; B. Wayne Crist, Pomona, Calif., chairman. Friday, "Anabaptist Thought Today," Arthur Gish, Philadelphia, Pa., and Harold S. Martin, York, Pa.; Donald F. Durnbaugh, Lombard, Ill., chairman. Friday, "Draft Counseling Workshop," Wilbur E. Mullen, Elgin, Ill., chairman; William Copenhaver, Detroit, Mich., Jeremy H. Mott, Chicago, Ill., and Wilbur J. Stump, Fort Wayne, Ind. Sunday, "Biblical Basis for a Peace Witness," Robert H. Miller, North Manchester, Ind., chairman; Warren M. Eshbach, Linthicum Heights, Md., Kerby Lauderdale, Oakland, Calif., J. Herbert Miller, Hershey, Pa., and Sara Lou Weaver, Oak Brook, Ill.

Social Justice. Wednesday, "Poverty — USA," Paul Brumbaugh, Champaign, Ill., and Melvin Gray, Chicago, Ill.; William R. Faw, Los Angeles, Calif., chairman. Sunday, "Women's Rights," Phyllis Carter, Bryant, Ind., and Nancy Peters, Elgin, Ill. Sunday, "Minorities and Sharing Power," Ralph G. McFadden, Ellicott City, Md., and Larry K. Ulrich, Gaithersburg, Md.; C. Richard Pogue, Washington, D.C., chairman.

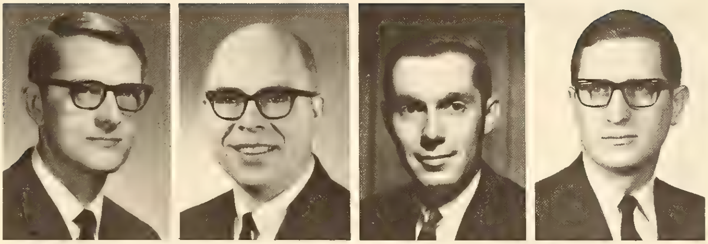
Drama and Discussion. Saturday, "Especially for Youth," and Sunday, "Especially for Adults," both sessions with Covenant Players; Theodore E. Whitacre, Woodbridge, Md., chairman.

Guest Leaders. Among guest leaders in the above list from outside the Church of the Brethren are Myron S. Augsburger, president of Eastern Mennonite College and Seminary; Raymond B. Hain, chairman of the Lincoln Roman Catholic Diocesan Committee on Ecumenism; William Keeney, chairman of the peace section, Mennonite Central Committee; the Covenant Players, a drama group from Encino, Calif.; Lemuel C. Nascimento, on the staff of the Board of World Missions, Presbyterian Church in the United States.

Also P. D. Rawate, professor of the Allahabad Agriculture Institute in India and a graduate student at the University of Nebraska; Jess Sixkiller, former executive for the American Indians United; James Wall, film critic and editor of the United Methodist's Christian Advocate; Gerald Sanctuary, executive director of Sex Information and Education Council of the United States (SIECUS).

Also Richard J. Winsor, director of the Religious Activities Department, National Safety Council; Wesley Veatch, director of family education, Disciples of Christ; and William Mueller, executive secretary, West Side Christian Parish.

The sessions Tuesday through Saturday are slated for 8:45 to 10 p.m., and the Sunday sessions for 8:30 to 9:45 a.m.



To guide biblical study of hope, l. to r.: F. Bantz, A. Deeter, E. Roop, R. Morgan

The essence of hope

To deepen understanding of the biblical derivation of the theme, "Celebration of Hope," a period of Bible study will open each of the four full days of Annual Conference, June 24-27. Each day's presentation will deal with a specific scriptural passage, and on two of the occasions reactors will share their own assessment of the study.

"The Embodiment of Hope: The Resurrection" will be the theme developed by Eugene F. Roop on Wednesday morning. The text is Mark 16:1-8. Mr. Roop is an alumnus of Manchester College and Bethany Seminary and is now a graduate student at the School of Theology, Claremont, Calif.

"Hope and the Social Order" will be the topic of the Thursday study, based on Luke 4:16-21. The major presentation will be by Floyd E. Bantz, pastor of the Roaring Spring, Pa., Church of the Brethren. Reactions to the study will be offered by Kent E. Naylor, pastor of the South Waterloo church in Iowa.

"Hope and the Moral Life," drawing on Matthew 25:1-13, will be the topic treated by Allen C. Deeter, associate professor of religion at Manchester College, in the Friday morning study.

"Hope and Celebration" is the subject of the final study hour, on Saturday, centered on Luke 14:15-24. The presenter will be Ronald K. Morgan, pastor of the Mack Memorial church, Dayton, Ohio. The reactor will be Vernard Eller, professor of religion at La Verne College.

During the evening Insights 70s series, as indicated in the preceding article, a Bible Study Talk-on will enable conferencegoers to join in discussion of each day's presentation.

Conflicts

by La Vernae J. Dick

Today Earl Jackson, an eighteen-year-old youth, is dead.

A year ago he dreamed of settling conflicts with talk rather than with fists and weapons and of living a decent life. He said that he was tired of fighting.

Earl was raised on the city streets of North Philadelphia. He was a member of a teen-age gang who lived by a code of violence. About a year ago he decided that there was a better way to live. That way was to settle conflicts by talking. His mother, neighborhood groups, clergymen, and a civic organization all tried to help Earl turn his dream into reality. He was able to persuade fourteen of his friends to think the way he had come to think. It wasn't long until this group began to meet at one another's homes to talk things over, instead of meeting on street corners to fight.

Last night, after midnight, Earl and his friends sat talking on the porch of his home. Two shots rang out. Earl clutched his chest and fell to the ground dead, the victim of violence.

Can conflict be settled by talk?

Webster says that conflict is disagreement. Conflict might also be described as native feelings between two people arising out of differing needs or goals. Pat and Myra are neighboring mothers. Their children play together constantly. Pat feels that it is a mother's duty to protect her children when they are being treated unfairly by other children. Myra feels differently. She thinks that children grow best by learning to solve their own problems. Because these two mothers have different opinions about

Are for Growing

raising children, the battleground has been set when Pat begins to telephone Myra to complain about the children's quarrels.

Conflict is not bad. It is a necessary, fundamental characteristic of existence and begins as a reflection of action and vitality of living. What is bad, however, is that most of us have great difficulties in solving conflicts. We do not seem to have faith that we will prove adequate to the resolution of conflict in a peaceable way.

Conflict is a theme which has occupied the thinking of man more than any other, save God and love. The paradox is that, in all its abundance and despite the massive scrutiny it has endured since the beginning of time, conflict remains as difficult to solve as if its presence had not yet been detected by man. We are not getting much closer to an era of peaceful interpersonal relations. This suggests to us that man has profited very little from his awareness of the costly lessons of conflict in history.

Should this discourage us from trying to resolve our conflicts in ways other than with violence? I have a strong feeling that, while it is true that conflict is both painful and not easily resolved, people can learn to face it squarely and settle it amiably. If that is so, why are people so afraid to engage in conflict? Why do we deny its existence?

Why do people cover up conflicts?

Perhaps there are some very vital reasons why people tend to cover up a conflict and pretend that it doesn't exist until it becomes such an explosive matter that violence takes over.

Many people have a great deal of uncertainity about belonging somewhere. Everyone needs the assurance that somewhere he belongs, is wanted, and is valued for himself. If we take the risk of coming into conflict with any other person, the number and potentialities of things that may happen to us at any minute are beyond our knowing. This helplessness causes many people to be subservient. The fear of abandonment is strong in all of us.

Another risk involved in conflict is that of being hurt. Most of us are basically afraid to be hurt. Symbolic injury and psychological pain are much more excruciating than simple physical hurts. And if we do get hurt in a conflict, our feelings are very difficult for us to express. We are, instead, likely to be withdrawn and repressive.

Sometimes the real reason for not entering into conflict or for denying its existence is the fact that a person has made a virtue of not being aware that he has any normal feelings of hostility. This is especially true of persons who consider themselves Christians.

Jim, a very devoted Christian, always has a smile, no matter what is said to him. He says that he never gets angry about anything. But after being around him for awhile, one begins to notice that even though he always smiles and never lets his voice get out of hand, his hostile feelings are shown in other ways. Besides being very tense, he is continually wiping the perspiration from his forehead. Conflict, whether it be a verbal or physical fight or simply little acts of angry behavior, makes our bodies respond. The worst thing we can do to it is to repress our feelings of conflict.

This leads us to another point. Too often in life there are problems about which we make the unconscious assumption that in order to have harmony we must also have agreement.

Perhaps this arises from the necessity to be approved of by everyone. If this is the way we feel, then we are refusing to be truthful and honest with ourselves and others. A healthy relationship does not always have to be an agreeing one.

J. Sidlow Baxter, a famous lecturer and writer, was talking about his work as the pastor of a chapel in Edinburgh, Scotland. "You know," he said, "the people who helped me the most in that church were not the ones who always said yes. It was the ones who sometimes said no when I proposed a new program or idea. This gave me the opportunity to go back and reevaluate what I was doing. Sometimes I needed that extra look because I was wrong."

What happens if conflicts are denied or covered up?

Kathleen's grandmother died when she was three years old. Her parents felt that she was too young to understand, so they just never talked about Grandma anymore. Kathleen soon learned not to talk about her, too.

Months later Kathleen was standing at the window when she saw Granddad's car come into the driveway. Seeing two people in the car, she raced outside. "Grandma," she shouted, "you've come back!"

Then, discovering that the passenger wasn't her grandma after all, Kathleen turned and walked slowly back to the house. Inside, she complained, "Mother, I'm sick."

Conflict, especially that which is denied, makes our bodies respond. As a result, a person may develop psychosomatic complaints which actually make him physically ill, as Kathleen was.

It is not only our bodies which respond to conflict. Our emotions respond as well.

Lee and Jim were working on a project which took much close collaborating. One day Jim upset Lee by something he said. However, Lee refused to let Jim know that he was upset. The next several times they were to work on the project, Lee refused to see Jim, saying that he was too busy.

What happened in a situation such as this one? Jim perceived that something was wrong, but he didn't know what it was. He was puzzled and confused because when he left that day, Lee was talking about how well the project was going. But he was expressing something different in his feelings. Consequently, Jim was not able to gain a realistic view of himself in the situation. If it is true that a person is always in a state of development, then situations such as this one keep him from perceiving the limits which he must maintain over his hostility and over the approved form for expressions of conflict. This increases his difficulty in creating more workable patterns of behavior in interpersonal relations with others.

Lee, on the other hand, probably felt guilty because, somewhere within him, he knew that his behavior did not accurately reflect his belief. It led to so much tension that he was unable to face Jim for their usual appointments.

Put these two factors together and the end result is likely to be a far more violent and dramatic episode than would have had to happen if Lee and Jim had faced their conflict honestly.

This kind of conflict can be compared with the healing of a broken arm. Merely not admitting that conflict has developed is like treating a broken arm by simply favoring it and expecting it miraculously to heal itself. It won't. A broken arm must be straightened out and carefully reset. So does a relationship in which a conflict has developed. This will be understandably painful, but it is necessary because broken relationships which haven't mended probably won't be able to stand very much pressure.

A person can never have a true and lasting relationship with another until he is able to fight with him. When we are able to show that we are angry, that we are afraid, that we can be hurt, and also that we can trust, then we can love. Limits are a part of loving. We are more comfortable in a setting in which the limits are recognized as real.

Closely related to covering up conflict is getting on the emotional merry-go-round. Then we feel so many feelings at once that we don't express any of them adequately enough to communicate to the other person. Instead we offer only confusion.

Another way that people handle conflicts is with "one hand on the doorknob." The true feelings slip out, but the person is ready to run the instant anyone reacts to him.

Marge found a rather handy way to handle conflicts in this manner. If she felt strongly about something, she repressed it until she got home. Then she wrote a letter to the other person involved in the conflict and vented all of her feelings of hostility. In this way she assured herself of safety because it was very likely that the other person would be cooled off by the time he responded.

Conflicts do not need to be viewed with discomfort or even horror. Conflicts are for growing; they give us the opportunity to explore and learn. Therefore, responding to conflicts face forward can serve as a vital function for continuing growth. We learn nothing more important than the art of becoming a more independent person.

This is true even though the skills we learn in handling conflict are gained through a lifetime of painful lessons at the hands of others.

How can we handle our conflicts more realistically?

The ideal way of resolving conflicts is to approach them as problems to solve and to effect the best compromise available.

The purpose of a conflict should never be to win but to express one's whole self in conflict. There are always two reasonable points of view being expressed in a conflict. These points really exist inside ourselves and the other person.

In a conflict we should give evidence to support our viewpoint and express our feelings as directly as possible. It is also just as important to listen to the other person's point of view. This may be an opportunity which will extend our knowledge about the other person, or it may replace an outworn assumption which we have about him.

By being willing to be involved in a conflict, we can learn to appreciate the differences in others. Our readiness to consider the other person's views and goals and our willingness to discuss personal problems rationally will lead to a quicker solution of conflicts. Confronting conflict can be an exciting experience. It may help us to set new goals for ourselves and refine our own sense of values because we are being motivated in some direct way to improve ourselves.

It is important that after hearing each rebuttal and counterrebuttal that we keep talking until each person feels better. This takes time, but it is worth it. It has been said that a good, finished argument is better than a sleeping pill. ☐

Looking for reference books?

CHRISTIAN WORD BOOK, by J. Sherrell Hendricks et al. Abingdon, 1969. 320 pages, $3.95

FIFTY KEY WORDS IN PHILOSOPHY, by Keith Ward. John Knox, 1969. 85 pages, $1.65 paper

A CHRISTIAN'S DICTIONARY: 1,600 NAMES, WORDS, AND PHRASES, by James S. Kerr and Charles Lutz. Fortress Press, 1969. 178 pages, $4.50 cloth, $2.95 paper

WHO'S WHO IN CHURCH HISTORY, by William P. Barker. Revell, 1969. 319 pages, $6.95

Now THAT we Brethren are taking a look at our theologies in church school, we would do well if we had at hand at least one good reference book to which we might turn for explanation of terms like *myth, existentialism, baptism.*

Christian Word Book, by J. Sherrell Hendricks and others, provides in-depth, readable treatments of such terms. *Fifty Key Words in Philosophy* by Keith Ward provides more technical treatment of philosophical terms which impinge upon Christian thought. *A Christian's Dictionary,* by James S. Kerr and Charles Lutz, places thumbnail sketches of groups, persons, concepts, and "church utensils" at our fingertips. *Who's Who in Church History,* by William P. Barker, gives what its author believes to be the salient emphases of persons effectively connected with the church.

The *Christian Word Book* has been written and compiled with the many new theology-centered curriculums in use by or being planned for most denominations in mind. This book "is meant to provide a fairly comprehensive review of terms from the Christian tradition to supplement and support the student's normal resources for study."

By following the referrals at the end of a given article, one may discover most aspects of his topic. This referral system, combined with the "see" references, makes *Christian Word Book* an excellent reference tool for the church or home library.

The articles are arranged alphabetically word by word. Each article consists of the pertinent information and cross references and has the initials of the article's author. Exceptionally long articles have a summary at their beginning. Pronunciations are also given. *Christian Word Book* may fulfill your needs for informative help when studying church school lessons.

Ward's *Fifty Key Words in Philosophy* put at hand philosophical terms which bear upon one point or another of Christian thought. This little volume provides explanations of ninety-four words "which are used both in specialist works and in ordinary life." The reference aid is part of the Fifty Key Word Books series by John Knox Press dealing with theology, Bible, church, philosophy, and sociology.

There are fifty basic articles, each numbered. The remaining forty-four terms are listed in an index with the numbers of the articles in which they are treated. For example *ontology* is treated in article 27, "Metaphysics." This numbering system provides the means for cross-referencing: After each article is the number or numbers of related article(s).

Ward provides a list of philosophers he has mentioned in the text. This list, chronologically arranged, gives the page numbers where each philosopher is mentioned. Such an arrangement, combined with the cross-referencing system, makes of this paperback reference tool a handy introduction to philosophy.

Of the ninety-four terms treated by Ward, *A Christian's Dictionary* by Kerr and Lutz treats nineteen. Illustrating the difference in treatment is the term *cosmology:* Ward uses almost two pages to describe the importance of the term; Kerr and Lutz say, "Any view of the universe as an ordered system (from *cosmos,* Greek for 'world')."

Such a difference in treatment demonstrates the difference in purposes. Kerr and Lutz aim "to help the layman understand the words which form the church's distinctive language" by providing a "popular dictionary" to that language.

As a popular treatment of names, words, and phrases in common parlance in the church *A Christian's Dictionary* is successful. The treatment of *fundamentalism* leaves something to be desired,

REVIEWS / *continued*

whereas treatment of *Church of the Brethren* and *Dunkard or Dunker* provides fair, even challenging, descriptions of what we have been and are about.

For fuller information about persons historically significant to the church, however, one must turn to Barker's *Who's Who in Church History*. If the person for whom one is looking consciously thought of himself as part of the church, had some effect upon its ministry, and is no longer living, then he will be found in Barker's book.

Brethren may wonder though. Conrad Beissel makes the group covered, but Mack, Nead, Brumbaugh, and other German Baptist leaders are not to be found. This raises a point of criticism: Has Barker ignored the smaller denominations and sects? He has the Brethren; perhaps he has ignored other smaller groups.

There is valuable and quite readable information in *Who's Who. . . .* This work becomes necessary for those who have no other larger or similar work nearby. Barker does include such men as Barth, Tillich, Martin Luther King, and others who have died recently, thus being relatively up-to-date.

These four reference books would be good additions to any church library as well as to a personal library. Just over seventeen dollars will put all four in your library. If your budget is more limited, and all you want is a brief treatment of significant terms and persons, then begin with Kerr and Lutz. And if you want solid treatment of terms used in particular ways by the church, then *Christian Word Book* should fill your needs. — James E. Weaver

REVIEWS / RECORDS

Music for Listening—New and Old

REQUIEM: Biber (Telefunken) represents, in a way, the contribution of the tiny principality of Liechtenstein to sacred music, for it was the archbishop of that miniature state who commissioned this and other works by Heinrich Biber in the late seventeenth century. They combine courtly grace with robust folk tunes and an original, individual imagination. Besides the *Requiem* we hear two Latin cantatas and a striking *St. Polycarp Sonata* for eight trumpets and bass. The whole genial offering is presided over by the sensitive conductor Nikolaus Harnoncourt, leading a group of period instruments, and Hans Gillsberger, conducting the Vienna Boys Choir and Chorus Viennensis.

SYMPHONY NO. 2: Mahler (Deutsche Grammophon) finds Rafael Kubelik well on the way to completing his version of the nine Mahler symphonies. As we have come to expect, his version of this, the pensive and ultimately joyous *Resurrection Symphony*, is among the best — full-bodied and a mite more vigorous than Klemperer's (Angel), and with soprano Edith Mathis and alto Norma Procter nicely edging their top competitors. The only fault is the manual sequence of this set, which means one more side to turn.

THE YOUTH'S MAGIC HORN: Mahler (Columbia) was the composer's first major work. Taking a group of folk poems, he gave them orchestral settings of strength and deep feeling. Only one of the extant recordings (featuring the incomparable voices of Schwarzkopf and Fischer-Dieskau on Angel) beats this one, or even competes with it. In certain respects the present one, conducted by Leonard Bernstein, is unique, for there are some songs in which mezzo Christa Ludwig and baritone Walter Berry are heard together — songs, that is, which call for alternate male and female parts. Further insight into these wonderful songs comes through a bonus disk on which Bernstein and the singers run through them once more, substituting Mahler's original piano version for the full score as played by the New York Philharmonic. And whether pianist or conductor, Bernstein shows himself once more a Mahlerian among Mahlerians.

THE CARMEN BALLET: Shchedrin (RCA) infuses new life into one of the most familiar warhorses of the nineteenth-century middlebrow repertoire. Redien Shchedrin, a thirty-eight-year-old Soviet composer of proven gifts *(The Humpbacked Horse; Mischievous Melodies)* takes flirtatious liberties with the familiar lady of the bullring and comes up with a spry delight that, for my money, beats the original Bizet score hands down. Shchedrin's liberties go so far as the use of a xylophone to put an edge of wit on the Toreador song, and the interpolation of the most familiar section of Bizet's *Arlésienne Suite*. Shchedrin never tries to demolish. Embellish would be truer, for he alternately spoofs and extracts lush beauty from the operatic score. Arthur Fiedler does the honors, with the Boston Pops. Tired businessmen and others: This is your dish. It asks little and gives much.

NEW MUSIC OF CHARLES IVES (Columbia) consists of seventeen first recordings of vocal and choral works dating from about 1895 to 1920. Side one begins with a powerful, dissonant "Let There Be Light," undergirded by craggy organ chords, and is followed by setting of Psalms 14, 54, 25, and 135. These alone would justify the issue of this record, a companion to the earlier *Charles*

Ives: Music for Chorus. Both records feature the Gregg Smith Singers. Side two of *New Music* contains a dozen songs, some employing chamber orchestra and many featuring soloists. A few, at least, such as "The Children's Hour," have previously been issued in voice-and-piano versions. Others include "Tolerance," "Walt Whitman," and the fascinating "On the Antipodes." A major addition to both America's and the church's musical heritage.

SYMPHONIES No. 6 and No. 8: Vaughan Williams (RCA) finds André Previn once again at the helm of the London Symphony. Pop-jazz pianist Previn is no slouch with the classics, and he shows remarkable insight into the two most dissonant and complex of Vaughan Williams' symphonies, dating respectively from 1948 and 1956. These works are not difficult to hear, but it takes a firm baton to balance potentially unwieldly elements as a large percussion battery pitted against the rest of the orchestra in the *Eighth*. Young Previn's versions will bear comparison with the excellent ones of veteran Sir Adrian Boult on Angel, but RCA's engineers have somehow fitted the *Sixth* onto one side, making Previn's the bargain to buy. — William Robert Miller

Faith looks up . . .

My faith looked up and I was thrilled when I first read of the new Educational Plan of the Church of the Brethren and the subsequent preparation of the Educational Guide. I am happy to be a part of a denomination that says, "The local congregation has both the right and the responsibility to determine what its educational program is to be." I am grateful that there were well-conceived and well-conducted plans to help congregations face that right and that responsibility. The day of a national Church of the Brethren curriculum is over.

The challenge of Church of the Brethren Christian education is before us. It must grow and glow in the local congregation where its objectives must be established, its methods refined, and its program evaluated. From the Elgin Office support and encouragement will come. But the Holy Spirit must move on the local congregation front, through lay people, or Christian education will not take place in the Church of the Brethren.

My faith looked up and again I was thrilled in Louisville when delegates from and on the floor struggled with the Fund for the Americas. I am glad this didn't come from one concerned individual in a semiconcerned congregation, through the channels of a "pass the buck," pass it to someone else (the Board) for recommendation ("Thus I will escape at home").

It is difficult to think clearly in terms of love, compassion, and commitment when there are a Manifesto, threats, and clenched fists before the eyes or a threat to the pocketbook and the political ideal that promises to keep that pocketbook full. I have a feeling that it was difficult years ago to love, have compassion, and keep a commitment while wearing a mocking purple robe, a thorn crown, and carrying a death-dealing cross before a jeering crowd.

My faith looks up because these are the real testing days of being Christian in a land of affluence, because being Christian and being Brethren are being handed to persons, lay and ministerial, to work out at the local level. This is no time to wait for the voice of recommendation from afar off: it must come from within.

ROBERT W. TULLY is a professor in the department of recreation and park administration at Indiana University. He and his wife, the former Ruth Weaver, sponsor the Church of the Brethren student fellowship at Bloomington, Ind., where they live, but they are also active in the Northview church in Indianapolis. Bob carries district and community responsibilities related to education and services to the aging. The Tullys have two sons, Robert C., dean of men at Manchester College, and Richard, a graduate student at I.U.

IDEAS FOR FAITH AND LIFE

THE URGENT NOW

James Armstrong. How do you reach people more attuned to the "Today Show" than the eleven o'clock service? Answers to this and other vital questions confronting the church are sought in thirteen timely sermons. $3.75

CHRIST'S SUBURBAN BODY

Wilfred Bailey and William McElvaney. The suburban church should play an important role in the future of America's life style. Two young ministers propose exciting innovations for utilizing its full potential. $4.95

HANDBOOK OF DENOMINATIONS IN THE UNITED STATES

Frank S. Mead. The *New Fifth Edition* contains the latest data available on over 250 religious bodies in the United States. Revisions include facts about mergers among and changes in denominations. $3.95

BECAUSE IT'S HERE

Jane Merchant. Over 100 poems based on the thought that though man has traveled to the moon, the earth remains, for most of us, the greatest source of wonder, because it's here. $3.50

SNAPPY BULLETIN BITS

Paul E. Holdcraft. For busy ministers and church workers, a collection of thought-provoking quotes for the church bulletin, calendar, or bulletin board. Arranged under appropriate headings for easy reference. Paper, $1.25

OFF TO A GOOD START

Ada A. Ingram. Fifteen installation services adaptable to all occasions. All church groups and classes will find that unique themes, simple props, and detailed instructions aid in presenting a memorable service. Paper, 95¢

JOHN CELEBRATES THE GOSPEL

Ernest W. Saunders presents a stimulating study guide answering the questions: What is the unique contribution of the Fourth Gospel? What were the special concerns of its author? Paper, $1.95

At your local bookstore

ABINGDON PRESS

Marooned

TWENTY YEARS AGO a nicely crafted little film, *Destination Moon,* helped make many of us aware of the technical and moral questions which might become a part of manned space flight. Now, twenty years later we have *Marooned* — basically an up-dated *Destination Moon,* but without the guts of the earlier film.

Marooned does show how far we have come technologically in these twenty years. Indeed, its strongest feature is the semidocumentary ambiance of the earlier portions, as the viewer comes to feel that he is a part of NASA. Dialogue is crisp, computers are computing, machines and the cold logic of mathematics are in control. Fine. Through the camera we are once again — as we were last summer — caught up in the technology of man's greatest adventure.

But then plot intrudes and *Marooned* becomes standard suspense fare. On the return trip from five months in an artificial satellite the retro-rockets on Ironman I do not fire, and three astronauts are left stranded. The "book" (logic) says nothing can be done. Emotion (and politics) says jerryrig a rescue operation in the face of a hurricane. Add teary-eyed wives, a stolid NASA commander who doesn't flinch under any kind of pressure, an increasingly schizophrenic astronaut, and what began as a technically fine film submerges into triteness.

Which fact is really unfortunate because *Marooned* poses two moral questions of true import but then cops out on dealing with them in favor of a tasteless plot.

The first question is that posed by the parasitic relationship of man and machine. If the machines do not find the answers to their own insufficiencies, is there still a role for the inviolability of human spirit? Commander Keith (Gregory Peck) would seem to be saying "No," yet he is finally caught up by the emotionalism of Ted Dougherty (David Janssen), who is resolved to effect the rescue. But the film cops out in the form of a Russian cosmonaut, introduced at the eleventh hour, who reaches the astronauts before Dougherty can. Moreover, we never do learn why the retro-rockets didn't fire, and thus the man/machine questions remain quite unresolved.

The second — and potentially more significant — moral question is that of life and death in a situation where one man's death can make the difference of life for others. (As this is being written during Holy Week, my mind clings to the parallel with Caiaphas' enigmatic assertion about Jesus: "It is expedient for you that one man should die for the people. . . .") With Dougherty on his way, there is enough oxygen to keep two men alive but not three. The astronauts begin to deal with this dilemma, but here again the resolution is unsatisfactory, for the actions of Jim Pruitt could be conceived of as either self-sacrifice or accident. Commander Keith prefers the latter explanation, thus blunting the moral implications this situation might have.

Of the actors only Gene Hackman as the somewhat schizoid Buzz Lloyd manages any real depth to his character. Peck and Janssen jut their chins a lot and are simply wooden. Richard Crenna and James Franciscus as the other two astronauts are one-dimensional — indeed, one of the problems in becoming involved with these marooned men is that we are not given enough characterization to feel much along with them.

The advent of that Russian cosmonaut gives director John Sturges an opportunity to say a meaningful word about international cooperation. But he blows his chance by maintaining U.S.A. technical superiority: The cosmonaut is still tied to his ship by an umbilical cord while the astronauts use back packs to move through space.

Much of the camera technique is very well done, especially the zero-gravity sequences.

In sum, *Marooned* — on the basis of its premises — could have been a masterful addition to film science-fiction; but it bypasses its opportunities and thus offers us just one more example of space-opera.
— Dave Pomeroy

READERS WRITE / *continued*

ago when my wife and I were in Rapid City, S.D. It was our intention to go to church somewhere in that city, but we changed our minds and drove on to Mount Rushmore. I must say we felt a sense of guilt for not attending church services. But upon reaching Mount Rushmore, we had a change of attitude. Folks who were there seemed to be in a spirit of worship. Those shrines were carved out by the hand of man. But the solid rock was created by the hand of God. As we drove on through the majestic mountains of Colorado, we still reveled in the greatness of God's creation.

I do not want to minimize the importance of Sunday morning church attendance. But if we do not take time to meditate upon the many wonders of God's creation, we are missing great moments in our Christian lives.

George A. Garber
Oakley, Ill.

ABOLISH THE DRAFT

Members of the Church of the Brethren, of which I am a member, have long professed to be a group of pacifists. It seems to me that each of us could immediately express our opinions to President Nixon, Defense Secretary Melvin Laird, and to our congressmen and representatives on the matter of abolishing the draft and settling for a professional, voluntary military force.

One comprehensive study now on the President's desk says we can and should effect such a change now. Will you please encourage readers of Messenger to support this move?

Ida Eller
Princeton, W. Va.

A THANK-YOU NOTE

I wish to thank all the people who have contributed or will contribute to the Fund for the Americas in the United States in this current church year. Because of this giving, I had the opportunity to be a part of a workshop on racism in the Western Plains District. It was helpful to me, and I only hope others could receive a similar benefit from this Fund.

This is just one of the many benefits that church people and others can receive from this kind of concern.

James E. Tomlonson
McPherson, Kansas

the Nature of JESUS

Jesus: Man for Today
T. RALPH MORTON • In this enlightening study of Jesus' relevance to man today, Dr. Morton contends that the world is overdue for serious discussion on the nature of Jesus and his meaning to modern man. In his discussion, written specifically for laymen, Dr. Morton first explores the traditional titles given to Jesus in the past. He concludes that although Christ's basic nature does not change, men's names for him must change from age to age. In later chapters Dr. Morton also investigates what it is within the church that obscures Jesus from men and what the church should be doing to make Jesus more meaningful. $3.95

Which Jesus?
JOHN WICK BOWMAN • In spite of the scientific methods of scholarly investigators, Jesus continues to challenge men with the mystery of his own identity. Was he the apocalyptic "son of man" or an existentialist rabbi? Was he an Essene-like teacher, a Nazarean scheming Messiah, or a parazealot revolutionary? Or did he spring from none of the contemporary forms of Judaism, emanating instead directly from the spirit and teachings of the early prophets? Arguments from such twentieth century scholars as Schweitzer, Wrede, Bultmann, Schonfield, Brandon, Bornkamm, Allegro, Cullmann, and Manson, are reexamined in this very modern probing into the person and status of Jesus of Nazareth. $2.65 paper

CHURCH of the BRETHREN
GENERAL OFFICES,
Elgin, Illinois 60120

in brief

PERSONAL MENTION

Rotary International has selected **Hobart Blair,** Virden, Ill., to go to Japan as a group leader for a study exchange team. A member of the Virden Church of the Brethren, Mr. Blair was a district governor of Rotary in 1969.

Idaho's Mother of the Year is a member of the Church of the Brethren at Bowmont. **Minnie Keim** will compete this month for national honors. . . . **Greg Schumacher,** West Milton, Ohio, will go to India as one of his county's delegates to the Children's International Summer Village.

A former treasurer of the Church of the Brethren General Board received an Award of Teaching Excellence at Western Michigan University, Kalamazoo. **Dr. Edwin Grossnickle,** professor of finance and a member of the faculty for thirteen years, is a Manchester College alumnus.

Manchester College alumnus and graduate of Bethany Theological Seminary **Eugene Roop** will soon complete his doctoral studies at Claremont in California. While a student Mr. Roop, a member of the Lincolnshire church at Fort Wayne, Ind., has been teaching New Testament at the Earlham Graduate School of Theology, Richmond, Ind.

Our congratulations go to couples who have recently celebrated golden wedding anniversaries: the *Henry C. Millers,* Myerstown, Pa.; *Mr. and Mrs. C. Blaine Rotz,* Chambersburg, Pa.; the *Lloyd E. Cranes,* Ottumwa, Iowa; *Mr. and Mrs. J. Allen Rhodes,* McVeytown, Pa.; *Mr. and Mrs. Virgil Hopkins,* Nokesville, Va.; and the *Earl Dissingers,* Annville, Pa.

Other couples marking wedding anniversaries are the *John D. Burkholders,* Carlisle, Pa., fifty-three; the *G. A. W. Stouffers,* Chambersburg, Pa., sixty; the *Bruce Bards,* Chambersburg, Pa., sixty; *Mr. and Mrs. Elmer Shirk,* Ephrata, Pa., sixty; and *Mr. and Mrs. Ora Blickenstaff,* Lima, Ohio, sixty-one.

FOR CONFERENCEGOERS

Accident insurance will be provided for church members attending Annual Conference. Coverage will be effective from 12:01 A.M. (CST) June 13 until 12:01 A.M. (CST) July 6, 1970. Any personal injury sustained during this period is covered, provided the injured person is attending Annual Conference or is on the way to or from the Lincoln Conference when the injury occurs. Members of the Church of the Brethren and their small children are covered. Nonmembers attending Conference are covered within the above period, but effective only after they complete their official registration.

✢ ✢ ✢ ✢ ✢

Benefits payable are: $1,000 for accidental loss of life or loss of any two — hands, feet, or eyes; $500 for loss of one arm, leg, or eye; $500 reimbursement for that portion of expenses actually incurred for physician, surgeon, hospital, ambulance, X ray, and nurse, licensed or graduate, which is not collectible from any other insurance.

This insurance is automatic for the period and persons stated above. The coverage is for accidental injury and does not include sickness or illness. All types of travel are covered, except nonscheduled air flights. Claims should be reported immediately to the Annual Conference Treasurer, 1451 Dundee Ave., Elgin, Ill. 60120, or at the Conference office. It is not necessary to contact him about this insurance except to report a claim.

CALENDAR

May 24	**Trinity Sunday**
May 30	**Memorial Day**
June 14	**Children's Sunday**
June 20-21	**Church of the Brethren General Board, Lincoln, Neb.**
June 21	**Father's Day**
June 23-28	**Annual Conference, Lincoln, Neb.**
June 28	**Christian Citizenship Sunday**
July 16-19	**District conference, Southern Plains, Waka, Texas**
July 17-19	**District conference, Northern Indiana, Goshen College**
July 17-19	**District conference, Iowa and Minnesota, Cedar Falls**

POTPOURRI

"Man's Environment in Jeopardy" set the pace for four Sunday-evening discussions at the **Twenty-eighth Street church,** Altoona, Pa. Problems confronted were overpopulation; pollution of the water, air, and land; birth control and abortion; and violence and crime. . . . A carry-in dinner and afternoon fellowship will mark the annual **BVS alumni reunion** of the Northern Indiana District June 7, hosted by the West Goshen Church of the Brethren. Former BVSers wishing more information about the activity may contact Mrs. Howard Bixler, 203 Sycamore Dr., Goshen, Ind. 46526.

✢ ✢ ✢ ✢ ✢

A new extrusion-type **baler for clothing** has been installed at the New Windsor, Md., Service Center. Combined with an automatic strapping machine, the baler will process a one hundred-pound, five-cubic-foot bale of clothing or blankets in less than sixty seconds. . . . Members of the **Dixon, Ill., Church of the Brethren** canvassed the cities of Dixon and Franklin Grove May 17, distributing copies of the New Testament in the American Bible Society's *Good News for Modern Man* edition. Six thousand Bibles were ordered, and volunteers expected to give a Bible to each family in each city.

✢ ✢ ✢ ✢ ✢

Ministers and laymen participated in two **Bible study conferences** sponsored by the Southern Pennsylvania District. Leadership came from Bethany Theological Seminary, Elizabethtown College, and congregations in the district. . . . Mack Memorial Church of the Brethren, Dayton, Ohio, hosted a community-wide **Sacrificial Meal for Peace** April 14. Proceeds were used for artificial limbs of Vietnamese civilians.

A **festival of the arts** occurred May 17-18 at the Frederick, Md., church. Winning entries in various media will be made a part of a traveling exhibit available to congregations of the Mid-Atlantic District. . . . The **Woodbridge Church of the Brethren** in Virginia has opened its doors to Alcoholics Anonymous, Al-Ateens, and Al-Anons. . . . A youth-sponsored coffeehouse at the **Good Shepherd church,** Kensington, Md., attracted some 200 neighborhood young people and netted $107 for the Fund for the Americas.

Shenandoah District's **Mill Creek church** anticipates May 24 rededication and homecoming services, with James Flora, Palmyra, Pa., as guest speaker. The activities will celebrate the remodeling of the fifty-year-old sanctuary and basement.

The Cajon Valley Church of the Brethren reports an **error** in the Yearbook's listing of its address. The correct address is 1101 S. Mollison, not 1011. Our apologies.

* * * * *

The **Marion, Ind., Church of the Brethren** participated in May 17 dedication services for a new church building. General Secretary of the General Board Loren Bowman spoke at the special services.

* * * * *

American Council on Education chairman **Arthur Fleming** will address the commencement audience at Elizabethtown College. . . . At Bridgewater College, a new campus center was dedicated early last month as the **Kline Campus Center,** honoring the memory of Elder John Kline and John M. and Hattie E. Kline of Manassas, Va., who supported the college in early years, and recognizing the larger Kline family which has been identified with the college throughout its history. . . . Accepting a bequest from the estate of the late E. J. Frantz, Conway Springs, Kansas, is **McPherson College,** McPherson, Kansas. The bequest has been placed in the college's endowment fund, the income of which will be used for college needs, with the principal remaining intact.

* * * * *

Elsie S. Wolf is looking for a copy of the **Flora-Brubaker Family Tree Book.** Readers who have extra copies may contact Miss Wolf at 1318 Dakota Ave., Modesto, Calif. 95351.

ANNUAL CONFERENCE OFFERING

"THANK GOD FOR THE CHURCH!"

So would say the child in Haiti who receives medicine and milk; the woman in India whose eyes are being opened to the printed word; the student in Ecuador who receives scholarship aid; the young church leader in Nigeria who prepares for pastoral service; the young man in the States facing the draft who finds his church ready to help; the person of whatever color, location, circumstance, who discovers the church an ally in his search for justice.

Support the Brotherhood Fund with your special contribution. Each gift, whatever it may be, will strengthen the church's ministry. Give to the ANNUAL CONFERENCE OFFERING today. Help others to say,

- -

"THANK GOD FOR THE CHURCH!"

Amount ____________

Name ______________________________

St./RFD ____________________________

City ______________ **State** ________ **Zip** ______

Congregation ________________ **District** ________

(Please complete this form and send with your gift to the General Board, Church of the Brethren General Offices, Elgin, Illinois 60120.)

A Time to Keep Silence—and a Time to Speak

Earth Day has come and gone. We are all better informed about environmental dangers. As our awareness of pollution increases, we hear almost daily of some new poison to the air we breathe or the water we need or the soil from which we derive our sustenance.

If you live in a city or close to one, you are sensitive to another kind of pollution. It hits your ears in a rising crescendo of sound, as various noises created by transportation, industry, and entertainment continue to add up, decibel by decibel. This assault upon your ears has already reached the level of annoyance, if not what some experts have called a threshold of pain.

Listening to jets taking off from an airport, being awakened each Saturday morning by your neighbor's power mower, watching a new building rise to the accompaniment of rivets and pneumatic hammers, hearing the roar of sports cars, trucks, and buses, not to mention an occasional thunderstorm, explosion, or sonic boom, you may quickly agree with Yehudi Menuhin that "silence is one of the principal needs of man — quiet, silence, the opportunity to meditate — because we cannot bring forth anything of value when we are constantly pounded with noise."

As a concert artist, violinist Menuhin recognizes that music must be kept within tolerable limits or it too can threaten individual freedom. Therefore he has asked the International Music Council, of which he is chairman, to study ways of promoting what he calls "the rights of man for the freedom of his ears." Some parents we know would like to see legal limits placed on the volume of sound that a neighborhood rock group can produce with electric guitars and drums. There often develops a conflict of wills between those who want freedom to make music and those who suffer from hearing it. It may take more than an international council to arbitrate their differences.

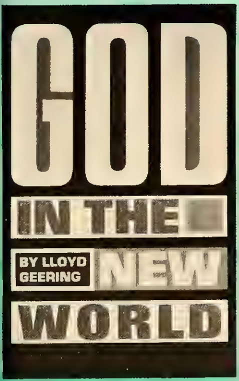
We agree with Yehudi Menuhin. We claim a right to keep silence, believing that not only our physical well-being but our development as spiritual creatures requires a time for meditation, a time to be spared the intrusion of noise and the interrupting of voices. We would even argue for a brief period of silence, after the manner of the Quakers, in our worship services, so that we might learn to be still, to hear the voice of God as well as the voices of our own hearts. After the earthquake, wind, and fire, we would welcome a chance to hear the "still small voice of calm."

And yet, precious as silence may seem, it is not always a blessing. If there is a time to keep quiet, there is also a time to speak. Indeed, one very good reason for keeping still is to prepare yourself for the time when you must speak up. No amount of noise pollution can excuse a man from responding openly and directly to issues that confront him and the day in which he lives. It is cowardly and unchristian to claim the merits of silence when you should stand up publicly for the values in which you believe.

Several years ago, in a lecture given at Bethany Theological Seminary, Martin Niemoller confessed to fellow Christians that he realized almost too late that Christians must speak out. He has been quoted quite recently in a similar vein: "In Germany, the Nazis first came for the Communists, and I did not speak up because I was not a Communist. Then they came for the Jews, and I did not speak up because I was not a Jew. Then they came for the trade unionists, and I did not speak up because I was not a trade unionist. Then they came for the Catholics and I was a Protestant, so I did not speak up. Then they came for *me* . . . and by that time there was no one to speak up for anyone."

To Martin Niemoller's credit it should be added that, while he may have gotten off to a late start, he has continued to speak openly and prophetically at great personal risk. His warning, however, applies to all of us who prefer to remain silent when we should speak out. Jesus defended those disciples who were criticized for speaking. He said the stones would shout aloud if their voices were stilled. Peter and John, even after being ordered to refrain from public appearances said, "We cannot but speak of what we have seen and heard."

Christians today — and all who are deeply concerned about the drifting tides that sweep us toward more involvement in destruction and death — must be ready and willing to speak out. Yes, there must be a time and a place to be still and to be quiet. But, having reflected and thought and prayed, who can keep still when God says it is time to speak? — K.M.



books for the open-minded inquirer

THE FUTURE OF GOD
by CARL E. BRAATEN

Here is a new understanding of God,
not "above us" (as in Barth), nor "beyond us"
(as in death-of-God theologians), but "ahead of us."

At a critical time when many are wondering about the future of faith in a secular age, the author calls for the believers' participation in God's activity in the future tense. The thrust of this theology of the future is an ethic of revolutionary change, derived from the Christian vision of the kingdom of God. The eschatological faith of Christianity has a close connection with the revolutionary concern in the modern world, both as the sponsor of its driving images and as a companion in the struggle for realization. $5.95

GOD IN THE NEW WORLD
by LLOYD GEERING

Here is a positive, comprehensive statement of Christian belief that challenges the validity of older expressions of the faith. The author has examined the literary, historical, and scientific criticisms that have been levied against Christian traditions, and in light of these has written a lucid, new exposition for the secular, scientific age. Because of his views he was tried for heresy by the Presbyterian Church of New Zealand. Although the formal charges were dismissed, the controversy continued, and Dr. Geering has set forth his views in this book, which has been written not for professional theologians, but for all readers. $2.95 paper

WE BELIEVE IN GOD
Edited by RUPERT E. DAVIES

Here eleven writers who firmly believe in God give grounds for their belief. Their faith comes out of deep conviction, grounded in both sound reason and personal experience. These writers come from very different educational and social backgrounds and from different religious traditions, yet their central affirmations are remarkably similar. Their experiences will strengthen the faith of many and may well disturb the doubts of others. Writers are: William Barclay, Anthony Bloom, Thomas Corbishley, Donald Hudson, Hywel D. Lewis, Pauline Webb, Colin Brown, Elsie Chamberlain, Rupert E. Davies, John Lawrence, Harold Loukes. $2.25 paper

CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Illinois 60120

LOOK FOR THESE FEATURES IN THIS *messenger*

"Are You Willing to Give Your Lives?" *The author and her husband were asked to stand watch on street corners during the night when violence was most likely to occur. Was this the ministry to which their Christian commitment had led?* by Marlene Daehlin, as told to Levi Keidel. page 2

Let Me Dissent From Despair. *Over against the predictions of gloom and doom stand the examples of men who live by courage, joy, and hope. Here are some of the affirmations that guide them.* by T. Wayne Rieman. page 5

The New English Bible. *The new translation has been called brilliant and exciting, but some scholars may ask whether the genuine character of the original has been maintained.* by David J. Wieand. page 10

The Scene From the Human Side of the Street. *Three young volunteers, in responding to an interviewer's questions, comment on strengths and limitations in their part of one church's ministry to community needs.* page 16

Conflicts Are for Growing. *Some persons try to conceal every evidence of conflict in their relationships, but such struggles can be resolved constructively. They may even provide one way by which Christians can grow.* by La Vernae J. Dick. page 22

OTHER FEATURES include a confession, "We Have Knowledge But Lack Wisdom," by Alvin F. Brightbill (page 9); "Day by Day," by Norman and Kay Long (page 13); "Field of Choices," a listing of dozens of special interest events planned for the Lincoln Annual Conference (page 20); "Looking for Reference Books?" a review article by James E. Weaver (page 25); reviews of recent recordings, by William Robert Miller (page 26); "Faith Looks Up," by Robert W. Tully (page 27); and a review of the film "Marooned," by Dave Pomeroy (page 28).

COMING NEXT

At the beginning of a new decade the moderator of Annual Conference might be expected to do some thinking about the shape of the church in the future. A. G. Breidenstine does exactly that and offers a summary of his findings in a brief article. . . . Certainly the church can expect to support some new kinds of ministries. How that works out in a shopping center, for example, and in other corners of the marketplace is described in an interview and report by Linda Beher. . . . C. Wayne Zunkel is more concerned about the potential for the church and its witness, which often misses the mark because church members neglect the sources of power that are available through prayer and petition.

VOL. 119 NO. 1

messenger

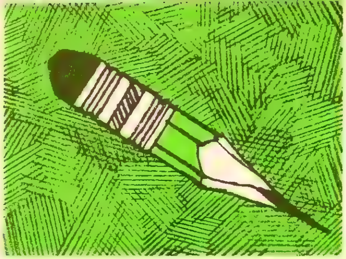
CHURCH OF THE BRETHREN

6/4/70

Whatever You Ask

Marketplace Ministries

The Shape of the Future Church



readers write

A LETTER TO PRESIDENT NIXON

Preparing our income tax form and realizing that about sixty-six percent of our tax will go for purposes of war, past, present, and future, force us to examine our values.

For the past two years we have refused voluntary payment of our U.S. income tax. We wish this year to reaffirm our previous stance and to emphasize even more emphatically (1) our abhorrence of mass murders in Vietnam and other places in the world in the name of freedom; (2) our opposition to the widespread fear generated by promotion of the ABM system; and (3) our disappointment in the neglect of hunger, housing, and education.

We also wish to affirm that governmental authority is within the will and plan of God. We regret that our government refuses to accept the God-given authority and chooses instead the authority of power and the "almighty" dollar.

We urge you to help our government to place more emphasis on humanizing efforts and much less on the dehumanization of the war effort. We desire that our funds be used for human development. It is possible to choose not to participate in the Social Security program, a program helpful to many persons. Why not also the opportunity of choice in supporting the military?

Paul and Dorothy Brumbaugh
Champaign, Ill.

ANOTHER LETTER TO THE PRESIDENT

We had hoped that you would be the one to restore peace in Vietnam. But now, without consent of Congress or the American people, you have sent our beloved sons into still another jungle to die. For what cause?

You speak of pride, of our nation's honor, of protecting freedom. We seriously question whether honor or freedom will ever be born out of the kind of hell to which the poor Vietnamese people and our boys are being subjected.

Mr. President, when will it ever end? You ask us to persevere and to be patient. Nine long years we have waited. With every act of escalation we have been assured that with just a little more killing soon there will be less killing. Mr. President, please stop listening to the generals and start listening to the American people. For God's sake and our children's sake, stop the madness.

With great concern and alarm!

Ninety-one Members of the
Nappanee Church of the
Brethren
Nappanee, Ind.

NECESSARY STEPS

"If Peace Is Our Cause," a letter by Jack Farrell Sr. (March 26) states a message I believe in. As I see it, the peace position is the one reason for the Church of the Brethren to remain a separate denomination. I think it has something to offer to the world in that position.

War is the measure of man's inhumanity to man. Atheists only know the way of force against an enemy, but Christians have a better way. But we haven't practiced that better way very far. In a crisis situation we let the atheist and politician set the direction of action; then, "protestingly," we follow along. It is high time that when a crisis situation arises, we take positive action BEFORE a negative situation is produced.

Draft card burners and protest marchers are negative actionists, which stirs up animosity and does more harm than good to the cause. But listen to their cause. They are *thinking* and *acting*. They need positive direction. Our leadership has been lacking in this direction because no one has gone this way before. May we, with prayer, boldly reach out into this frontier and show the world that *Christianity works in crisis.*

I propose four steps that are necessary for individual or church to face our world today:

- Purpose: to know why and what we are here for.
- Responsibility: to accept our part in the world.
- Discipline: physical, mental, moral, spiritual.
- Full commitment: Christ first in our lives.

Ronald Gordley
Lititz, Pa.

DEMONSTRATION OF RACISM

The Don Martin cartoon and the Vernard Eller article (April 23) which it illustrates are a shocking demonstration of American middle-class insensitivity and racism. The sick, racist humor of the cartoon plays upon some of the most ingrained myths of white America. Presented as good humor, the cartoon is not only insensitive to the real plight of millions of Americans, but it preaches a broad racist message. It undergirds what many whites have "known" all along and are now eager to reconfirm. That myth, now supported anew, states that the Black moves with the most disreputable elements of society, that he is militant and violent, that he takes what is not his by force or stealth, and that in society he is a destructive force dedicated to bombing rather than law. To suggest that somehow the message of the cartoon is related to alcohol demonstrates how desperately we in the church seek reassurance in the popular media. If anything, the facial expressions in the cartoon suggest that it is delicious stuff.

Mr. Eller suggests that good humor (with this cartoon as illustration) helps people "rise above the pettinesses, the stupidities, and the injustices that threaten to enslave them." While that may be true, the suggestion that the cartoon selected does that is a ludicrous demonstration of how theological word games can remove us from the crushing and tragic realities of injustice in our midst.

The racism of the humor is expanded by the gratis suggestion that the Hebrews had

PHOTO CREDITS: Cover Tom Stack; 3 Rohn Engh; 5 Bob Taylor; 8 Edward Wallowitch; 16-17 artwork by Wilbur E. Brumbaugh; 18-19 Ed Eckstein; 23 courtesy of the Elgin *Daily Courier-News;* 24 Religious News Service; 26 Jean-Claude LeJeune

Kenneth I. Morse, editor; Wilbur E. Brumbaugh, associate editor; Howard E. Royer, director of communication; Linda Beher and Jeanne Donovan, editorial assistants. Messenger is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918 under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1969. Messenger is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version. Subscription rates: $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan; life subscription $60; husband and wife, $75. If you move clip old address from Messenger and send with new address. Allow at least fifteen days for address change. Messenger is owned and published every other week by the Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill. June 4, 1970.

Copyright, Church of the Brethren General Board, 1970. Vol. 119 No. 12

it much harder than the American slaves ever did. Again, a popular American racist myth is supported, a myth that slavery was somehow kind and benevolent or, at worst, not really intolerable. Quite the contrary is true. American slavery cannot be separated from the brutal and inhumane system of obtaining slaves. That system was responsible for the slaughter of far greater numbers of people than lived in *all* of Egypt at the time of the Hebrew enslavement, the Hebrews *included!* Black blood was cheap then and evidently remains so today. It forcibly denied family structure and did not hesitate ruthlessly to crush resistance, with hundreds of noble names mutely testifying to the terror. American slavery not only spawned brutality at every level of American society; it was a vast experiment in human breeding and attempted to demonstrate with inhuman calculation that certain races were by nature inferior.

The pages of MESSENGER were not enriched by the Martin cartoon nor by the remarks which lifted it up as a "beautiful" demonstration of truth. Tragic mythologies, built upon a fundamental disregard for human values, were strengthened.

DAVID A. WAAS
North Manchester, Ind.

ENLARGE BY ADOPTION

Regarding Readers Write (April 23): It is nice that Mrs. Crist is so proud of her three children, but it is my hope that her three will be enough concerned about their fellowman that they will limit their own families to only two children. . . .

Also, regarding Pat Wright's letter concerning God's concept of "family": . . . It seems to me that all too often we "put words in God's mouth" and convince ourselves that our own genes are so precious that the world could not survive were it not for the grand and glorious contributions passed on to civilization through our charming and talented four or five or more offspring.

Personally I feel that it is very unchristian and selfish to have more than two children — biologically. My heart fills with admiration when I see a couple with two children of their own blood who have then enlarged their family by adoption or by being foster parents. These people are living examples of Christian love — they are so concerned and caring about their

Continued on page 28

Page one...

One question about MESSENGER editorial policy arises more frequently than any other. It runs like this: "Do you print all the letters you receive? It not, how many, and on what basis do you select them?"

The answer is fairly simple, but it may need some amplifying. We try to use as many as possible of the letters that are intended for publication. That includes most of them. Some persons prefer that their letters not be published. We honor their request. If we are not certain a letter is intended for publication, we write to the correspondent indicating our interest in using at least portions of the letter in Readers Write. The letter writer can veto our plans if he wishes.

But even though we are eager to provide a way for all readers to write, if they wish, there are a few limitations — and a few ground rules. One limitation is space. We often extend the letter page as needed. But obviously we can't devote several pages to just one feature. So we reserve the right to use only portions of most letters, and we especially need to shorten the longer ones. We try to indicate clearly where we omit sections from the original. We do very little editing, only the most obvious changes in spelling and grammar. We make an earnest effort to avoid changing the substance or intent of a letter.

MESSENGER respects the honest convictions of its readers, no matter how different they are from our own. We try to provide an opportunity for opinions to be stated freely. But we must refuse to carry attacks on persons, especially if they are libelous. We see no value in using the letter column to air one-sided views of a situation in a local church. Sometimes, also, we refuse letters that contain many facts and documentation on one side of a controversy, because we would be unable to extend equal space to such a detailed display for the other side. And sometimes, after we have printed quite a few letters on one topic, we simply have to say, "That's enough for now."

In saluting contributors to this issue, we note that three writers serve on the General Board of the Church of the Brethren. In addition to her assignment with the Board, *Anna B. Mow* has written six books, conducts retreats and religious institutes throughout the U.S. and Mexico, and has authored several articles for MESSENGER. She and her husband, Baxter, live at Roanoke, Virginia. *C. Wayne Zunkel,* chairman of the Parish Ministries Commission of the Board, lives at Elizabethtown, Pennsylvania, where he is pastor of the Church of the Brethren. Moderator of Annual Conference *A. G. Breidenstine,* an ex officio member of the General Board, served in the public school system of Pennsylvania, retiring several years ago from a position as deputy superintendent of public instruction for the state.

Another Virginian, *Albert L. Sauls,* serves as pastor of the Oakton church and as chairman of the commission on witness for the Mid-Atlantic District.

Of the four poets writing for this issue, *La Vonna Howell* attends Southwestern State College at Weatherford, Oklahoma. Author of two novels about her Quaker origins, *Elizabeth H. Emerson* lives at Elon College, North Carolina. *Annabelle Wagner Bergfeld* lives with her family in Bricktown, New Jersey, and *James L. Ovall Sr.* resides in Danville, Illinois. — THE EDITORS

Out of Two Backgrounds: A Future Together

by ANNA B. MOW

Only giving-love can take two people out of different backgrounds and create a real union in which each personality is preserved and strengthened

Communication is never brought into a marriage ready-made; it is rather the art of the marriage process. During dating days you spent leisure hours together. You listened to many things together, but the greatest joy was in being together. After marriage you are together, but the new question is "Are you listening together?"

One young man took his girl to the opera because she loved opera. She did not know that he was bored and that he went only to please her. She went with him to ball games without complaint and never told him she understood so little about the game. It was enough then for them to be together. Each rejoiced in the other's joy. But after marriage they were together all the time, and the matter of the leisure hours was now a different story.

If you each now want to settle down to your own individual likes, you may be able to make an adjustment, but if you attempt a reeducative process of your mate's likes, you'd better be careful! There is a place in the midst of a Hindu wedding ceremony when the priest cries out a warning: "Beware! Beware!" We need caution signs in every new home that warn of possible dangers. One sign might say, "Don't start out by trying to change your mate to your way of thinking!" Signs that give direction could say, "Appreciate your mate's interests" and "Give your mate freedom for difference in interest."

When it comes to a matter of reeducation, it is much better — and safer — to ask your mate to reeducate you. This way neither one is put on the defensive, and each one is free to learn from the other. Who knows, the time might come when you can truly go together to opera and sports.

Sometimes the difference in interests is too great to be changed. This may be especially true in musical and dramatic tastes. This difference may hit you daily in your choices of radio and television programs. If your favorite or desired programs come on at the same time, you'd better have two radios or two television sets. But the main point is the attitude to the other's special interest or taste. Being disdainful is very unkind and thoughtless. One couple had their conflict over radio news and music at the evening hour. He would come in and turn her music off, and if she came in during the news hour, she would turn it off to get her music. After she came home from a retreat, she turned his news on as soon as he came in. He was so surprised he asked, "Why did you do that?" She said she did not want him to miss his news. Then he turned the radio back to her music and said, "You may have your music. I'll listen to the news later."

There are other habits which signal danger ahead. One prominent woman grew up in a home where sisters shared everything and never seemed to need privacy. This woman married a man who was very reserved, who felt a need for personal privacy, and who had an inborn sense of order. Imagine his consternation when he found her toiletries and hair rollers scattered all through his personal things. He had known before marriage that she was not always punctual, but he never dreamed how careless she could be. I heard them tell from the same platform with great glee how they worked out their difference in temperament and habits. They truly needed a his and hers in their bedroom. They each had a mature sense of humor, so they could talk the situation over. Two bureaus and two closets helped them to live together graciously. She learned to discipline herself into more orderly habits, and he learned to be more patient. By the time I heard them tell this story, it had become only a humorous incident in their lives.

There are, of course, many minor things which may turn into major issues: open or closed windows at night; warm or cold bedroom in winter; night owls or late sleepers; big breakfasts or small breakfasts; itching for excitement or a desire for quiet; use of the telephone; and a host of other daily matters. If these issues are not solved or graciously compromised,

From the book *The Secret of Married Love: A Christian Approach*, by Anna B. Mow. Copyright © 1970 by Anna B. Mow. Reprinted by permission of J. B. Lippincott Company.

you may come to feel that your four walls are not a haven but a prison.

A fun-loving Irish-American girl married a reserved European research scientist who taught in the university near her home. At first he was entertained by her outgoing ways, and she felt a security in his dignified quietness. The years passed, and her constant chatter became an interruption to his needed time for study, and his quiet ways became an irritation to her. She wanted to have conversation or go out in the evenings, and he wanted to be alone in his office. She finally applied for a divorce and then came to the retreat where I met her. She told me her story one day with tears of self-pity. When I asked her how her husband felt about all this, she started talking about him from their wedding time on. Then she began to think how hard it had been for him — coming home with a lot of studying to do and a talkative wife who was always interrupting him. As she talked about him, she realized that she still loved him. Now she knew about true love — she was ready to love him. She canceled the divorce application and went home with joy and hope for a real marriage.

The attitude toward affairs of the home can become important items in life together. Some men come from homes where all the work in the house is "women's work." My first introduction to this strict division of labor was in the first year of our marriage. My husband served a church in the mountains of Virginia. We started housekeeping there in a log cabin with five rooms and a "path." My dear Baxter carried our water from our spring. Not so our neighbor! To him carrying water was a woman's work. Their spring was downhill from their house, and I was horrified to see that tiny little woman go down the hill with an empty bucket and struggle up again with her full bucket while her big strong husband sat and watched. She didn't seem to mind. Her background was the same as her husband's.

Then there are husbands who "take over" in the house. Division of responsibility is desired. Helping is appreciated, especially if the wife also works outside the home; but a woman needs a place where she has full responsibility. I have known several instances where the husband never shared with his wife the responsibility for their home or money. The man did all the grocery buying and even wanted to buy all his wife's clothes. Not being permitted to have special responsibility is as hard for a wife in the home as it would be for her husband if this were done to him at his work.

For some years there was a popular philosophy of togetherness. Husbands and wives were supposed to do everything together. Many did this conscientiously and sentimentally until they discovered they were getting into each other's way. This was the era when men were roped into helping with the dishes in the name of togetherness. One man protested, but his wife said she could prove by the Bible that it was all right for a man to wipe dishes. He took the challenge and then she read to him, "I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down" (2 Kings 21:13 KJV). He should have known enough to get another version which does not say "man"! Anyway this man had enough humor to yield to helping with the dishes. Now the automatic dishwasher has taken care of that problem. Togetherness is not necessarily the same as sharing, and it is not the same as genuine concern for the other in giving-love.

Sometimes there is a wide gap in social backgrounds. I know a girl who was engaged to marry a young man reared in a very wealthy "society" home. Although this girl was quite beautiful and knew how to dress attractively on a small budget, she often felt ill at ease with him in public, because he was so meticulous about so many details of behavior. She had enough imagination to realize what difficulties they would face after marriage, so she wisely broke off the engagement. They both seemed relieved, although they were grieved for the time being.

There are enough adjustments to be made in any marriage without having too many extra, built-in difficulties that come from too great a difference in background. Some can make the adjustment, and others can't. When the differences are very great, it is all the more important that each person be mature enough to have imagination to be able to think of the other person and to have the capacity for true giving-love.

Several years ago in London, an American professional woman met an Indian surgeon whom she later married. She is a devout Christian, and he is a devout Hindu. He told me that his wife's devotion to her faith was what first attracted him to her. And she, a nurse, was first attracted by his infinite kindness to children. He said she would always have his fullest encouragement to be true to her faith. She will have many adjustments to make when they go to India and she becomes part of a larger family there, but they are ready to face that, for they know giving-love.

A difference of educational background may certainly be a barrier.

One couple did not expect any problem since they were both college graduates, but she grew up with books and was a constant reader while he came from a home where books were scarce and work was all important. He became very impatient with her reading, even though her interest in books was in line with his work. She soon had to hide her books and began to feel cheated and penned in. Fortunately a crisis came into their relationship which shook them loose from their different backgrounds and helped them both to face their future together.

Sometimes the educational gap develops after marriage. One man was less educated than his wife when they were married. People wondered why she married him. Now he has so far surpassed her that people ask, "Why did he ever marry her?" His real interests now are far beyond her comprehension, and for a time he felt trapped, but he has grown in the discipline of love, and her sweet ways have won his real appreciation.

When people come from different church backgrounds, it is very important for them to be able to center on what their basic faith is. Most Protestant churches have more in common than most church members realize. The differences are usually in the way the faith is practiced. One couple solved the problem by choosing a third church near their new home. The change for each one meant a new emphasis on the deeper things of their faith.

The greatest difficulty comes when a religiously devout person marries an agnostic, an atheist, or one completely indifferent to God. It becomes very difficult to discover that one's greatest values are ignored or even ridiculed by a loved one. A couple may have started out together with no special faith, then later one of them comes into an experience of God. If each has respect for the other as a person, the new faith should not break their love for one another. In fact, it should increase the love of the one who has become a Christian, so that a new concern for the other turns human love into real agape-love. Silent witnessing, not forcing your beliefs on the other, is the hardest, but it is often worth a thousand words.

Only giving-love can take two people out of different backgrounds and create a real union in which each personality is preserved and strengthened. Such a union of love is worth any cost. ☐

The Shape of the Future Church

by A. G. BREIDENSTINE

If the Church of the Brethren wants to do its part within this "secular" century, it must redouble its efforts on behalf of its own nurture and on behalf of the world which needs its ministry so sorely

To attempt to describe what the church will be like in the future involves some risky forecasting. But we must run that risk, even if we turn out to be only fifty percent correct.

All churches, except those communions which by their deliberate actions exclude themselves, are in a pilgrimage toward unity. Such unity does not necessarily mean merger, but it does mean that denominational lines will become less and less meaningful.

Today the churches are coming of age. They are generally sadder but wiser, less brash, less confident, more mature in charity, willing to jeopardize cherished forms, of a humble spirit, and capable of self-criticism.

Shortly it will be a common experience for churches which are basically very different to witness and worship together occasionally; cooperate usually in specialized tasks; be less absorbed with administrative and organizational matters.

Churches will focus upon the secular society about them. They will be serious about their own realistic appraisals. They will frankly admit that they are never perfectly renewed, never really purified. Those who are less realistic and pursue a policy of waiting and hesitation will never be renewed until they join the celestial church.

From now on the churches will make less lavish provision for their own internal life, even if not neglecting their needful nurture, and focus efforts more and more upon local civic, state, national, and international life.

But what should be the shape of the future for Brethren? Theologically we should assess ourselves as a covenant community: an extension of the incarnation; followers of our Lord today who is the Lord of Galilee. With these basic beliefs we must free ourselves of legalism and adopt the servant role. We will be a community and not a code. Within we will have all shades of beliefs, all strata of man, different ages, and varied backgrounds. Together we will listen to the proclamation, join ourselves in worship, and serve as a Brethren faith-community without the tension of human censorship. Only the life and spirit of our common Lord will be our norm.

The pastoral ministry of Brethren will undergo major changes. It will take on many forms. We will have greater and greater needs for ordained, high-quality, professional ministers. These must be of considerable stature but humble of spirit. Within the parish they will serve as leaders of leaders rather than traditional prophets, priests, and kings.

I say they will be "leaders of leaders" because serving with them will be many honorary ministers who act in secular positions but who have also accepted professional church ministries. Some of these will be assigned to counseling; others to church education; some to budgeting and finance; many to social welfare services; some to industrial missions related to money management, insurance, housing, and poverty remedies. A cadre under expert leadership will devote considerable time to planning and forecasting.

All of these ministers will strive to find the mind of Christ for this day, and whether in a team within the secular world, or within other faith-communions, will not be considered crucial. These ministers, however, will consider themselves charged to inject the leaven of Christ into the world, and they will do so humbly and without ostentation.

As Brethren plan to serve the world, they will overcome their prejudicial views of suburbia, of the ghetto, of other divisional designations. With other communions they will strive to serve an entire territory. No one will remain without the ministry of the churches.

With other churches our vision of a territory will be a whole city or an entire county or all of a town or other community.

In such efforts we will be forced to team up with other brethren, whether of the Alexander Mack variety or not. As a church we will plan strategies to cover the territory and influence its life and render the necessary services to church education, youth work, chaplaincies, government, industry, recreation.

At the home base within our church buildings we will conduct seminars; offer special classes of instruction as needed; sponsor friendship gatherings; worship; and frequently celebrate our joy in a common Lord.

Specifically, we will cooperate with other churches in our offering of such programs as Head Start, day-care nurseries, scouting, instruction in lay theology. In all of these ministries, coordination will be the role of the pastor who always will be first among equals.

Not only will our servant role change, but there will also develop new forms of worship and celebration. Quite different from earlier nineteenth-century forms there will be an attempt to create new dramas and new celebrations. We will not again retreat into the old world or attempt to recreate early Christian forms. Our young people will help the church to create forms as needed to renew our faith and to celebrate the Lordship of Christ. Some certainties are already evident — more corporate participation; new musical forms; drama; choral reading; pantomime; and direct representations of the cause or concern of the day. Our celebrations will relate more and more to the "here and now."

Our ordinances will fulfill their basic purposes: *Baptism,* in addition to all of its meaning and tradition, will be seen as a rite to receive children, young people, and adults into the faith-community. *Love feast* and *holy communion* will commemorate the death and resurrection of our Lord and new flexibilities of administration will allow us to share these great moments with the homebound, the sick in hospitals, the aged in homes for the aging, the young people in youth clubs, and wherever these celebrations can be helpful.

Inspired preaching and teaching will still be in. While dialogue sermons, song-sermons, and other creative forms may be developed, the centrality of being led in worship will endure.

Surely some of our ministers will have a speciality in church education of which Sunday schools will be but a small part. In addition to classes on Sunday there will be seminars, special Bible classes, home and family life discussion groups, book clubs, conferences, leadership training programs, and such other classes as will be required to meet the needs of the people within the prescribed church territory. But the classes will not be additional forums for pulpit oratory. They will be small, about fifteen to twenty persons, and led by knowledgeable and qualified teachers, often professionals, who know the social dynamics of conducting discussions. Within the give-and-take of minds wrestling with problems will new light break forth and new ideas be implanted.

But churches will join forces at some carefully chosen retreat site for week-long lay theology discussions, for spiritual conferences of many types, and particularly for planning, forecasting, and long-range programming and budgeting. In a fast-moving age, year by year planning will be too short-sighted to be effective.

In all of these educational endeavors we will share freely our teachers, facilities, and programs with our neighbors, regardless of their Christian affiliations.

I mentioned earlier that the Brethren turned toward the world only recently. May I add at this point that they did so in a selective manner. Brethren have yet to learn how to express Christian love and gracious affection toward black people, nonbelievers, and persons of other faiths. All too often we have failed as Brethren to recognize our Jewish brothers.

Within local congregations we will strive to create unity out of deeply divided classes, races, cultures, and generations.

Somehow we as Brethren will convince ourselves that just as changes within our communion "rocked" our foundations in earlier times, newer and more drastic changes to come will do so again and again. But we will not despair because we will claim the promises of God given to his people.

Instead we will strive to follow our Lord of Galilee, knowing that he is the Lord of the church. We will learn of him within the school of discipleship in the church and serve him in the school of apostleship in the world. □

Whatever You Ask

by C. WAYNE ZUNKEL

Sensitive, concerned, caring people who have caught a glimpse of the ethical implications of the gospel often miss the part about the power which is available to give life strength and meaning

About a century and a half ago, when the first American steamboat, Robert Fulton's *Clermont,* was scheduled to make its trial run on the Hudson River, a crowd of spectators gathered to watch. One of the onlookers was an old farmer who predicted, "They'll never start her." But the steamboat did start. Its speed increased. Faster and faster it went. The crowd went wild with enthusiasm.

The old farmer turned away, shaking his head, hardly able to believe what he saw. "They'll never stop her!" he declared.

This response might well have been given of the first-century church. When it started out with its little handful of people, it seemed so weak and frail. But it gathered such momentum, it must have seemed there was no stopping it.

Power is an important word in the New Testament. "For thine is the kingdom, the power, and the glory," an unknown monk added to our Lord's prayer. The very word for church, *kyros,* means power. Jesus' parting words to his disciples were the instruction "not to depart from Jerusalem, but to wait for the promise of the Father. . . . You shall receive power," he told them.

But many of us do not know what power is all about. How sad it is to see sensitive, concerned, caring people who have caught a glimpse of the ethical implications of the gospel but have somehow missed the part about the power which is available. Their ears have heard the impossible imperative, their minds are consumed by the dream, the vision. They know what Christ wants in terms of their fellowmen and our world, but they have not caught the part about the vast resources which are theirs for the claiming. They know the second commandment about loving their neighbor. But somehow they missed the first one about letting God consume their hearts and mind and strength.

It's like an Amish man who was riding to town in his buggy and his horse stopped and refused to move. The man cracked the reins. He shouted orders. After all his attempts failed, he finally stood up in rage and issued his ultimatum: "Get up, Dobbin, or I'll drive right over you."

I know a young college professor who was a great inspiration to me in both high school and college. One night at a campfire he said, "I spent the years which the Lord God gave my youth attempting impossible things." And he had. He went to areas of need and hurt in the world. He had suffered miserable abuse for his faithfulness to the best he knew.

But it was all in his own strength. And he grew bitter. His lofty dreams turned to ashes. Today he is a shattered man. How like so many others he is who have a large part of the vision but without having it in the context of God's larger will and purposes which can give strength and meaning.

The Church of the Brethren has been setting long-term goals for the 70s. Many sounding conferences have been held as various combinations of people — youth, laymen and women, pastors — are brought together to share their ideas and concerns. One of the concerns which gets voiced more than any other is a concern for evangelism. "The church is not evangelistic as it ought to be," many people are saying.

Dean Crouse, a Brethren pastor in Philadelphia who also has done some work at depth research on motivation, has been interviewing people across denominational lines — Brethren, Presbyterian, Episcopal, Methodist — trying to discover exactly what people mean when they use the word *evangelism.* Is evangelism a set of words which they want used — "redemption," "forgiveness," "sin," "the blood of Jesus," "the cross," "salvation," "atonement"? Is it an emotional experience they crave? Or is gaining more members most important to them?

Pastor Crouse feels from early samplings that it may be something more basic and personal than any of these. D. T. Niles of India defined evangelism as "one starving beggar telling another where to find food."

Dean said he has only trends so far, nothing of substance. But he has been surprised. First, he has found that seventy-five percent of those he has interviewed to date do not feel that God is a reality in their own lives. But, interestingly, most of them do feel they see evidence that God is real and alive in others.

Secondly, in terms of meaningful encounters with other Christians and the sharing of joys and problems, eighty percent of those interviewed across denominational lines do not feel they have meaningful conversation or sharing with other Christians. They feel very much alone in the things that matter most. But they are hungry to know of others' experience of God.

The kinds of religious books they most want to read are those telling of something happening in the lives of other persons.

They feel God was real in the past. And they feel he will be active in the future. But the now in which they live is a gray area.

"God is active," many say. They see him at work in others. "But nothing is happening to me."

I raised the question as to whether this is really anything new. As a boy I remember prayer meetings which I occasionally attended with my parents. When it came to sharing experiences of God, so often people talked of experiences which happened ten or more years ago. Seldom did they talk about today or this week or even this month. And the few times I went I soon learned by heart the experiences which some of them repeated every week.

A faith centered on things experienced long ago is a powerless faith. It is not alive and real today for very many people. One reason may be that we are reluctant to speak about what does happen. In a previous generation, sex was not a topic of polite conversation. But today "God" or "religion" in any personal or meaningful way is taboo. We're ashamed to talk about it.

I talked recently with a pastor who said he has begun to set up opportunities to eat lunch one at a time with the men of his church. He said they are different people alone than they are at work or at church or even in their own homes in the presence of their wives or families. Privately some of them will speak haltingly and in an embarrassed way but, nevertheless, with great joy and conviction about the working of God in their own lives. God is at work within many of them, but they are ashamed to talk about it, even in their own homes.

It may be that one mark of a mature person is the ability to begin to talk without embarrassment about God and our own experience of him.

The New Testament is lavish in the promises it makes. "Whatever you ask in my name the Father will give you," Jesus said. "Everyone who asks receives. He who seeks finds. To him who knocks it shall be opened."

There is nothing magic in this. The great Quaker writer Rufus Jones put it quite simply. "If you hold a straw parallel to the movement of the current in the gulf stream, the gulf stream will flow through it."

If you get your life in line with the power and purpose of the universe, that power and purpose can flow through you. And the key, of course, to the promises were Jesus' little qualifying phrases, "in my name" or "within the will of the Father." God gives good gifts to his children. All we need to do is have our lives in line and claim the power there.

There is much misunderstanding about what can be ours. There is much misunderstanding about where the power and resources lie. We put so much of the burden on ourselves. And God does expect us to stand on our own two feet.

Gordon Scott, the tall and husky movie actor, arrived in Kenya to play the title role in a jungle picture, "Tarzan the Magnificent." A group of small African boys gathered around him, all asking to carry his luggage. He chose as porter one skinny little fellow who stared up at him with awe. "You big!" said the boy. Scott nodded. "You big like tree," the boy said. "You got arms like tree trunks." Scott smiled modestly. "You must be strong as lion," the boy said. Scott beamed proudly and admitted that he was quite strong. The boy turned and walked away, saying, "You carry your own luggage."

Sometimes God says to us, "You carry your own luggage." Sometimes when we face what seem impossible problems, God says, "Stay with it for awhile." As we ask for something, sometimes his answer to prayer must surely be firm words to us, "Do it yourself." He gave us minds and he expects us to use them. He gave us bodies and a will and he expects us to grow up and mature in our own finding of the way.

But we are not alone. And the farther we go, the more we know we cannot go through life alone.

Some years ago, Edward R. Murrow, a CBS newscaster during World War II and following, spent some days with J. Robert Oppenheimer, Albert Einstein, and some other great mathematicians and scientists of our day in their laboratories in the institute for advanced studies at Princeton filming an interview for a television special. As Murrow came away, the one overriding impression he had was that never in such a short span of time had he so often heard the phrase, "I don't know." True greatness always seems to issue in a sense of humility and teachableness.

What we are talking about is not quite what Norman Vincent Peale means when he speaks of the power of positive thinking. There is power in negative thinking, too. And it may be as important to learn how to say "no" as always to say "yes, yes" in a pagan culture.

Many an artist, musician, composer, writer, mother, inventor, administrator, laborer, student, feel what some call inspiration, insight, a bolt out of the blue. A white light dawns as ideas or a mood or a new understanding sweeps over them which is not of their own doing.

As a pastor, I often feel inadequate to my job. Every Sunday, however hard I may have worked on the sermon and the larger worship experience, I feel that what I have, even though it may be the best I can do, is inadequate. And on most Sundays I pray a little prayer: "Lord, it's all yours. There are things which need to be said which I believe are your message for this hour. But in myself I'm not adequate to the apathy, to the built-in resistance, to all the defenses and cynicisms of the critics who sit back daring you to reach them, to the needs and problems even of the eager. If this message is worth getting through, I need your help."

One of the lines of the hymn, "Lord, speak to me, that I may speak," is often my prayer: "And wing my words, that they may reach / The hidden depths of many a heart."

The truth is, we aren't adequate to our responsibilities. Nor are we adequate to life. The magnitude of life and death is overwhelming. But we don't stand alone.

In time of death we never need to stand alone. John's gospel, which, more than a history, is John's expression of what Jesus meant personally to him, says it is his faith that Christ is there with us at death to sustain us. "If I go I will come again to receive you unto myself." He was trying to say, "You are not alone, not even in the hardest of life's moments."

In times of sickness, give thanks for all the skills of medical science. Give thanks for trained physicians and for alert, dedicated nurses. Give thanks for medical technology. But know that above and beyond all that, no doctor heals. All the doctor ever does is prepare the conditions by which healing will be possible. He sets the bone or stitches the cut or removes the tumor. But the healing powers of God are at work before, during, or after any doctor, however skilled, does his part.

When you face impossible problems — hard, basic choices, temptations which are too great to resist, discouragement, despair, heartache — know that there is one in whom we live and move and have our being who cares more about you than you can possibly care about yourself. And know what resources he has placed at our disposal.

"Whatever you ask, the Father will give you." The power of the universe is at your disposal if you get yourself together and get things straight — in line.

We do not pray to change the mind of God. He doesn't need to be convinced. Prayer is getting our thinking straight. And prayer is more than that. It is joining our will with the will of God in a world where the mind and emotions and will do play a role in what happens.

So it's not simply whatever we may ask for. There is so much more that God wants to give than we are ready to receive — so much more than we even dream about asking for.

Thank God for prayers unanswered. I remember hearing a man, a leader in his profession, tell of tramping through a field, hunting. It was raining and he stopped at a farmhouse. The woman who came to the door looked familiar. He discovered that this was the person he had dated in college and had wanted to marry. He had prayed to God to make the girl change her mind. As he stood in the doorway and saw her — fat, sloppy, and in the background a very dirty house — as he heard her scream at her runny-nosed children, he breathed a prayer of thanks to God for unanswered prayer. "Your father knows what you need before you ask him," Jesus said.

An old minister in London said to a young man who faced many problems, "In every town in England, no matter how small, in every village or hamlet, though it be hidden in the folds of the mountain or wrapped round by the far-off sea, in every clump of farmhouses, you can find a road which, if you follow it, will take you to London."

And so it is in life. The pathway lies near at hand. There is beauty around us. There is glory above us. There is healing for the sick and strength for the weak. Hope for the discouraged. New life for those to whom life has become twisted and marred.

Don't settle for half a life. Dare to reach out and claim it all! □

Upside Down

by JAMES L. OVALL SR.

With consternation I apply what I have read
to man, as to a simple pyramid,
the form of which is not as now renown,
for the pyramid I seek is upside down.

And at the apex of this lowly peak
is man, afraid, unwise, and weak.
And flowing infinitely upward in its spread
is God, and things unknown, unsaid.

Marketplace Ministries

by LINDA BEHER

In a new version of the storefront mission, Agora helps to meet the needs of thousands of "parishioners" with endless varieties of problems

Oakbrook Center — One hundred twenty-five acres of department stores, "little" shops, offices — sprawls between blacktop parking complexes near a fashionable western suburb of Chicago. Deftly landscaped gardens hold bright flowers and shrubbery in season, and well-tended plots of grass curve about pools and fountains. Except on Sundays, when only one or two stores are open, Oakbrook Center teems with shoppers — expensively dressed matrons, panted teen-agers, casually attired young housewives, nattily turned-out junior executives, children. In the cool impersonality of clipped grass and gray concrete and stone, shoppers' eyes do not meet. Or, if they do, one senses an embarrassed flicker, a turning away, a masking of expression. And in the shops, salespersons' practiced smiles accompany the inevitably cool, polite "May I help you?"

But if you walk down concrete stairs to the Mall, in at least one place there will be eyes that aren't afraid to meet yours and smiles that are more than accoutrement. The place is Agora, conceived in 1964 by the United Church of Christ as one of a legion of experimental ministries — airport chaplaincies, for example, and, like Agora (Greek for marketplace), shopping center ministries.

In Agora's Danish modern setting, employees of the Center's sixty stores and score of offices — and sometimes someone who just "comes by" — can talk to a friendly listener about their frustrations, their griefs, their longings, their discontents. "People who have no church home come here for counseling," notes Donald Kelly, until September 1969 director of Agora and now a graduate student at George Williams College near Chicago. "He doesn't know where to go or where to look for a referral." On the other hand, the "pillar of a local congregation" may seek help at Agora, where he can feel less inhibited than with his own pastor.

Even so, "We don't consider ourselves as a substitute for the local church," Don indicates. "We think of ourselves more as an expression of the church. And our plug-in point is the dimension of ethics and value expression: asking the 'for what' and the 'why' kinds of questions." In that framework, he goes on, Agora has "tried to pull together people who would ask those questions." He grins. "We're in the people business here." With five thousand or more "parishioners" the number of persons with problems poses endless varieties of counseling situations. "One advantage to a marketplace ministry is that we have a chance here to talk about some things that are back home in addition to on-the-job things that might come up," Don says. "For example, we have put families in touch with Family Service or an Alcoholics Anonymous chapter. I remember one man, a salesman who works in one of the stores here at the Center. He had some personal adjustment problems of his own, with working full time here and half time at another job.

"In addition, there was some friction between himself and his wife. And the school system apparently felt that their son might be retarded; at least he was having some emotional problems adjusting to school.

"Over a period of two years, sometimes by appointment, sometimes informally, the salesman would stop by, occasionally with his wife and boy. Through referral I put them in touch with Family Service to work a little bit on their problems, continued to see him, and at the same time tried to arrange through psychologists some testing for the boy to find out where he's at."

Another, more typical, situation arises when employees at the Center must cope with problems for which there are no easy or pat solutions. "One employee knows that another, for example, is routing his commission — undercutting sales by substituting on the sales ticket his number for the man's who actually made the sale," muses Don. "Working out relationships with fellow salespersons is one of the real problems here, since most stores' paying their personnel on a commission basis tightens the sense of competition."

Oakbrook Center seemed a logical place in which to establish an "expression of the church" like Agora. There was the plethora of employees in merchandising jobs — a work community. The suburban area itself had attracted research firms, computer people, business consultant firms, industrial developers — a professional community. Add to this the mushrooming community of high-rise apartment buildings, condominiums, and duplexes, with their mix of highly mobile families and singles, and the result was a potpourri of multiple-family dwellings and striplight industry, with nothing but proximity to tie the communities together. "Whether or not Agora could serve as that kind of bridge, we weren't sure," Don Kelly says. "But the people here in the residential community were really all split up, and everybody kind

of did their own thing."

In addition, the western suburbs are commuting societies. 'I've been surprised at how far some of the employees at the Center commute," comments Don, explaining that after Oakbrook was built, many companies manned their new stores with salespeople, buyers, and personnel managers from downtown Chicago stores, and people did not move but rather began driving the greater distance.

Counseling has not been Agora's only attempt to supplant the subsequent alienation of persons from one another. Communications seminars, a series of marathons — nonstop sensitivity training —, leadership-training laboratories for clergy and lay persons, case study programs, and book discussion groups have occupied Agora's space in the Oakbrook Mall at one time or another since 1964. "We've had much freedom here to experiment with a number of different things," Don points out. "For example, one of the most moving times I had was during our discussion of *All the King's Men,"* Robert Penn Warren's Nobel Prize-winning story of a Southern politician's brutal rise to power.

"We spoke in profoundly human terms about some life themes that come out in the book — renewal, suffering, death, joy, hope. . . . Our faith and our commitments came up, but not in the usual parish ways. . . . The God question was never far from the scene."

In the case study program, businessmen were asked to outline their value systems. "Often a man would refer to religious values in some way. And then we would help him examine those values and hold them up to his work-a-day decision making." And, probably whether the businessman knew it or not, he then began to embark on what Don Kelly calls a "doing theology" — making his words, and the Word, come alive.

It is difficult to remember Don's words of caution, "Agora is not a replacement for the church," after hearing of so many instances in which the language, the thinking, the concerns of the church manifest themselves. But Don insists, "There has to be some kind of intentional community in order for the church to be the church." While he speaks warmly of the traditional parish setting, he applauds the kinds of experimentation occurring in ecumenical groups, in the underground church, and in local parishes which have departed from the old patterns of Christian education and worship.

What does the future of Agora hold? "The whole matter of liturgy and celebration is not present here, at least in such forms as contemporary ways of celebrating the Lord's Supper," Don says. And apparently a "gathered community" would not be an impossibility to envision at Agora. Still, "The biggest single thing in all that is required now for the local church is this matter of commitment," Don declares. "If Agora were to move in the direction of intentional community, it would require much more in the way of commitment so that there would be no so-called 'nominal members' [as exist in many local parishes]. The commitment would have to be much more direct and accountability to one another much stronger. There would be a real concern and a caring for one another built in by being caught up together by the Spirit."

Other shopping center ministries have moved in directions not yet explored by Agora, for example, a theater-in-the-square program at an Alexandria, Virginia, shopping center. Coordinated by the United Presbyterian and the United Methodist churches, the theater fills a cultural void and provides springboards for theologically oriented discussions. A child-care center for shoppers and apartment dwellers is another service offered by the sponsoring denominations at the same shopping center. Says a developer of the Alexandria program, "Market Place Ministries is not intended to produce a typical congregation but an 'action' in which highly mobile people can participate in a disciplined way over a manageable period of time."

Other experimental ministries have burgeoned outside the marketplaces. In three West Coast cities, Los Angeles, San Francisco, and San Diego, clusters of persons, linked by common feelings of alienation and dissatisfaction, are working as the New Adult Community to forge new life-styles. The ministry began in 1966, enabled by an ecumenical group including United Methodists, Presbyterians, and Episcopalians, with its task of reaching out to "new" adults, who cannot accept inherited systems and values, who sense fragmentation of persons because of the mechanized nature of their culture, who admit their frustration with the institutional church, and who experience outrage at social injustices.

The Church of the Brethren has joined the funding of NAC in Southern California by contributing $3,500 a year to the Joint Metropolitan Strategy and Action Coalition (JMSAC), an umbrella group which sponsors new ministries in Los Angeles, among them, NAC. R. Truman Northrup, executive secretary of the Pacific Southwest Conference and a member of JMSAC's board, estimates that in Los Angeles four or five hundred young adults are participating in exploring some genuine new possibilities for ways of feeling, thinking, and living.

Aiding in the explorations are such specific opportunities as community comprehension groups — gatherings of persons seeking information and communication in a common area of interest — and urban plunges — exposure education which literally plunges persons into an intensive experience of "making it," as racial and economic minorities must, in the urban ghettos.

"Making it" in the city is a concern also of Urban Young Adult Action, a loosely-knit organization which assists local groups to arrange ministries for young adults in the urban setting. Funded by the United Methodist Church, the United Church of Christ, and both branches of the Presbyterian church, UYAA has enabled ministries in all sections of the country. Projects in Dallas, Texas, are illustrative of the scope: an orientation center for young adults coming to Dallas to work or attend school; a coffeehouse and artists' center; a mental health team involved with counseling young persons having trouble adjusting to the urban scene; a bookstore where persons can gather to talk of common concerns; and communication with the homophile community.

In Wichita, Kansas, staff persons at The Ecstatic Umbrella, an old house on Topeka Street, receive runaway teenagers, encourage them to inform their parents of their whereabouts, and feed and care for them while acting as agents of reconciliation across the generation gap.

In St. Louis, Urban Young Adult Action is assisting a local group to develop, with contemporary use of media, a day on the youth culture for high school principals.

The Metropolitan Young Adult Ministry in Minneapolis-St. Paul, Minnesota, has conducted ethics courses in area trade schools and has participated in orientation of young "emigrants" referred by rural churches.

In Denver, Colorado, neighborhood organizations in both the black and Spanish-speaking communities; an information center for housing, jobs, recreation, and counseling; and the Turnstyle Youth Crisis Center for runaways, drug hangups, and other teen-age crises have all been established by the Metro Young Adult Council with the assistance of UYAA.

Family life, as well as the youth culture, is receiving scrutiny from new ministries. At the First Baptist Church of Rochester, New York, teaching minister Margaret M. Sawin has developed the concept of family clusters. "In considering styles of family living and their outcomes, the church still seems to be upholding a schedule and philosophy based on the social needs of the well-integrated rural community and rugged individualism of pioneer experiences," Dr. Sawin contends.

But today's families, who are seldom together except on weekends and who often do not see the various family members in work and school routines, need support from the church to establish priorities and to develop strength within themselves.

And so, family clusters: One-parent families, families of older adults, single person families, and couples without children gather to learn communication skills, develop family histories, interpret various art forms, create forms of celebration, role-play, and have fun together. Groupings include three to four families each, who participate in determining the cluster's own style of questioning, rituals, and activities, to the end that persons will gain conviction of self-worth in their roles as family members.

On other fronts, FISH has attracted Church of the Brethren congregations in a joint effort with other Christians to form local organizations ready to help neighbors with babysitting, transportation, referral for professional help, and other emergency services (see MESSENGER, Jan. 15). CONTACT, a telephone ministry begun in 1966, responds to persons whose calls for information, for an accepting listener, or, occasionally, for help to prevent a suicide "pour in by the thousands," according to a Dallas-based volunteer.

Such experimental ministries, in Don Kelley's words, are all "possible tools, like audio-visuals, that the church can use" in its mission in the world to bring the good news alive.

Don smiles. "To see people come alive — and I have seen that — you know it is good news." A note from Don Kelly's secretary underscores the significance of ministries like Agora: "Dave says to tell you he will be available for any help you might be looking for in your work. He still likes what you're involved in" — the people business, in a setting where people sometimes lose their identity to the impersonality of stone walkways and practiced smiles. ☐

It Was Not Much

by LA VONNA HOWELL

It was not much;
it was a reasonable thing,
to ask for four years
of the beardless, fearless,
not yet of age to vote,
and hand them green uniforms
and heavy guns and lumpy grenades.

It is not much;
twenty miles of marching today
straight up a jagged mountain
or crawling through dark,
insect-infested swamps,
or to lie all night
in a foxhole:
        hands frozen to gun,
        guts frozen with fear,
        buddy frozen with death,
        one inch from elbow.

It is not much;
it was a small victory
but a worthy cause,
the television says.
And the numbers say
four of their dead
equal one of ours.
Four to one is not much to ask.

It was not much;
but it was an honorable thing,
the ceremony, the medals,
the flag-wrapped coffin,
the press, the president's letter.

It is not much to ask, a life, a life,
a life, a life, a life, a life, a life,
a life, a life, a life, a life, a life,
a life, a life, a life, a life, a. . . . . .

Exploration

by ELIZABETH H. EMERSON

The mind of man has turned his light
  into the bowels of the earth,
    below the deep floor of the sea.
      He has ridden the open spaces
        up into the star-strewn sky.

Tireless he has looked within his body,
  magnified his sight, until
    he reads the fine print on his blood;
      and now he peers within — the secret
        of life itself. What next? What next?

A new frontier awaits exploring,
  new, yet old as Cain and Abel;
    old as wars of Arab and Jew;
      frontier as rugged as Matterhorn,
        more treacherous than any glacier.

O let me join with God himself
  to help bring concord among men;
    make peace between warring nations.
      May I walk bravely into the frontier
        where the world cries bitterly for peace.

Ambivalence

by ANNABELLE WAGNER BERGFELD

Sentiment and satire
Are never far apart;
Each must build its future
Over someone's heart.

Each comes stealing softly
When the winds are raw;
Satire bears a needle,
Sentiment, a claw.

Sentiment's red scratches
Can scar as deeply as
Satire's barbed derision
Ever can — and has.

G AS DEATH... IT BLAZES UP LIKE BLAZING FIRE, FIERCER THAN ANY FLAME. MANY WATERS CANNOT QUENCH LOVE, NO FLOOD

EEP IT AWAY.
FOR LOVE!
SONG OF SONGS 8:6-7

news

Encounter at Germantown

Cheap chitlings (not the kind you purchase at a frozen-food counter) will taste rubbery unless they are cooked long enough. How soon can you quit cooking them to eat and enjoy them?

(a) 45 minutes
(b) 2 hours
(c) 24 hours
(d) 1 week (on a low flame)
(e) 1 hour

The above question was taken from the "Dove Counterbalance General Intelligence Test" (a Measure of Cultural Involvement in the Poor Folks' and Soul Cultures), which is sometimes referred to as the Chitling Test. The test was designed to help whites become sensitive to what they don't know about black culture. Most whites do about as well on the questions as you just did.

Myths, realities: The chitling test is one of many resources — movies, books authored by blacks, discussions, and role playing — used by the Germantown Church of the Brethren Ministry in its weekend encounters, "Confrontation in Black and White." Under the leadership of Ronald G. Lutz, director, and black trainers from the local community, the encounters are striving to help groups from local churches and individuals struggle with the feelings, ideas, myths, and realities that evolve around racism in America.

Commented Ron Lutz: "Our weekend encounters are designed to give churches an opportunity to grapple with some of the issues at the center of the black-white confrontation. Many Brethren often do not have extensive or direct contacts with black people. The Germantown community is blessed with an abundance of blacks well qualified and willing to discuss with whites the issues on race. Hence Germantown is an ideal location for this kind of confrontation; not only because of the historical aspect of Germantown (groups can come here and learn something about the Mother Church of the Brethren) but at the same time, they can learn from and share with skilled black individuals."

Search: Why does someone participate in a black-white encounter? Debby Wright was one of thirteen members of the Drexel Hill congregation who attended the first weekend encounter this past February. Debby is a freshman at Swarthmore College where she plans to major in engineering. She also tutors young blacks in Chester, Pa. "I participated," Debby explained, "because I come from a town where the black-white problem is mainly white prejudice, and the blacks are fighting for equal rights. At Swarthmore I was shocked to see the blacks on campus living and advocating separatist ideas. I couldn't understand why, after years of fighting for integration, blacks now wanted segregation initiated by themselves. I could appreciate the Black Brotherhood, but I couldn't understand all of the feelings and ideas involved. And everytime I'd try to talk with a black about it I got the same line — 'I just couldn't be expected to understand because I was white.' I came to the confrontation to try to find some answers."

Others came for different reasons: "to learn more"; "to understand black people

Debby Wright came "to try to find some answers"

Norman Kiracofe dislikes being categorized as "they"

better"; "to become acquainted with the Germantown community"; and "to overcome my racism."

Reversal: Not everyone had all of their questions answered, nor did they find the weekend encounter exactly as they thought it would be. Some people wished there were more blacks present, others expected to be told off. Norman Kiracofe, a graduate student in biology, was frustrated because "She (Mattie Humphrey, a black trainer) put all whites and all men into groups, and then began to refer to those groups as 'they.' Of course this is what we have been doing to blacks for years, but it made me furious when a black did it to me."

Many of the participants were equally surprised and frustrated to discover that the so-called black-white problem is much more than racial differences; it also includes the priorities that an individual sets for his life. Sherry Kiracofe, Norman's wife and a high school language teacher, noted, "Mattie's main message was that we are so bound up in our materialism that it is difficult for us to see the human values in life. Because we are steeped in middle-class values, we fail to recognize that we too are oppressed. It's just harder for us to realize because, unlike the blacks, we're not physically oppressed."

Follow-up: For the group from Drexel Hill the weekend encounter was just a beginning. All but two of the participants made a commitment to each other to meet regularly to share and confront each other on the subject of white racism. The weekend was not a cure-all, and some of the participants felt that not enough creative conflict had taken place for genuine growth. But they unanimously agreed that the church should encourage its members to participate in these kind of experiences.

Sherry Kiracofe noted, "There seems to be a great deal of racism in the church today. People are eager to give money away but when it comes to an encounter with the actual problems, they get cold feet."

And Debbie Wright, who went to the encounter wondering about the consistency of the blacks at Swarthmore came away from the weekend thinking: "I'm seeing more of myself now than I did before; I'm beginning to realize a gap between ideologies and actions that I've wanted to ignore."

If you are interested in how long you should cook chitlings or in working at white racism . . . Germantown, as before, is a beginning.

Moments of truth

"SEVERAL SURPRISED LAY PERSONS of First and Southern Virginia heard it like it was from those who know it as it is. Their eyes, their ears, and hopefully their hearts were opened by a group of black brethren. . . ."

This is how Dorothy Murray of Roanoke, Va., began recounting an experience engaged in this winter by an equal number of whites and blacks. The whites were nine representatives of the two districts who determined that if they were to make recommendations to their fellow church members on racial ministries, they first needed to be more fully informed regarding the black community. The blacks present were friends, mostly professional people, invited to share openly and honestly in a one-to-one ratio.

The blacks leveled. They made clear

Mattie Humphrey emphasizes, "We are all oppressed"

A weekend of struggling ends with commitment

that for them "separatism" was not the answer as it was for some black militants. But they also pointed up that though middle-aged and older Negroes may sincerely strive to resolve racial tensions, the mood of many younger Negroes was such that it may already be too late for constructive efforts to accomplish much good.

A successful black businessman said with some emphasis, "You white people have it fixed so your preachers and prophets don't dare speak out on anything you don't want to hear. If they begin to insist on racial justice and racial equality from your pulpits you just quietly arrange to have them removed as your spiritual leaders. We don't have it like that. Our black preachers can tell it like God wants it told and they do. Your white preachers have to tell it like *you* want it told — or else!"

The exchange did not end with that meeting; the same group convened twice since and plans future encounters as it presses for concrete directions to commend to the churches of the districts.

Self-discernment: Elsewhere, in retreats both at local and district levels, similar kinds of encounters are occurring across the country. To assist Brethren in such training events is half the thrust of the Fund for the Americas program. No small part of this educational effort is aimed at helping whites discern for themselves the attitudes, both subtle and blatant, which contribute to a racist society.

In Middle Indiana, a race lab brought adults, pastors, youth, Brotherhood staff representatives, four trainers from New York's Metropolitan Urban Service Training (MUST), and four black consultants from Fort Wayne together on two weekends to focus on race relations. The agenda at the outset, said Eel River pastor Carroll M. Petry, a former Nigeria missionary, was to define racism but the hidden agenda was to "admit our own racism and treat the infection."

Pastor Petry observed that early in the sessions the comments ran: "I don't have any prejudice whatsoever"; "I don't have a problem. It's their problem." As the process continued, new expressions were voiced: "I'm racist, and the bad thing is, I'm not sure I'm sorry"; "I didn't realize that these innocent-seeming things (flesh-colored band-aids, always white flesh-colored) were signs of racism."

By the first Saturday night, Mr. Petry added, the defensive pretenses began falling away: "About 90 percent of our group were convinced and convicted not by outsiders but by our own conversations and feelings, our own talking and listening." Myths topple fast, he noted, in experiences of close living with members of another race.

"Then the first weekend finished. The MUST trainers left, not to return, as did the consultants from Fort Wayne. Was there a relief? Why? Do we feel more comfortable 'with our own kind'? (Tom's not really black. He belongs to our church.")

The second weekend the lab participants met as area groups to look at action steps, asking: Where is the major problem in our area? What can be done about it? Where can we get help? Are we willing to commit ourselves to do something?

In reflection, Mr. Petry concluded that the call is for concerned and dedicated Christians who are sensitized to others to lead the way: "That's what the lab was all about. If we want to be Christ's people in today's world, this is one place where the action is. I hope we can be there as change agents for good."

His daughter Dianne, a high school senior, reported as one of her strong impressions the fact that "all of us, youth and adults, let age barriers slip into the background as we examined a problem that will be conquered only with the cooperation of all ages." Never before, she said, had she seen so many adults in one place questioning their actions and attitudes. "I feel a deeper respect for those adults than I feel for some more self-assured ones," she said.

Happening: At Wichita, Kan., a workshop on racism, with five trainers from the Metropolitan Urban Service Training facility in New York City and consultants from the local area, drew some 80 Brethren from the Western Plains district. William Cave, pastor at Lincoln, Neb., described the workshop as "a significant educational happening."

The most difficult of the three goals set for the workshop, Mr. Cave stated, was uncovering personal attitudes rooted in racism. "The process of examining and unveiling one's innermost feelings and ideas is a painful experience under any circumstances," he said. "But it is seemingly even more so when done in the context of a workshop on racism. Perhaps this is so because as whites we are all victims of a system of exploitation which we unwittingly perpetuate."

Suddenly to become aware that racism is a "white problem" and to see one's part in it can be depressing, observed Pastor Cave, adding, "I almost came away hating myself for being white." But he noted further that he had a "larger feeling," one of appreciation for exposure in a personal setting to the core of the problem, and an assurance that the black people there, even while clarifying the problem, respected him as a human being. The effect for him, he said, "was a positive feeling of having been challenged to seek ways of changing attitudes among my white brothers."

Institutional stance: In a training event for the Mid-Atlantic District Board, the guest leaders included a black psychiatrist, Pilot House director Warren Miller, and an interracial couple, Ted Robinson, an American Friends Service Committee regional director, and his wife Jolee. One of the points of real encounter came when the leaders challenged: "We don't believe you are really convinced that there is institutional racism. You don't feel it."

As the board members probed the charge, they came to realize that a response to the racial crisis in personal terms was not answer enough and that, as one person commented, "We're captives of a system that works to my advantage and not to the advantage of the

Continued on page 22

Fund for the Americas in the U.S.

REPORT OF GRANTS ISSUED

As revealed by the Kerner Commission, there are two Americas: "One black, one white — separate and unequal." It is to both Americas that the Church of the Brethren's Fund for the Americas is targeted, to the blacks and other minorities for community organization and economic development, to the whites for education on racism as described in the preceding pages.

The Fund was launched at the 1969 Annual Conference as a symbol of commitment by individuals, parishes, districts, and the General Board to develop an appropriate witness in racial reconciliation. Since then Fund coordinator Wilfred E. Nolen reports grants have been issued to 14 minority projects, selected from a field of 38 applications, for an amount totaling $24,275.

The programs funded to date are:

Northwest Tenants Association, Philadelphia, $1,000. The grant was for incorporation of the agency, giving it a firmer base from which to confront slum landlords who neglect maintenance and upkeep of rental property. Tenants are permitted by law to withhold rent and place it in escrow until the promises of the owner are met. The association is located in the Germantown area of Philadelphia.

American Indians United, Chicago, $1,500. Two grants were issued, the first to assist a delegation to attend a mobilizing conference in San Francisco, the second to enable representatives to meet with administrative officials and others in Washington, D.C., reporting findings in the documentary book, *Our Brother's Keeper: The Indian in White America.*

Bethany Community Health Center, Chicago, $1,000. Begun as an adjunct of Bethany Brethren Hospital, the health center is an indigenous effort to serve residents of the city's near West Side. While the services of the center are in great demand and are gradually becoming self-supporting, additional monies are sought for expansion of facilities.

South Texas Association of Community Organizations, San Juan, Texas, $1,200. The funds underwrote for three months a radio program, "The Voice of the Farm Worker," a vital link of communication and organization for the Spanish Americans in the lower Rio Grande Valley.

National Welfare Rights Organization, Washington, D.C., $3,000. The grant was to help publish the national monthly, *Welfare Fighter.* Also, explorations have been opened up regarding a tie between NWRO units and Brethren in local communities (see Dayton item following).

Black Churchmen's Ecumenical Training Facility, Washington, D.C., $2,000. The program in Washington represents one of the most thorough and highly organized efforts in the country enlisting clergy and the laity of the black churches to work for community and institutional change.

United Front, Cairo, Ill., $4,500. The grant was channeled through the United Front and earmarked for legal services of the Lawyers Committee for Civil Rights. In recent months the Lawyers Committee has begun to work through an unbelievable backlog of court cases, bringing some semblance of justice to minorities in Cairo.

Farm Workers United, Fort Lupton, Colo., $775. The agency seeks to organize seasonal and interstate migrants around the concerns of wages, housing, and education. It also assists transients in taking up permanent residence. The Western Plains District added $500 in support of its own.

Crispus Attucks Center, York, Pa., $2,000. The grant will assist with the relocation of the center, seen as providing a major cultural and organizing role for the black citizens of York.

Amigos Unidos Federal Credit Union, Pharr, Texas, $1,200. A new venture with marked success in its first year of operation, the credit union serves the Spanish Americans in southern Texas. The grant was basically seed money to cover administrative costs.

Fairyland Day Care Center, Sebring, Fla., $1,200. The center is to enable mothers in minority family and low-income situations to take employment, providing care and training for children. Additional funding up to $1,200 has been committed subject to matching amounts by the Sebring Church of the Brethren.

Greater Dayton Welfare Rights Organization, Dayton, Ohio, $1,500. Along with an equal amount from the Southern Ohio District, the money is to help establish a cooperative.

La Raza Unida, Union City, Ohio, $2,500. Also in joint action with the Southern Ohio District, which has matched funds, this program is an indigenous, statewide effort of Spanish Americans centered on legal aid, school registration, voter education, and establishment of health clinics.

National Tenants Organization, Chicago, $800. The grant is in support of a three-day conference designed to give impetus to the Midwest branch and to train black community workers in overcoming local housing problems.

In determining grants, Coordinator Nolen and staff colleagues act in accord with guidelines clearly spelled out. Applicant agencies are required to state objectives and the means of achieving them, to be indigenously controlled, to be located within the United States, and to be committed to promoting "no physical injury to persons nor destruction of property."

In some instances, the criteria have been relaxed in order to encourage the movements where they are, in the early stages of development.

Continued from page 20

blacks." Stated district executive Ralph G. McFadden, "Empathy alone is of little help if there is no perception of the power that the institutional system has on blacks.

"We asked ourselves institutional questions, such as: Where does the district and the local church buy its supplies? Does the bank with whom we have our accounts give loans to black institutions? Do we have any influence on banks? We discovered in asking questions about the system and about the institution we cannot ask the system to help us change the system, because inevitably when asked what needs to be done the system blames the victim.

"The more the relative power of the church was discussed and the hope that is to be found in it, the more we recognized that we could not give up," Mr. McFadden observed. "It is easy to be despondent. In fact, part of racism is sometimes despondency."

The district board is pursuing means by which similar questions are faced by congregations and individuals.

Local lab: In still another type of race training experience a local church, the York Center congregation in Illinois, conducted a lab for 18 participants plus two trainers. Ruth Epp recalled one exercise in which whites and nonwhites listed first how they thought the other group viewed them, then how they viewed themselves.

"While we thought the nonwhites viewed us as powerful, many statements from our 'self-views' indicated feelings of helplessness, frustration, guilt, and despair over the racial problem," Mrs. Epp said. "While I share these feelings, I have come to realize that I must get beyond them. I need to recognize I am a person strong enough to influence others and to be an instrument of change."

Kim Yamasaki, a York Center member of Japanese descent, said it came as a shock to discover as a nonwhite that "I too was infected by the prevailing racial mores and myths that our society lives by." He said he could not help but wonder whether such sessions as these would change anything, whether the resources would not better be deployed in direct help to blacks, and whether church members really want to be confronted. "Our churches are only a microcosmic reflection of the larger white society whose stakes in the social structure as it is are too great; [the churches are] not willing to make the sacrifices. Or, more directly, may not even want the changes."

"This is the moment of truth for the church," Mr. Yamasaki responded. "I hope and pray that we will rise to the challenge."

Commitment: The second half of the Fund for the Americas program is intended to facilitate what the York Center layman called for — helping Brethren pursue the moment of truth: that is, coming to grips with racist attitudes, values, and practices in their personal and institutional lives. Beyond the deepening of awareness, the objectives are to seek commitment to change and to build skills to implement change.

Besides the race retreats in the Mid-Atlantic, Middle Indiana, and Western Plains districts described earlier, eight other districts are to have engaged in similar sessions by Annual Conference time: Pacific Southwest, Eastern Pennsylvania, Shenandoah, Southern Ohio, Middle Pennsylvania, Northern Indiana, and Illinois-Wisconsin. Three other districts, Iowa-Minnesota, Northern Ohio, and Southeastern, have projected plans for 1971-72.

Guest leadership for the retreats is recruited in cooperation with Action Training Coalition, made up of 21 agencies for social change. Carl Siegenthaler of Chicago's Urban Training Center is the liaison.

The retreats are financed in part by the Fund for the Americas, with planning carried out in harmony with guidelines suggested by the program.

In addition to the local retreat at York Center, three other congregations have retreats scheduled and approved for financial assistance from the Fund for the Americas — $200 each. Similar assistance is available to other congregations.

Local action: One of the intentions of the educational thrust of the Fund, according to Wilfred E. Nolen, coordinator, is to transfer emphasis from district to local churches as soon as possible. He cited as other aims the development of a cadre of qualified Brethren trainers and the devising of new methods for working at white racism.

One district, Mid-Atlantic, is centering the training in a number of local churches in lieu of a large districtwide event. Still other approaches include the listening and fellowship meetings in First and Southern Virginia, last winter's Youth Seminar on "Racial Justice and You," and participation by Brethren in the National Training Laboratories' Special Training Program to Reduce Individual and Organizational Racism.

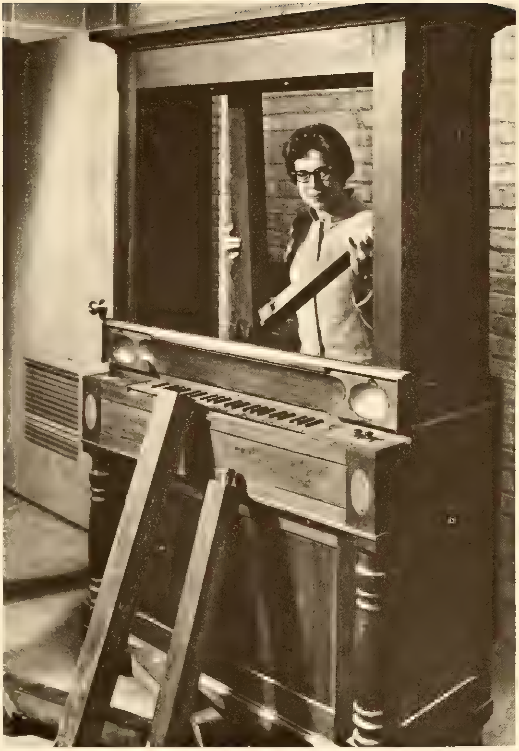
The Fund's future

THE FUTURE of the Fund for the Americas will be a key item before delegates at the Lincoln Annual Conference June 23-28.

The recommendation of the General Board is for a three-year extension of the Fund with an annual goal of $100,000. The amount is to remain outside or beyond the ongoing Brotherhood Fund.

The delegates also will review the purposes, guidelines, and activities which have evolved for the Americas Fund since its inauguration at last year's Annual Conference at Louisville. Consideration is to be directed further to the creation of an investment division in which resources contributed by Brethren businessmen are to be invested as high risk seed money in the economic development of minority groups. A minimum goal of $50,000 is proposed.

The new recommendations carry an intent to place primary emphasis on funding minority programs "in Brethren areas — hopefully, at least one project in every district."



17th-century pipe organ awaits restoration

HENRY KURTZ, a German immigrant, is known in Brethren history as the founder of the *Gospel Visitor,* now the MESSENGER. But he held some other distinctions, too, one being that he was among the earliest Brethren to possess a pipe organ.

Actually Henry Kurtz and his organ were fellow travelers well before he joined the German Baptist Brethren in 1828. He brought the instrument with him when he left Germany in 1814.

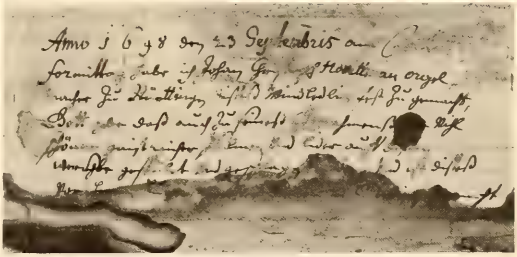
Even after baptism, Mr. Kurtz kept the organ in his room-office. The instrument was powered by either one foot pedal or a hand pump. The organ has a single manual with 48 wooden keys and three ranks of pipe, two of wood and one of metal.

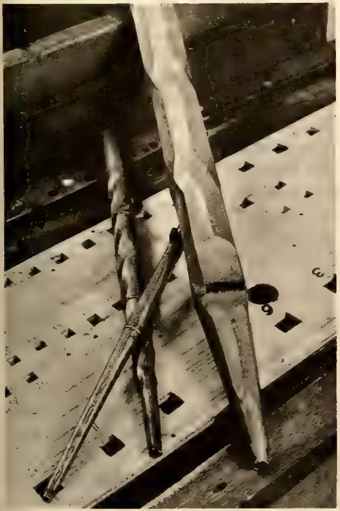
A barely legible inscription notes: "On . . . day forenoon, September 23, 1698, I, Johan Christoph Harttman, organ maker of Nürttingen, firmly closed this small wind chest. May God grant that many beautiful and spiritual psalms and songs may be played and struck on this work to His name's honor. This was made for Mr. (Mayor?) . . . at Tubingen."

Stored until several years ago in an old barn near Kurtz's home area of Poland, Ohio, the console and pipes came to the church through interested descendants.

Supervising the organ's restoration is Gwendolyn Bobb, staff member and secretary of the Brethren Historical Committee. Two steps await, however: consultation with antiquaries in the field of organs and procurement of funds.

Upon restoration, the 17th-century work will be prominently exhibited in the church's General Offices in Elgin.





Clockwise, from top: Miss Bobb with the console and pipes; the inscription; the plain wooden keys; some metal pipes

news

The ecumenical scene

Welfare reform: Broad interreligious support is shaping up for a bill aimed at reforming long-standing welfare abuses in the country.

Toward this end, June 5-7 has been designated by three religious bodies as Welfare Reform Weekend. Observances in churches and synagogues will highlight the extent to which present welfare policies dehumanize the poor and are repugnant to Judaeo-Christian thought.

The National Council of Churches, the U.S. Catholic Conference, and the Synagogue Council of America have all publically endorsed the principle of welfare reform contained in pending legislation, H.R. 16311. The measure is designed to implement proposals in the Family Assistance Plan advanced last August by President Nixon.

The proposed measure will set national eligibility standards, keep intact those families getting aid, establish a minimum federal floor under family income, and for the first time provide help for the working poor, a joint statement of the three bodies declared.

The statement also cited a series of shortcomings in the measure but still viewed it as a significant step toward correcting some of the "colossal" inadequacies of the present system.

Youth representation: Two steps have been initiated in the Christian Church (Disciples of Christ) to give young people a greater voice in the operations of the church.

Four young men, the oldest of them 20, are being hired by the United Christian Missionary society as national staff members. Eventually to total five, the "youth consultants" will be part of a one-year experimental program in which they will travel widely, listening and talking to youth and their pastors.

In a second step, each of the church's 39 regions has been asked to double its voting representation with at least half of the new delegates to be between the ages of 15 and 25. The plan, if acted upon by the denomination's general board, could enable up to 300 additional youth voters to attend the next General Assembly in Louisville in October 1971.

Avowed candidate: In an unprecedented move, a Berkeley, Calif., theology professor announced his candidacy for the presidency of the 2.5 million-member American Lutheran Church.

Keith Bridston, professor at Pacific Lutheran Theological Seminary and former World Council of Churches and World Christian Student Federation staff member, offered himself as a possible successor to Dr. Fredrik A. Schiotz, who will retire late this year.

The 46-year-old theologian said he agreed to allow friends to submit his name for nomination because he is convinced that the politics of the church "should be as open and as honest as possible."

In the past, Dr. Bridston said, most of the political processes in churches have been "hidden." In his recent book, *Church Politics*, he suggested that they be brought out in the open.

After having written the book, he decided he had "better be willing" to do something about the principles he had advanced and therefore agreed to announce for the presidency.

Dr. Bridston said his objective was to "strip away" some of the "religious mystique" that surrounds the selection of church leaders.

Some persons might regard such activity as inappropriate, he said, but "others will see it is fulfilling a spiritual responsibility."

"I am trying to make the priesthood of all believers a political reality," he declared.

Anglican immersion: In what is believed to be a first in the worldwide Anglican communion, Holy Cross Episcopal church at Castañer, Puerto Rico, has installed an immersion tank for the baptizing of new members.

First used last Easter Sunday, the facility was explained by Vicar Sterling Rayburn in these terms: "In the renewal of the rites of Christian initiation there has been much discussion of the merits of immersion. . . . When the opportunity came, we simply put theory into practice."

Castaner . . . Episcopalians adopt immersion mode of their neighboring churches

He added further that the step was reinforced not only by conviction but "by the presence of three immersing churches in our community — Baptist, Church of the Brethren, and Pentecostal."

Immersion is a form of baptism approved but seldom used in Anglicanism.

Population controls: The General Conference of the United Methodist Church this spring placed the denomination on record as favoring legalized abortion and voluntary sterilization as a partial solution to the world's population crisis.

After a debate lasting several hours, the 950 clerical and lay delegates meeting in St. Louis adopted a resolution calling on the states to remove abortion from the criminal codes and place it under regulations relating to standard medical practice.

In the same resolution, they urged the states to remove the remaining legal and administrative restrictions on voluntary sterilization.

The criterion for abortion would be that it be available only upon the request of the person most directly concerned — the pregnant woman. For sterilization, the individual man or woman, after counseling, "should be given the right to decide concerning his or her own sterilization."

"The quality of our lives is increasingly threatened as the exploding population growth places staggering burdens upon societies unable to solve even their present growth problems," the resolution said.

The church is asked to underscore the moral necessity of adopting the small family norm "as an essential principle for establishing the size of population and thus protecting the quality of life."

"Families with more than two children contribute to the population explosion," the statement contended.

It also urged the church to engage in education and action programs to alert people to the nature of the population threat.

The General Conference further asked the federal government to create major executive and congressional agencies which would deal solely with the population crisis.

Vietnam aid: The Mennonite Central Committee, which last January 1 turned administrative control of the Vietnam Christian Service over to Church World Service, is negotiating to provide relief services in North Vietnam.

This development was reported through a *Washington Post* interview with William T. Snyder, MCC executive secretary, Akron, Pa. According to the article, Mr. Snyder was not optimistic about getting Mennonite personnel into North Vietnam soon, perhaps not even until or unless there is a settlement of the war. "But we want to be ready, we want to have laid the groundwork," the *Post* quoted him as saying.

Mr. Snyder observed that while Mennonites are strongly opposed to the war, they will not break the law to gain admission to North Vietnam. His contacts with North Vietnamese officials to date have occurred through embassies in Europe and Asia.

And I've got a lot to live?

MY SOCIETY says I'm free, and then tells me how to act. I am approaching age 19 in an era of war when governments use the lives of their youth for "debate." Scientists say I'm using the last pure air and clean water. They write me off as a dangerous excess: I'm a fourth child. And I've got a lot to live?

Recently I was in Berkeley at the university for a high school Model United Nations. One evening a group of us gathered in the midst of giant eucalypti, marveling at their beauty and serenity. As a Czechoslovakian delegate, I was contemplating the oppression of Czechoslovakia's people, deeply admiring their nonviolent opposition. It was so good to sit staring at the sky and trees, enjoying my freedom. Suddenly we were not alone. Five policemen encircled us — tranquillity shattered. One officer forced me to stare into a bright light, blinding me, insulting me, accusing me.

"What have you been drinking?"

"Nothing."

"What have you been smoking?"

"Nothing — I don't play with my mind."

He would not believe. And I've got a lot to live?

Before World War II, America condemned Germany. She had a monstrous military-industrial complex — how horrible! She had a draft system — how oppressive! She "told" small countries how to act — how aggressive!

I am a pacifist watching a military-industrial complex enforce a draft for getting men to "tell" a small country how to act. This is not Germany before World War II; this is America before World War III! And I've got a lot to live?

Late in the afternoon, I take my Saint Bernard, Heidi, for a walk, running, sniffing, and breathing deeply in God's world. We start down the road looking for fun, but most of the time we spend avoiding the glass which lies shattered on the roadside. We leave the road, running happily across the fields. She licks my face, barking, challenging me to a wrestling match. Just then a crop duster flies overhead dumping his noxious load. It stings the eyes.

We walk down to the canal, and Heidi gets a drink. I study her strong, massive body that looks so healthy and alive. A dead fish floats by. I pull Heidi from the water and she doesn't understand; I wish I did. Going home, we watch the sunset glowing pink, orange, and then red, blood red. They say smog makes it that way. We stare at the blood-red sun that prophesies the death of all life and sit quietly, mourning. And I've got a lot to live?

Sometimes man's foolishness makes living futile, worthless. But this is why I keep going on living, loving. I must live freely and recognize all men as my brothers who need help. I must not destroy man by destroying nature. For as a living being I have a responsibility to all life, the responsibility to make life worth living. And I live for the day that every man will understand that truth. I've got a lot to live! — DAN HUNTER

(The author, member of the Modesto, Calif., Church of the Brethren, won first place with the above essay at his local high school. The theme was in response to a nationwide Pepsi-Cola contest.)

Dan Hunter: A responsibility to all life

day by day

Our family recently visited the Booker T. Washington National Monument, about twenty miles from Roanoke, Virginia. There we learned more about him and were impressed by his diligence and constant application. Booker T. Washington, born in slavery on a Virginia plantation, was very young at the time the slaves were freed. He moved to West Virginia and worked in a coal mine and salt furnace. He had a burning desire to read and very soon learned to recognize the number *eighteen* on his production crates. He finally found someone willing to instruct him and later started to school after agreeing with his employer to work from 4 A.M. through 9 or 10 P.M. and go to school during the middle part of the day. He came to Hampton Institute in Virginia and worked his way through. Booker T. Washington diligently, consistently, and purposefully applied himself to reaching a goal and made his mark on the pages of history. He founded Tuskegee Institute and served as adviser to three presidents.

We finite beings tend to believe that in this day of technologically easy answers, diligent application on our part is not necessary. But we must keep in mind that the very nature of our being calls us constantly to be at something which will give us a sense of purpose and direction. Our Lord certainly exemplified this basic ingredient of human life. He knew of his work very early and steadfastly set his face toward the accomplishment of his goal. After his work was done, when he prayed in Gethsemane, he expressed a sense of accomplishment. There is something divine about human accomplishment. We are charged of God to be master of the created order. When a person gathers his abilities and resources and applies himself to a disciplined exercise which results in a contribution to the ongoing lives of persons, God's creation finds the fulfillment for which it groans.

Suggested activities

1. Select a monument, historical marker, or any attraction designating the mark made on the world by one or more persons who applied themselves consistently toward a goal and accomplished it.
2. Take a family field trip and learn the history and significance of the place chosen. Learn especially the qualities of character which lead to accomplishment.
3. Discuss together the significance of the marker and the quality of character and then let each member of the family think about and share how these qualities might apply to each one's seriousness for specific tasks.
4. Agree to a daily surveillance of one another so that all will continue to grow toward their accomplishments.
5. Study the daily lessons from the Bible and learn of the qualities of character there and apply these individually.

We are indeed grateful for the many styles of life and manners of work which characterize the American way. Of course, we want to respect one another in our callings and we want to make the best contribution we can possibly make to our varied form of life. Regardless of what our "thing" is, we are blessed by doing it with integrity, honor, and a sense of accomplishment. — Ruth and Eldon Shingleton

DAILY READING GUIDE June 7-20

SUNDAY Luke 9:51. A goal is set.
MONDAY Philippians 3:12-16. Strain forward to what lies ahead.
TUESDAY Philippians 4:4-7. Let men know your forbearance.
WEDNESDAY Philippians 4:8-9. Think about the honorable, the just, and the gracious.
THURSDAY Proverbs 6:6-11. Consider the ways of the ant.
FRIDAY Proverbs 31:24-28. A good woman is diligent in her daily work.
SATURDAY Proverbs 30:24-28. Even the smallest has his contribution to make.
SUNDAY 2 Thessalonians 3:10-13. Do not be weary.
MONDAY 1 Corinthians 9:24-27. Run with a purpose.
TUESDAY 2 Timothy 2:1-7. Take your share of hard work.
WEDNESDAY 2 Timothy 2:15. A workman need not be ashamed.
THURSDAY Genesis 29:15-20. Work for the sake of someone you love.
FRIDAY John 17:1-5. His work is accomplished.
SATURDAY Matthew 20:29-34. His work is a blessing to many.

It's the Real Thing

BREAKTHROUGH: REDISCOVERY OF THE HOLY SPIRIT, by Alan Walker. Abingdon Press, 1969. 92 pages, $2.75

THE WIND OF THE SPIRIT, by James S. Stewart. Abingdon Press, 1968. 191 pages, $3.95

WE LIVE IN the "now generation." Youth and adults alike clamor not for a knowledge of history nor for the forecast of a nebulous future; they search instead to feel reality. Sometimes advertisers catch up the right slogan to express the longing of the hour. In this case it's the Coca Cola people who have come up with "It's the real thing."

The world awaits new birth in "the now." The reality of the present shocks us into looking for new life in change. It is in this kind of world that Alan Walker relates the coming of the Spirit.

Alan Walker is known throughout the world as an outstanding evangelist and as founder of the famous Life Line Centre in Sydney, Australia. Dr. Walker has traveled extensively and has been a frequent lecturer in the United States.

Walker's contention is that the Holy Spirit of God is present, working in and through the life of man within and without the church. There is but one answer to the prevailing mood of the world and the church — it is to come face-to-face with a relevant, involved, present God. This is another way of saying "finding faith in the Holy Spirit." The real meaning of the doctrine of the Holy Spirit is that God is where the action is.

This book is very helpful to the reader who is frustrated in choosing between a faithfulness to the traditional church and its approach in the midst of a changing world. Walker suggests a both-and approach to dealing with truth as it relates to social action. The power to believe and act is in the Holy Spirit. Persons who revel in what is called "individual pietism" need conversion in the Spirit to feel a ringing call to alleviate poverty, racial injustice, and war. While persons who are bent on alleviating human suffering "in spite of the church" may very well come to realize a renewed church, bathed in the power of the Spirit, leading a lost world to the savior. However, a pessimistic, noninvolvement in the world is not the answer. We should remember it's God's Spirit that renews the church.

Walker's book is refreshing and inviting to the reader in its approach involving a central message of hope. He states, "Too many of us have today lost our nerve. Negativism, despondency, despair [characterize] the prevailing mood of larger sections of the church. The defeatist factory is working overtime." This author suggests the answer comes not in the limitations of man, not in the strength of secular society, but in the immense, infinite, inexhaustible resources of God.

This little book is food for thought to those who feel that God has not brought the Christian church safely across the centuries to allow it suddenly to become irrelevant as a prelude to extinction.

James Stewart, in *The Wind of the Spirit,* gives us a book of sermons that seek to aid in recapturing the Spirit of God in dealing with life's problems. This famous Scottish preacher is known for his forceful sermons.

He once delivered the Lyman Beecher Lectures at Yale University. Unlike Walker, who relates the movement of the Spirit in more evangelistic terminol-

An Old-Fashioned Summer Book Extravaganza!

An Old-Fashioned Summer Book Extravaganza!

Take advantage of new titles, old favorites, our special Grab Bag offer of 4 books for $1.00, a free book with the purchase of one at regular price . . . all during our Old Fashioned Summer Book Extravaganza!

Write for free folder listing titles of these devotional books and special offers TODAY. Address

The Upper Room
1908 GRAND AVENUE
NASHVILLE, TENNESSEE 37203

REVIEWS / *continued*

ogy, Stewart talks of the mystery surrounding the activity of God. Says Stewart, "Some want to eliminate the element of mystery and the dimension of transcendence. They would prefer to have the Father-in-Heaven image replaced by a statement about human awareness."

With homiletic astuteness the author develops a more biblical-historical basis for belief in the Holy Spirit and his activity in the modern church. Sermons dealing with frustration, grace, gratitude, worship, faith, and witness entice the reader to see the "living Spirit" at work in the believer's life.

In one sermon entitled "Why Go to Church?" Stewart gives unique insights as to what could happen in worship through community. This sermon should be read by all pastors. *The Wind of the Spirit* should speak helpfully to struggling churches and pastors who dream of brighter tomorrows.

The Holy Spirit is assuredly saying some radical things to the churches today. There is a striving in the life of all the churches which means God, the Holy Spirit, is speaking to those who have ears to hear. He is the real thing! — Albert L. Sauls

---

READERS WRITE / *continued*

fellowman that they can accept another person's child and love that child as their own.

It doesn't really require much of us to produce a child biologically, so maybe the next time you ask God about the size of your family, why not *really* open your heart and give your love to a child who is already here, ready and hoping that maybe, just maybe, someone will someday want him.

Mrs. Carolyn Bricker
Rocky Ford, Colo.

BECOME PART OF THE SOLUTION

You have finally given your readers some reason for considering the whole essential subject of ecology. We should be thankful for people like Ben Hansen (Feb. 12) of Baltimore, who is enlightened on the subject of overpopulation and who comes to the attention of Messenger. Much has been written — and more media sources should write — on this subject. The background of Hansen's education on the point is a good human interest story. Unfortunately, most Americans of today will not have an opportunity to step over the bodies of children who have starved to death in the streets of China and thereby be helped along in their convincement of the need to limit their families and help stabilize population.

Yet it is essential that every American and, in fact, every member of the human family somehow become aware of our acute situation to the point of doing something about it NOW! A recently published report prepared for the American Friends Service Committee, entitled "Who Shall Live?" says: "The increasing demands of a constantly growing population make it difficult even to maintain the inadequate standards of the past, much less to save for the future." Later, the same report states: "Much of the world's unrest and tension can be traced to the rising expectations [of the world's people] and to our inability to equate population and resources." Much of the devastation of our environment, some beyond repair, can be traced directly to a burgeoning and uncontrolled population.

A couple of attitudes, on the part of Western man especially, must also be blamed for the environmental destruction we are witnessing. One is that the world and nature belong to us to conquer and control. In an article in *Science* (March 7, 1967) Lynn White Jr., writer and churchman, says: "By destroying pagan animism, Christianity made it possible to exploit nature in a mood of indifference to the feelings of natural objects." Paul Erlich,

ADVERTISEMENT

WHAT DO YOU KNOW ABOUT THE BRETHREN REVIVAL FELLOWSHIP?

During the past year, you have noticed several news items in the *Messenger* about the Brethren Revival Fellowship. Now you are invited to send for free literature published by the BRF:

The Trustworthiness of the Bible
The Christian and Nonresistance
Romans 13 and Civil Disobedience
Faithfulness in Change
What Is the BRF Doing?
Is the World Moving Into a Promised Land?
The Bible Account of Creation

The Brethren Revival Fellowship aims to make an effective witness for evangelical Christianity *within* the Church of the Brethren. It is endeavoring to proclaim Scriptural truths, to discuss vital issues, to sound the alarm about unscriptural trends, and to deepen appreciation for our Anabaptist heritage with respect to Christian experience, transformed life, and Biblical authority.

Request the free literature by writing to:
BRETHREN REVIVAL FELLOWSHIP
P. O. Box 8
Spring Grove, Pa. 17362

oted author and lecturer on the subject, ays basic changes are needed, perhaps more of the type exemplified by the "hippie" novement. Most of its religious ideas are dopted from the non-Christian East — Zen Buddhism, with its love of nature, physical love, and a disdain for material wealth. He suggests that this movement should be paid a great deal of attention and that we should recognize that, at the very least, "they are asking the proper questions." Professor White lays the responsibility squarely on the church when he says: "Since the roots of our trouble are so largely religious, the remedy must also be essentially religious, whether we call it that or not."

Another attitude is that science is our savior and can do no wrong. Only recently have we become aware of the evidence that man is only a part of a very delicately balanced environment and that we interrupt that balance at our peril. Only recently have we begun to see that man is made to pay definite penalties for every technological advance made in the name of progress. One of the "must" readings for anyone who wishes to see what overpopulation really is doing, especially in the United States, is *Moment in the Sun,* by Robert and Leona Rienow. How often have we heard such statements by thoughtful persons as "Oh, Science will fix that up for us"; or "Science will find an answer"? This idolatrous affirmation of the myth of scientific infallibility, the Rienows say, is "a convenient way of evading civic responsibility." They go on to say that the greater the scientist, the more readily will he admit the almost boundless scientific ignorance in the field of environmental science. The answer is not to "let science work it out" but rather for us as citizens and as persons concerned with survival, or at least with the quality of life while we do exist, to *direct* science to help overcome our problems.

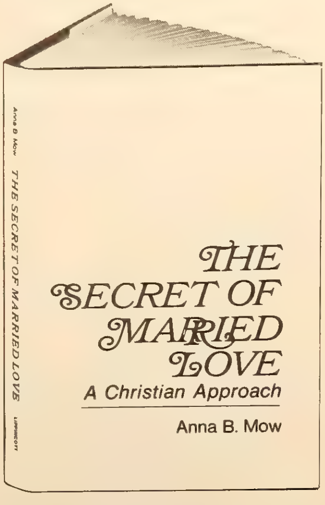
It is up to us to become a part of the solution now by limiting our own families before the issue comes to light in the political field as a choice between regimented and strictly enforced limitation of population or extinction. In other words, if we do not prefer that the numbers of children we may produce be legislated for us, we MUST do it now, voluntarily. May there be more Ben Hansens. Two per family is enough.

MARIE INGERMAN

Corte Madera, Calif.

Is it possible that sex technique is not the answer?

Today there are more marriage manuals and more divorces than ever before. Shouldn't we look for a new solution to the problems of modern marriage?



"This simply written book affectingly discourses on the reality of love and marriage as a continuing process in which a couple achieves genuine marriage and that elusive thing called happiness only through a shared deep commitment outside of themselves . . . Readers seeking marital guidance within a Christian context will find rewarding pleasures in this slender and warm-spirited book."
—*Publishers' Weekly*

THE SECRET OF MARRIED LOVE
A Christian Approach
by Anna M. Mow
$3.95 at bookstores or from

Lippincott
J. B. Lippincott Company
East Washington Square
Phila., Pa. 19105

in brief

PERSONAL MENTION

Still in intensive care at a Ravenna, Ohio, hospital is **Dean Kahler,** 20, a member of the Center Church of the Brethren and one of the Kent State University students shot May 4 by Ohio National Guard troops. His doctors have ascertained a complete severance of his spinal cord which, causing paralysis now, may cripple him for life. Dean, a first-semester student at Kent State, was a football player for East Kent High School and participated in youth activities at the Center church.

* * * * *

Joe Reeves, Boise, Idaho, received the first outstanding Christian layman citation from the Boise Junior Chamber of Commerce. A McPherson College graduate, Joe is a member of the Mountian View Church of the Brethren. . . . Returning to his alma mater as assistant business manager is **Bill Wagoner,** who was graduated from La Verne College. He held similar positions at Bethany Theological Seminary, at a public school, and in private business.

Dr. A. van den Doel, former missionary-teacher in Nigeria and for the past four years pastor of an English-speaking church in the Caribbean, has been appointed professor of philosophical anthropology and moral philosophy at The Hague School for Social Research.

* * * * *

Named chairman of the Church of the Brethren's historical committee was **Roger E. Sappington,** a member of the committee since 1956. . . . Author of a major English-language work on Spanish humanist Juan de Valdés is **José C. Nieto,** assistant professor and chairman of the department of religion at Juniata College. The 400-page volume, *Juan de Valdés and the Origins of the Spanish and Italian Reformation,* published in Switzerland, is the first work to utilize unpublished records of the Spanish Inquisition as background on the sixteenth-century writer and instigator of the Reformation in both Spain and Italy.

La Verne College awarded a distinguished service citation to **Wilbur and Violet Liskey,** now in pastoral service at Laton, Calif. "You have always served with enthusiastic dedication to people, with sincere devotion to the church, and with an inspiriting outlook beyond and above sectarianism or narrow provincialism," the citation read in part.

* * * * *

Newly appointed as youth director of the Frederick, Md., Church of the Brethren is **Kenneth McArthur,** Lakeland, Fla. He has attended Adams State College in Colorado and will continue in classes at the community college in Frederick, while serving in a full-time capacity as youth director.

W. Steve Watson Jr., Atlanta, Ga., will join the Bridgewater College faculty in September as assistant professor of philosophy and religion. The candidate for the doctoral degree in philosophy from Atlanta's Emory University succeeds William G. Willoughby on the faculty.

A serious automobile accident in April hospitalized **Norman F. Reber,** editor of the *Pennsylvania Farmer* and subject of a feature in MESSENGER's May 12, 1966, issue. He is recovering in his Pennsylvania home. . . . Announcing plans to retire from the directorship of CROP's West Coast office is **R. Dale Ferris,** who has been in ill health the past year.

Our best wishes go to couples who have celebrated golden wedding anniversaries: the *David Smoots,* Woodstock, Va.; the *Albert Ruhls,* Annville, Pa.; the *Harry Emericks,* Salamonie church, Middle Indiana; *Mr. and Mrs. Stewart Berkebile,* Hooversville, Pa.; and *Mr. and Mrs. O. L. Tannreuther,* Waterloo, Iowa.

In the Ecuador mission field, **Andres Guaman** left Quito during April for the meetings of the Union of Latin American Evangelical Youth in Montevideo, Uruguay. . . . Other April meetings took **Fernando Guiterrez** and **Ricardo Guaña** to Colombia where stewardship workshops were being held. . . . Members of the George Kreps family united in the States in May. Their return to Ecuador has been set for August.

CALENDAR

June 14	**Children's Sunday**
June 20-21	**Church of the Brethren General Board, Lincoln, Neb.**
June 21	**Father's Day**
June 23-28	**Annual Conference, Lincoln, Neb.**
June 28	**Christian Citizenship Sunday**
July 16-19	**District conference, Southern Plains, Waka, Texas**
July 17-19	**District conference, Northern Indiana, Goshen College**
July 17-19	**District conference, Iowa and Minnesota, Cedar Falls**
July 23-25	**District conference, Southern Virginia, Winston-Salem, N.C.**
July 24-26	**District conference, Shenandoah, Bridgewater College**

AGORA

Contributors and daughters of contributors to the **1911 Inglenook Cookbook** are being invited to an Annual Conference tea honoring authors of newly published books. They may contact personnel at the sales exhibit for more information regarding the tea. The first reprinting in thirty years of the 1911 book, to which hundreds of Brethren women contributed recipes and cooking secrets, will be on sale at Annual Conference.

The Morrison Cove Home for the Aging Auxiliary offers cookbooks for sale. The auxiliary project is in its fifth printing. Cookbooks may be ordered by mail from the Home, Martinsburg, Pa. 16662, at $1.75 per copy or bought at the Home for $1.50 per copy.

PASTORS AND PARISHES

Celebrating his fiftieth year in the ministry is **Homer Hess,** Johnstown, Pa. An open house at the Morrellville Church of the Brethren saluted Mr. Hess in April. . . . **Arthur L. Rummel** marked his fiftieth year of ministry recently. He is pastor of the Natrona Heights church, Western Pennsylvania.

Lincolnshire congregation's **Olden D. Mitchell** was elected president of the

Fort Wayne, Ind., ministerial association. . . . President of the Southern California Council of Churches and former Pacific Southwest executive secretary **Glenn H. Bowlby** is conducting a radio program on Sundays and Mondays.

Dale Aukerman, who has been with the Brethren Action Movement, has gone to the Sunfield, Mich., congregation as a part-time pastor. . . . Leaving his Michigan parish at Battle Creek in September will be **Lloyd Stauffer,** who has accepted the call of the Woodworth congregation in Northern Ohio.

* * * * *

Taking pastoral responsibilities for the Agape/Cedar Creek yoked parish in Northern Indiana is **Robert Knechel Sr.,** who has resigned from the pastorate at Western Pennsylvania's Walnut Grove church. . . . Moving from Milledgeville, Ill., in September will be **Glen Shively,** who will go to the Fort McKinley congregation, Dayton, Ohio.

Charles Bieber announces his acceptance of a call to the Black Rock church in Southern Pennsylvania after a tenure at the Big Swatara church, Eastern Pennsylvania. . . . Taking a full-time pastorate at the Eden congregation in Northern Ohio is **Willis Stehman.** He will leave his present pastorate, Sugar Creek, in August.

* * * * *

Lee Weaver anticipates a September beginning at the Pine Glen church in Middle Pennsylvania. He has been serving the Curryville congregation in the same district. . . . Remaining in the same district also is **V. Enos Griffith,** who has resigned at the Pleasant Valley/Laurel Branch yoked parish to go to the Coulson church, all in Southern Virginia.

The Harrisonburg, Va., congregation will welcome **Howard Miller** in September, who comes to the Shenandoah District from Dixon, Ill. . . . **Earl Zigler** will relinquish his Pleasant View/Sharpsburg parish in the Mid-Atlantic District for a pastorate at the Johnson City, Tenn., church in the Southeastern District.

Two men were licensed recently to the ministry: **John P. Kreps,** interim pastor of the Wabash church, Middle Indiana, and **Valentine Johnson,** Roanoke, Va., licensed as minister to the deaf fellowship. . . . Pastor of the Bachelor Run church and public schoolteacher **David McCracken** was ordained to the ministry by the Middle Indiana District.

POTPOURRI

The District of Southern Indiana has issued an invitation to conferencegoers to make use of the facilities at **Camp Living Waters** en route to and from the Conference at Lincoln, Neb. Camp Living Waters is located between Indianapolis and Marion, near State Route 37. For more detailed information campers may contact Carl H. Fry, president camp committee, P. O. Box 294, Frankton, Ind. 46044, telephone 317-754-7820.

* * * * *

An enthusiastic teen-ager and an equally enthusiastic octogenarian in Richland County, Illinois, have proved that there can be cooperation between generations for a common purpose. **Dow Ridgely,** a minister in the Church of the Brethren and veteran promoter for CROP, together with **Karen Rothrock,** high school senior, raised the largest amount of any of the townships in the county for contributions to CROP.

A scholarship fund at **Juniata College** has been established in the name of Alexander Mack. The income will provide financial assistance to students who are members of the Church of the Brethren.

Members of the **Natrona Heights Church of the Brethren** in Pennsylvania celebrated an end to their mortgage with special ceremonies May 24. . . . At Toledo, Ohio, the **Heatherdowns congregation** broke ground May 10 for a new sanctuary.

Elizabethtown College's new constitution creates a community congress, responsible for making all academic, professional, and social policy, subject to review by the board of trustees. The new document gives students and administrators greater voice in campus government.

Educator **Leon M. Lessinger** of Georgia State University will deliver the commencement address to the graduating class of La Verne College this month.

DEATHS

Baugher, Lillian M., Hershey, Pa., on Nov. 16, 1969, aged 79
Blouch, Allen D., Hershey, Pa., on Nov. 11, 1969, aged 90
Boales, Rick, Ashland, Ohio, on March 11, 1970, aged 16
Bowman, Ora C., Sacramento, Calif., aged 80
Caster, Lorena, Sycamore, Ill., on March 24, 1970
Clingenpeel, Marvin E., Smithville, Ohio, on April 1, 1970, aged 69
Delozier, Ira S., Williamsburg, Pa., on March 30, 1970, aged 76
Eckard, E. P., Bridgewater, Va., on Feb. 27, 1970, aged 76
Fisher, Jesse L., Bradford, Ohio, on Jan. 26, 1970, aged 74
Hawbecker, George, Franklin Grove, Ill., on Feb. 21, 1970, aged 95
Hawke, Walter E., New Carlisle, Ohio, on Feb. 24, 1970, aged 77
Hollen, Elizabeth, Bridgewater, Va., on March 28, 1970, aged 86
Kaufman, Wayne E., Peru, Ind., on Feb. 14, 1970, aged 22
Kessel, Gwendolyn, Franklin Grove, Ill., on Feb. 27, 1970, aged 59
Landis, Harvey, North Manchester, Ind., on Feb. 13, 1970
McQuate, Samuel, Ephrata, Pa., on Feb. 16, 1970
Miller, Claude, Lima, Ohio, on Feb. 24, 1970, aged 79
Miller, Roy W., Peru, Ind., on April 5, 1970, aged 69
Mohler, William, Ephrata, Pa., on Feb. 16, 1970
Moomaw, Ella M., La Verne, Calif., on Dec. 1, 1969, aged 81
Moore, Earl G., Ashland, Ohio, on March 5, 1970, aged 84
Myers, Arlene Wise, Hershey, Pa., on Feb. 2, 1970, aged 41
Owen, Percy, Bridgewater, Va., on March 11, 1970, aged 63
Perrin, Clara I., Williamsburg, Pa., on Feb. 21, 1970, aged 80
Shaver, Emma, Bridgewater, Va., on Dec. 24, 1969, aged 83
Smeltzer, Maude, La Verne, Calif., on Jan. 18, 1970
Smith, Jason D., Lima, Ohio, on Oct. 16, 1969, aged 54
Sowers, Swanson G., Floyd, Va., on Jan. 19, 1970, aged 64
Stutsman, H. V., Girard, Ill., on Feb. 21, 1970, aged 80
Woodard, John, La Verne, Calif., on Sept. 15, 1969, aged 87
Wrightsman, Helen, Virden, Ill., on March 6, 1970, aged 75

A Fateful Decision to Widen the War

For several years this magazine has opposed the war in Vietnam, warning against each new escalation of U.S. involvement in the conflict there. We have tried to reflect the basic convictions regarding war that Brethren have stated rather consistently for more than 250 years. We have sought also to point out how a policy such as the one followed in Southeast Asia can lead only to more killing, more hatred, and the loss of freedom even for those it presumes to liberate.

We have not identified the war as Mr. Kennedy's war or Mr. Johnson's war or Mr. Nixon's war, partly because its roots go back to situations and policies over which a particular president had little control but also because we could see little difference in the position taken on the war by the two major parties or their candidates. In October 1968, in the middle of the campaign, we seriously questioned whether voters really did have any choice with regard to the conflict in Vietnam.

And now, just as we objected in 1964 to the aggressive moves taken by Mr. Johnson following the Gulf of Tonkin incident (moves that are still being questioned as to their legitimacy), so we must vigorously object to the decision by Mr. Nixon to escalate the war by ordering troops into Cambodia. We question the wisdom and the legitimacy of moving into a neutral country (and informing its leaders after the action is under way) without consultation with the U.S. Congress. No matter what the president's good intentions may be, we regard his action as widening the war in Asia, running the risk of precipitating another world war, weakening the role we have traditionally given to our elected representatives in Congress to advise and restrain the administration. We believe his action has given impetus to even greater unrest and frustration among the vast numbers of American youth who believe this war is absolutely contrary to the Christian and humanitarian principles that Americans claim to live by.

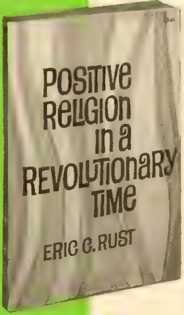
At this writing it appears that the mood of the Congress is quite different from what it was in 1964, when only two senators went on record against the Gulf of Tonkin resolution. In fact some of the senators who then voted for that resolution are now supporting an attempt to repeal it. We note that the challenge to the president's arbitrary action is sponsored by respected legislators from both major parties. We hope they succeed in limiting and changing the dangerous course upon which the administration has embarked. We hope also that the constitutional issue — as to whether the president and the Pentagon alone determine our foreign policy — is raised so that such grave decisions will be shared with those who represent us in Congress and who feel directly responsible to their constituents.

It is those constituents who pay the taxes expended so wastefully and murderously for war. It is those constituents also whose sons are drafted for the dirty work of killing. It is those constituents also whose hearts are troubled by the contradiction between what we as Americans profess and what we do.

Some high officials in the present administration have used strong language to castigate youthful protestors who challenge the draft and the war. These leaders rightfully deplore the temptation for dissenters to resort to violence in making their point. But if violence is wrong on the streets of our cities and on university campuses, it is also wrong in Cambodia — and Vietnam — and anywhere else a reckless administration may decide to open up a new battleground.

We would even venture to predict that a totally different climate could develop on high school and college campuses and wherever youth gather if our leaders would immediately repudiate the "search and destroy" tactics that are in vogue now and devote our resources to a "search and save" program geared to improving the quality of life for persons all around our globe. But until that kind of revolution comes along, Christians must continue to stand up and speak up, saying, "In the name of God stop the killing. Give peace a chance!" — K.M.

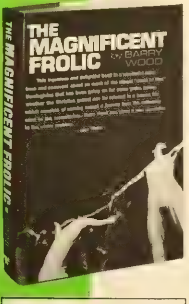
for those tempted to defect from church-style religion



Positive Religion in a Revolutionary Time

by ERIC C. RUST

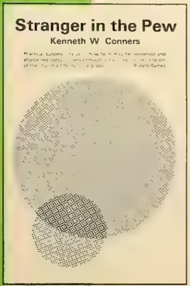
What does it mean to be a religious man in a secular age? Is religion outmoded? These questions raise the issues of the nature of the religious consciousness, the validity of describing Christianity as a religion, and the relation of Christianity to other world religions. In answer, Dr. Rust traces the current debate back to its origin in the 19th century. His book reads like a Who's Who of modern religious thinkers — Schleiermacher, Ritschl, Troeltsch, Otto, Tillich, Feuerback, Barth, the "death of God" thinkers, the secular theologians, Toynbee, the process theologians, Teilhard de Chardin, and the theology-of-hope thinkers. Dr. Rust holds that religion is an essential part of man's structural consciousness, and concludes by defining the kind of transformation which the religious expression of Christianity must undergo to meet the challenge of a secular age. $3.65 paper



The Magnificent Frolic

by BARRY WOOD

A paradox of a book — part poetry, part mythology, part reason — celebrates the sense of joyous mystery underlying all the religions of the world. A synthesis of perceptions from current physics, linguistics, process philosophy, Eastern mysticism (especially Zen), and early Christianity, it provides a new and coherent view of reality for the "now people" — in their own intrinsic emotional and intellectual idiom. This book is for the young and old — anyone who has ever questioned the purpose of life, the validity of religion, the limitations of language and thought; anyone who has ever longed for the ultimate in truth and personal freedom — intellectually, spiritually, and physically. The author is a 29-year-old Canadian. $4.95 cloth; $2.45 paper



Stranger in the Pew

by KENNETH W. CONNERS

The author uses the form of letters to a friend who has become disenchanted with religion and the church to show how fading faith can be renewed. Writing in an informal, personal style, Mr. Conners relates how his own spiritual experience was deepened by his participation in group life. He demonstrates how the group experience can deepen faith and open ways of service in the community. The introduction is written by Robert Raines. $3.95

CHURCH of the BRETHREN GENERAL OFFICES • Elgin, Illinois 60120

LOOK FOR THESE FEATURES IN THIS *messenger*

Out of Two Backgrounds: A Future Together. *Can a marriage succeed if the partners bring to it strikingly different experiences, tastes, and understandings? It takes "giving-love" to create a union in which each personality is preserved and strengthened.* a chapter from a new book by Anna B. Mow. page 2

The Shape of the Future Church. *In broad outlines the moderator of Annual Conference delineates some of the directions the church must take if it is to fulfill its calling in this century.* by A. G. Breidenstine. page 6

Whatever You Ask. *Many sensitive persons try to obey the imperatives and follow the visions set forth in the Christian message, but they neglect the resources of power that are also a part of Christ's gospel.* by C. Wayne Zunkel. page 9

Marketplace Ministries. *Not a replacement for the church but an expression and an extension of the church – this is the way a number of experimental ministries (in shopping centers, airports, urban areas) are viewed by those who sponsor them.* by Linda Beher. page 12

Encounter at Germantown. *A new development in the Germantown ministry brings together individuals and groups from local churches and black leaders in a time of learning and sharing.* page 18

It's the Real Thing. *The Holy Spirit is saying some radical things to churches today. Here are reviews of two recent books suggesting how the eternal Spirit can bring reality and meaning to this generation.* by Albert L. Sauls. page 27

Other features include poems by James L. Ovall Sr. (page 11), La Vonna Howell, Elizabeth H. Emerson, and Annabelle Wagner Bergfeld (page 15); a new poster by Wilbur E. Brumbaugh (page 16); a survey of participation in race sensitivity workshops (page 19); pictures of the pipe organ that once belonged to Henry Kurtz, pioneer editor (page 23); "Day by Day," by Ruth and Eldon Shingleton (page 26); and an editorial, "A Fateful Decision to Widen the War" (page 32).

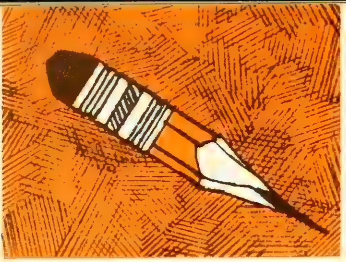
COMING NEXT

Now that the civil conflict in Nigeria has ended, in what ways can the church there, a church that Brethren have aided in its growth and development, best fulfill its ministry? Helpful directions are set forth in an article by Emmanuel Urhobo, a Nigerian Christian official, entitled "The Role of the Church in Postwar Nigeria.". . . Christians should show respect for the laws of the land, even to the extent of being subject to some higher powers they may not admire. But what of those circumstances when the same Christians "ought to obey God rather than man"? Warren Shoemaker deals constructively with the thorny issue of civil disobedience. . . . A number of persons, under labels such as fundamental, liberal, radical, and patriotic, claim to represent the church in its ministry, but a pastor looking at the witness of all such groups finds them wanting. Peter Ediger asks "The Real Christ – Where Is He?"

VOL. 119 NO. 1

messenger
CHURCH OF THE BRETHREN 6/18/70

The Role of the Church in Postwar Nigeria



readers write

FOR CONSCIOUSLY LIMITING POPULATION

I am writing as a future parent, in support of the Two-Child Family Movement. Only through consciously limiting our population will we be able to grant everyone the rights of food and shelter, which I feel should be basic goals in our Christian living.

With the *present* population rate, thousands go hungry in Chicago and millions starve in India. Increasing that rate or even continuing it can do no more than increase starvation, not to mention the decrease in living space. I, as a future parent, cannot have more than two children *of my own*, knowing that my third child is helping to thwart progress toward the goals for which I am working. Please remember that a two-child family does not mean necessarily limiting your family to two children, but merely to two children from your own flesh.

RUTH ANN FRANTZ

Manchester College
North Manchester, Ind.

A WONDERFUL BLESSING

We are happy for the article entitled "Faith Looks Up," by Corinne Hoff Simmons (May 7) and for the wonderful experience of Pentecost she has had, how that the Lord moved on her and touched her as he promised he would, according to his Word.

We also have had this experience and also in the year 1969. This is a wonderful blessing from the Lord, and we would never want to go back and live without the blessing of the Holy Spirit in this way, for as the scriptures have promised, our joy has been full, for the nearness and presence of the Lord are ever with us.

Our hearts pour out in prayer for those around us and those we love, that they may see their need according to the Word of God for this blessed experience, for we know there are many people in the Church of the Brethren who are truly hungry for a closer walk with the Lord, for this fact exists wherever we go: through this experience we, too, have learned how to praise the Lord.

MARY AND LINFORD CASSEL

Harleysville, Pa.

A MORE POSITIVE RESPONSE

I am in alternative service at the Christian Center at Bloomington, Ind., and read with great interest the report (May 7) about the eight young men advocating noncooperation with the draft as consistent with their consciences. The church should support young men moved by religious convictions and conscience, provided it can be consistent with the New Testament.

A vital point, however, was not discussed. In my personal experience with those (mostly non-Brethren) of various shades of draft resistance, I have found that accompanying their views are the twin notions of an intolerance of less radical views and a self-righteous arrogance that theirs is the only tenable view. How did these young men feel about those of us who conscientiously feel that alternative service can be and should be a more positive response?

RICHARD W. ZIMMERMAN

Bloomington, Ind.

ME? OR SOMEONE ELSE?

Ben Hansen's "Two-Child Family Movement" (Feb. 12) may or may not be right. But if my mother had not announced when she got married that she was going to have ten children, who would I be? I was the last.

ALFRED ALLING

Cabool, Mo.

MORE PERSONAL INFORMATION

I am very critical of your giving space — a two-page spread — to the senior group of men and "chorus girls" concerning their production of a George M. Cohan musical (April 23). . . .

The "One Day Last Summer" cartoon page and the "Tick . . . Tick . . . Tick" movie review! The extremely mod drawing — what is it? Oh, it says a tree stump! Why? Why? Why? . . . Why not use that space for some personal information concerning the 383 missionaries and Brethren Service workers we are sponsoring and the countries and people they are serving? It would be interesting to know who they are; [this] would encourage us all in supporting our Church of the Brethren outreach. . . .

ROWENA W. MISHLER

Dayton, Ohio

ABOUT THAT COVER . . .

I am very much surprised and hurt to see a picture on the front of our church paper (April 23). . . . It is no wonder our church is losing membership. . . . I will not stop taking MESSENGER, as I want to know what the church is doing.

A CONCERNED BROTHER

■ If I wanted to see a Hollywood star, I'd have bought a Hollywood magazine. . . .

ELKHART, IND.

■ We think the cover picture is terribly out of good taste.

EUSTIS, FLA.

■ It is fine for oldsters to "stay young in spirit" and go on the road, but that picture does not belong on the front cover of MESSENGER. . . .

JOHNSTOWN, PA.

■ The good old *Gospel Messenger* should never have been changed.

GLENDORA, CALIF.

■ Why? Why? Such a picture for *our* church MESSENGER. Surely you can do better than that.

CRAIGVILLE, IND.

■ I can no longer be quiet. . . . Our church is becoming too mixed up with the world. The Bible says, "Be not conformed

PHOTO CREDITS: Cover, 3-5, 7 Augusta Lucas; 12-13 Dave Miller; 16 Fran Nyce; 17 Religious News Service; 18 courtesy of the Kent (Wash.) *News-Journal;* 19 (top) courtesy of the Elgin *Daily Courier-News;* (lower right) Indiana Council of Churches

KENNETH I. MORSE, editor; WILBUR E. BRUMBAUGH, associate editor; HOWARD E. ROYER, director of communication; LINDA BEHER and JEANNE DONOVAN, editorial assistants. MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918 under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1969. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version. Subscription rates: $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan; life subscription $60; husband and wife, $75. If you move clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change. MESSENGER is owned and published every other week by the Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill. June 18, 1970.

Copyright, Church of the Brethren General Board, 1970. Vol. 119 No. 13

to this world, but be transformed by the renewing of your mind." Too often Hollywood and its associates are glamorized. I would like to see more quotes from the Bible and Christian magazines, rather than from non-Christian magazines.

COLLEGEVILLE, PA.

■ Good as the play is, and I saw it and enjoyed it thoroughly, your selection is in bad taste. . . . Not all who see it will read the article and thereby [will] get a different impression from that intended.

WASHINGTON, D.C.

■ It sure is a disgrace to have such a picture on a religious or Christian paper. It certainly is for the underworld. I have to keep it covered. I wouldn't want any of my Christian friends to see it.

WENATCHEE, WASH.

■ A picture of a "show girl" should have no place on the cover or on the inside, either. I thought MESSENGER was supposed to be a Christian magazine, telling of the work our denomination is doing for the Lord, such as mission work, . . and also have some inspirational messages. It says on the cover that "the spirit should not grow old." What kind of a spirit is it talking about? The Holy Spirit doesn't grow old.

ASTORIA, ILL.

■ I and many other members of our denomination are so sick and tired of the hideous, unmeaningful, ugly covers and pictures in the MESSENGER, which "some" refer to as art, that unless decent, attractive covers and illustrations are used, many of us have decided to definitely cancel our subscriptions.

NORRISTOWN, PA.

■ The picture on the front of [the] current issue was the last straw.

COLLEGEVILLE, PA.

■ After a long period of dissatisfaction with the so-called "Gospel Messenger," I am finally moved to write in protest. . . . Now, with springtime bringing the beauties of God's world, was that [cover] the best you could do?

COLLEGEVILLE, PA.

■ Recently one hears much about X-rated movies. Imagine the disgust to find an X-rated magazine in our mail this week.

LITITZ, PA.

Page one...

Contrary to the old adage, apparently many of our readers still believe that it is quite possible to judge a book by its cover, as witness the letters about ours of April 23 (see Readers Write).

The letters — and we have excerpted pertinent comments from all but two or three — express reactions ranging from shock at our poor taste to complete disenchantment with the magazine (and its editors).

Whether for or against, letters such as these give graphic testimony to the power of a picture in our visually oriented world. The images come on strong, and so do the responses. To remint another phrase, a picture can prompt a thousand words, whether it is worth it or not.

Recognizing the differences in taste among our readers, we know that we cannot please all of them, and sometimes we will offend even if we don't intend to. Also, we sometimes have afterthoughts, and we hope to learn from the responses that come to us.

Several illustrations in this issue may not be to everyone's taste, but we honestly expect a more positive response to the pictures of African life included on pages three, five, and seven. In a modern version of a very old method of printing, the woodcut, *Augusta Lucas* portrays some of the visual images that struck her while working as an illustrator for an adult literacy program for the Peace Corps in Africa. She now holds the position of part-time scientific illustrator for the University of California at Berkeley.

In saluting other contributors to this issue, we note that *Emmanuel Urhobo* serves with the Christian Council of Nigeria as director of its commission on relief and rehabilitation. Roger Ingold, who has been field secretary for the World Ministries Commission in Nigeria, currently serves as Mr. Urhobo's assistant in a rehabilitation project. A recent automobile accident, in which both men were involved, claimed the life of one of Mr. Urhobo's children and injured another.

Pastor *W. Warren Shoemaker* invited worshipers at the Prices Creek church to write down questions which they would like him to answer. One wrote: "Thou shalt not kill. But doesn't the Bible teach that we should still respect the laws of our land? What about burning our draft cards?" The query prompted the presentation appearing in this issue. Following Warren's sermon, the Southern Ohio congregation participated in open discussion.

Mennonite pastor *Peter J. Ediger* serves at the Arvada, Colorado, Mennonite Church and on his denomination's commission on home ministries.

Waynesboro, Pennsylvania, is the home of *Samuel H. Flora Jr.,* who pastors the Church of the Brethren there and chairs the Southern District's ministry and evangelism commission. — THE EDITORS

The Role of the Church in Postwar Nigeria

by EMMANUEL URHOBO

Concerns from a Nigerian Christian about the unhappy consequences of the failure of the church to relate the gospel to the lives of its members

When I speak of the church, I am not trying to salve the consciences of laymen or to launch an attack on the clergy. I feel the church today should be understood primarily in terms of the active participation of its lay members rather than that of its clergy. The church today is either weak, strong, or vigilant, depending on whether the laity accepts or shirks its responsibilities. I am convinced that the church can be more meaningful in this nuclear age if it is directed and strengthened by its lay members and if the gospel of Christ is stripped of all man-made prejudices and is related directly to every aspect of human life. This is crucial if our ministry to the present generation is to have any lasting impact. The alternative is for the church to become an exclusive club for the faithful and end up the opposite of what Christ commanded: "Go ye . . . and teach all nations."

To discuss the role of the church in postwar Nigeria, it is essential to touch upon some of the areas of its failure, not merely to indulge in self-criticism or to blame the past on European missionaries or colonial governments, but to try to discover how it can learn from its past mistakes and develop itself and society as a whole.

Take education, for example. The church had led even governments in providing education in many parts of the world. But too often the products of the church-related schools desert the church and become hostile toward it. They take positions in government and industry and the teachings of Christ are not manifest in the conduct of their private, business, or political lives.

Nigeria is a predominantly Muslim and pagan country. Although less than fifteen percent of the population is Christian or has Christian background, Christians, by reason of their education, occupy almost exclusively the positions of authority and influence in the country. In spite of this phenomenon, however, the country has been run in an unchristian and godless manner, and the seeds of the present conflict were sewn by Christians.

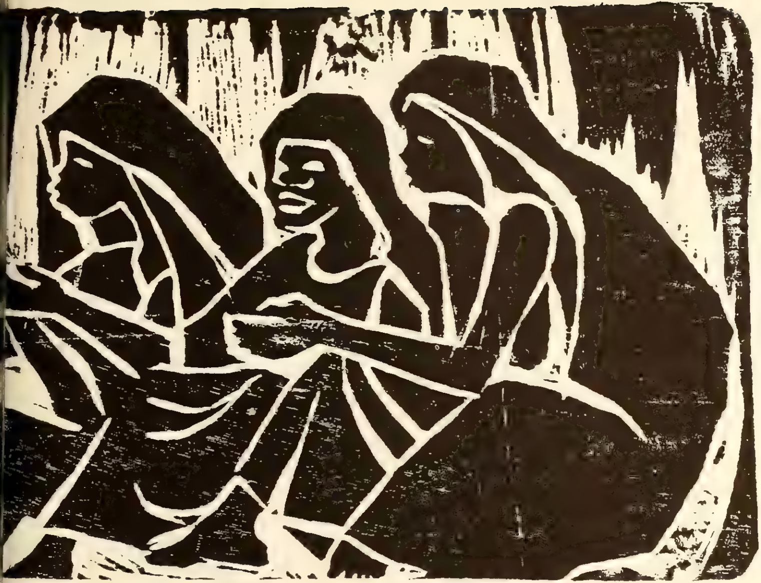
Where has the church failed? Why has the impact of Christianity not been felt in the public and private affairs of the rulers and the ruled in this country?

We must examine the old theological position which restricts Christianity to the preaching of the gospel and the conversion of the soul but fails to give clear guidance or to take a positive stand against the evils of society, in

Continued on page six

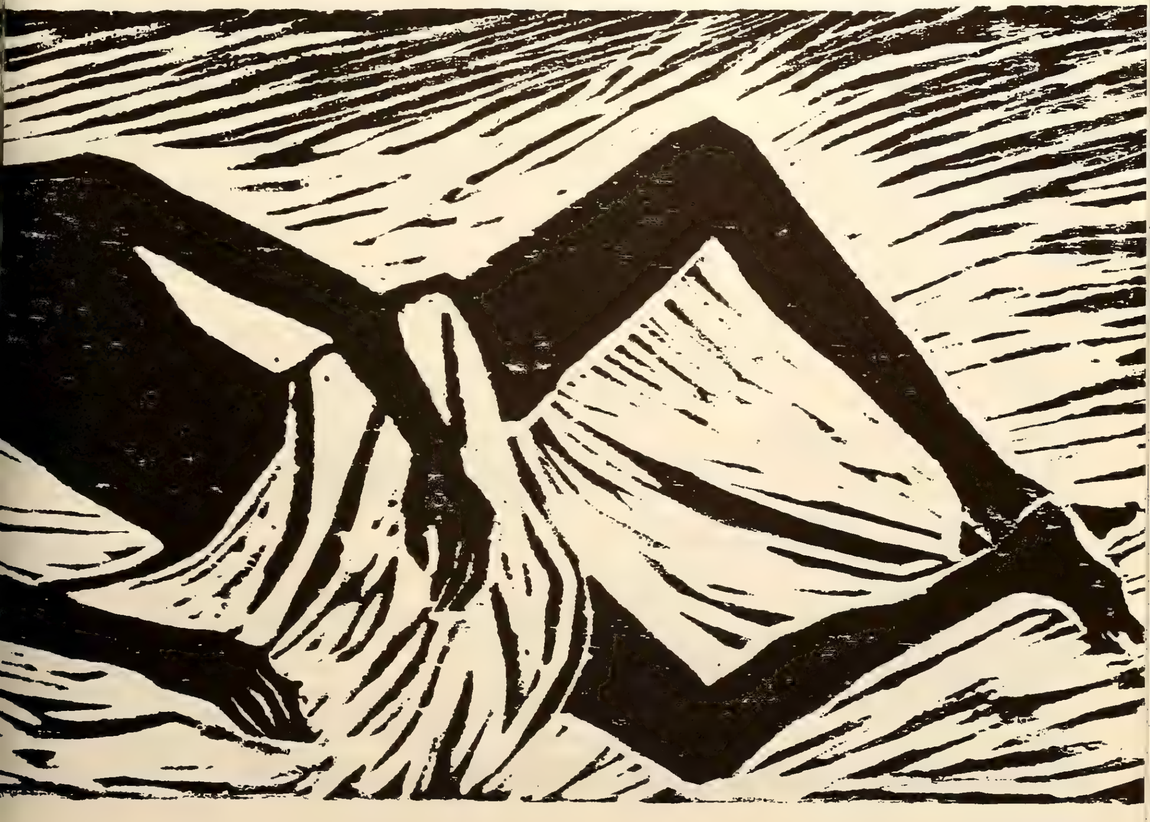
LONE WOMAN ON ROAD / AUGUSTA LUCAS ©

THE BOATMAN / AUGUSTA LUCAS ©



THREE BLIND WOMEN / AUGUSTA LUCAS ©

BLIND BEGGAR / AUGUSTA LUCAS ©



the forms of tribal hatred, corruption, moral degeneration, family instability, poverty, and social injustice. Is this an honest or an expedient position in the present age? Man is exposed to other ideologies in a permissive society, with its insatiable lust for material possessions. Does the Christian today not require a positive guide on which to base his set of values other than the recital of the Ten Commandments and the pronouncement of God's judgment?

Are we not also being discriminatory in answering the call of Christ to "go and teach," if we continue to choose to speak in the language understood only by the few in the present generation or if we limit our witness to the spiritual aspect only, while ignoring the equally real earthly problems with which man has daily to battle — the solution of which should help him to become not only a good Christian but a useful citizen of this world?

I think it will help us to understand where we have failed if we reexamine our responsibilities in the light of some basic principles found in the Bible.

Are we today not like Cain? Do we not kill our brothers or oppress them?

Do we encourage self-development? Is the church not part of society which organizes political and trade structures of the world in such a way that the rich grow still richer and the poor lose what little they have? Are those Christians in positions of authority, even in poor or developing countries, directing their governmental and business interests with any considerations for the plights of those who are less fortunate?

Why was Christ's life full of compassion for the weak, for the poor, and for sinners generally? What is the basis for Christian charity which does not include the training of engineers or agricultural experts, managers or doctors, politicians or lawyers or involvement in the economic and political development of the total man?

What is the impact of the church on Nigerians after a century or more of Christianity, if members of the same church are not constrained by conscience from killing or maiming their fellow members or from stealing or destroying their properties because of political and tribal disagreements?

Do we not see it as a failure of the church that it is so divided on the one hand between Roman Catholicism and Protestantism and on the other by the divisions within the Protestant church itself?

While I agree that we must preserve our faiths as we see them, is there not a case today that even different denominations and faiths should cooperate in the fields of development, education, medical work, and other projects, so that the church, together and with other institutions — private, governmental and international — can help to develop the total man with all the resources at its disposal, in the most efficient way?

The next question, then, is: How can the church be involved in the development of the total man? I have not tried to answer why it should be involved. I believe that question was answered 2,000 years ago. The problem has always been that we do not see clearly the extent to which we should be involved in development.

Involvement is based on the biblical belief that "all men are created in the image of God, are equal before him, and are each entitled to a share of the world's wealth according to their needs, and are stewards of the same." God is concerned with the total man. His coming into the world in the form of human flesh was a positive identification with man in human history, to share the life of man and to free him from the scourge of sin, including conditions which create imbalance in the political, economic, and social development of human society. The unity of the human personality makes it obligatory for the church to emphasize not only the spiritual needs of man but also his material well-being.

Will the witness of Christ not be strengthened by a distribution of churches and houses of prayer where the spiritual needs are greatest, rather than by building expensive cathedrals in strategic places in competition with other denominations? Are these cathedrals and expensive buildings relevant at all to our age? Is there any charity or blessing in raising millions of dollars to build cathedrals (monuments to God?) today, when we refuse to provide a few dollars to feed the starving or to establish a farm to help the poor to support themselves?

Is it not a primary duty of the church in Nigeria to play the role of reconciler today and to emphasize the unity of the church under the Lordship of Christ and the universal brotherhood of man? Should the church not preach more of confession of sin and forgiveness than it is doing now? Is that not surely the most crucial responsibility of which the church today has yet to commit itself?

The church represents a moral and spiritual force which must have its effect on human life. It is important that the church take into account the specific situation in any given country and unitedly contribute toward the social development of man. The notion that the "poor church" must wait only

THREE PEULH WOMEN / AUGUSTA LUCAS ©

LE NIGER 1967 / AUGUSTA LUCAS ©

for the charity of others must now be rejected.

Let us direct education at making all men fully responsible human beings. This means the church needs to replan its educational policy and to contribute to total education, with adult education a primary concern. Communication is another great concern, since it is our experience that differences in language and custom impede rather than promote Christian understanding, fellowship, and social growth. While denominational institutions are not altogether outdated in Nigeria, the trend now should be towards interdenominational and state-related institutions of learning. Secondary schools should be interdenominational. The church should have a positive role in higher education at the university level. The educational policy of the church should in itself have no religious bias, but it ought to promote the principles of modern living as they are practicable in Africa. It must aim at making each member self-reliant, able to fulfill his economic and political roles.

There must be a change of policy on winning souls through education. If Christian religion were taught as a subject to those who wish to be exposed to it in educational institutions, the church could go back to its first ministry of witnessing directly to man in public and in his home. The need to strengthen the family institution is vitally important to the church.

Moreover, the church must accept the fact that Africa is exposed to much of the evils of Western civilization. The church lives also in a changing political ferment in which it is seen as a conservative force which continues to impose what many Africans, erroneously but passionately, believe are foreign doctrines which alienate the loyalty of the people from the state. The church must therefore be aware of this development in Africa and find its rightful place in the ever-changing scene. It must eagerly encourage self-development, responsibility, and independence in the African, even within the hierarchy of the church.

I do not wish to add more to my opening statements about the failure of the church in the political area except to express the view that the church must recognize that political parties, like trade unions and other organizations, both national and international, are a means of creating a greater freedom, a truer justice, an effective democracy, and conditions of lasting peace. Whether given situations in Africa confirm or deny this hope today is totally irrelevant.

The church as an institution should not involve itself in the political struggles of a nation or align itself with any government of the day or even be seen as preserving the old but discredited order. It has a task of preparing Christians to participate fully in the political life of their own country, and indeed of encouraging them to do so. At the same time the church must never recoil from its prophetic vocation to exercise a critical role in relation to the human order by denouncing that which is contrary to the well-being of nations and encouraging that which is for their good.

The church has existed and even thrived for two centuries under economic structures which are the very opposite of the values laid down by Christ and his apostles. It is significant that while international organizations which favor development take decisions on development, their implementation faces a setback because of the moral and spiritual structure of society which is tied to a long tradition of exploitation. The church is part of this society. As an institution, it sometimes sees itself as having no responsibility for improving the conditions of man, while its individual members in both the developing and developed nations either feel the same or see their role as a charitable one only.

The church must find a new ethic and a new basis for participating in development. While it is important that the church itself should initiate economic projects, it is more important that it should pool its material, personnel, and other resources to produce and to implement projects aimed at improving the living conditions of people, in conjunction with or complementary to national development programs. This means that the old basis of "charity" must disappear. It will take an educational revolution within the church itself to achieve this. Without it, however, the church will lose its rightful place in the developing world.

The issue of development is a critical one in our age, second only to man's salvation. It means also that our priests should be relieved of their administrative and other time-consuming roles and specialize in areas of either political, economic, or social development. Let us help them not only to witness about Christ to man but to make life more meaningful and complete, for the faithful and for their non-Christian neighbors. The church must therefore extend the nature of its ministry to training specialists to participate in developing the total man.

I hope that I have raised sufficiently a few burning questions that will lead to a useful debate on the role of the church in postwar Nigeria. □

From *The Nigerian Christian*, Vol. 4, No. 1, January 1970. Used by permission.

Respect for the Laws of the Land

The Bible says, "Thou shalt not kill." But doesn't the Bible also teach that we should still respect the laws of our land? How about burning draft cards?

by W. WARREN SHOEMAKER

The above question was handed in following a Sunday service. It is a good question and one which deserves some serious consideration. I suppose it was prompted by the growing prevalence of the practice among young men of burning their draft cards as happened last summer at our Annual Conference.

There were varied reactions among the Brethren at Louisville and later. I am sure there were quite a few persons present who approved of the draft card burning as was witnessed to by the number of people who stood with the protester to indicate their moral support. Others walked out of the auditorium in disgust at such a show of disrespect for the laws of the land. Others were inclined to walk out but on second thought decided against this kind of action.

One of the delegates from my home church went so far in protest as to remove her membership from the Church of the Brethren. Still others, probably like myself, were caught somewhere in the middle — for I found myself in agreement with the young man's protest to the war in Vietnam but also felt uneasy because of his breaking the law of the land. I was not sure that this was the proper way to protest.

The question of obeying and respecting the laws of our land is dealt with in the Bible. Jesus, when he was questioned about paying taxes, said, "Render to Caesar the things that are Caesar's, and to God the things that are God's." Thus Jesus was indicating that we are to show respect to our nation. But perhaps the most outspoken scripture in this regard and the one to which most people turn is the following from Romans 13:1-5:

> "Everyone must obey the state authorities; for no authority exists without God's permission, and the existing authorities have been put there by God. Whoever opposes the existing authority opposes what God has ordered; and anyone who does so will bring judgment on himself. For rulers are not to be feared by those who do good but by those who do evil. Would you like to be unafraid of the man in authority? Then do what is good, and he will praise you. For he is God's servant working for your own good. But if you do evil, be afraid of him, for his power to punish is real. He is God's servant and carries out God's wrath on those who do evil. For this reason you must obey the authorities — not just because of God's wrath, but also as a matter of conscience" (*Today's English Version*).

Since you and I had nothing at all to do with where, in what country, or when, in what period of the world's history, we were born, I would like to have you suppose with me that you had been born in Germany about 1920 and that you were a sincere adult Christian in Germany in the years 1939-1945. Often we American Christians tend to forget that the Bible is the book to which Christians of all nations look for guidance in the affairs of their own personal lives and the affairs of their own nation. Therefore, read carefully the same scripture as you would have read it had you been a German Christian, in those years, seeking direction as to your relationship with the German government:

> "Everyone must obey the state authorities; for no authority exists without God's permission, and the existing authority, Hitler, has been put there by God. Whoever opposes the existing authority opposes what God has ordered; and anyone who does so will bring judgment on himself. For rulers are not to be feared by those who do good, but by those who do evil. Would you like to be unafraid of the man, Hitler, in authority? Then do what is good, and he will praise you. For Hitler is God's servant working for your own good. But if you do evil, be afraid of him, for his power to punish is real. He is God's servant and carries out God's wrath on those who do evil. For this reason you must obey Hitler — not just because of God's wrath, but also as a matter of conscience" — *Romans 13:1-5 (a paraphrase).*

Do you still agree with Paul? Or does this shock and disturb you? Yet, this is the way a German Christian would have had to read Romans 13:1-5 in the years of Hitler's reign.

We face a real dilemma here, for if you had been a German Christian and had taken this scripture literally and applied it to all the specific actions of your government, you would, out of necessity as a Christian, have had to support, without question, the extermination of 6,000,000 Jews in the death camps of Auschwitz and Buchenwald. Or if you had been a Japanese Christian and had taken this scripture literally and applied it to all the specific actions of your government, you would, out of necessity as a Christian, have had to support, without question, the bombing of Pearl Harbor on December 7, 1941.

When, therefore, we look at Romans 13:1-5 in the eyes of Christians of various nations, we can readily see that if we take it literally in all the specific actions of all our governments, we have some very real problems, for there would be no brakes applied to anything the governments do or want to do and we would live in a world of utter chaos and anarchy.

Rather, as I see it, Paul was speaking in Romans 13 in a general way — painting, as an artist says, with a broad brush. *Yes,* we should support our government and its leaders; *yes,* we should obey and respect the laws of the land. But let every Christian recognize that there is a higher law — the law of God — by which the law of *any* land *must* be judged. The early Christians had long since decided that in those situations where the rights of conscience were invaded the state must be resisted, but in all other matters the Christian must accept and discharge the obligations of his citizenship.

It was for this very reason, when the governing authorities told Peter and John that they must refrain from speaking about Christ, that they said with no uncertainty, "We *must* obey God rather than men."

And it is for this very same reason that many of our young men are burning their draft cards, that some are refusing to register, and that others are refusing induction.

Many of our young men see what we are doing in Vietnam — fighting an undeclared war against an undeveloped nation that many top military men say could not possibly threaten the security of the United States — as contrary to their understanding of God's will for their lives. They believe, further, that it is both illegal *and* immoral for our government to send them to Vietnam to do something there for which they would be imprisoned for life or executed if they did the same here at home.

Our problem as adults is that we too often think that draft card burners and others who resist the military in whatever way they choose are all unshaven, unwashed, drug-addicted hippies who have had nothing to do with the church and religion; and so we turn them off and don't hear what they are saying to us.

But this is not true. Some of them may, indeed, be in this category, but a *great many* of them are young people who were raised in Christian homes and were brought up in the Church of the Brethren or in other churches and both in their homes and churches were taught such things as these from the lips of Jesus: "Do not resist one who is evil" or as another version says it: "Do not take revenge on someone who does you wrong." Or again: "Love your enemies, and pray for those who mistreat you." Or these words from the pen of Paul: "Ask God to bless those who persecute you; yes, ask him to bless, not to curse. . . . If someone does evil to you, do not pay him back with evil. . . . Do everything possible, on your part, to live at peace with all men. Never take revenge, my friends, but instead let God's wrath do it. . . . Instead, as the scripture says: 'If your enemy is hungry, feed him; if he is thirsty, give him to drink" (Romans 12:14-21).

These are the things that our children have heard us tell them, but then when they grow to draft age and begin to apply these same teachings to our international situation, we — the same adults who taught them the words of Jesus — begin to say, "But this isn't really what I meant when I taught you that, and after all this isn't really what Jesus meant either," and we turn against them and call them cowards, or unpatriotic, and maybe even traitors.

Some months ago I read a letter to an editor by a Christian mother whose son disobeyed the law of the land by refusing to register and was imprisoned because of it. His mother wrote to him in prison and said: "My son, where did I fail you as a mother? I must have failed someplace to have you do what you did." And the son wrote back and said: "Mother, you didn't fail me unless you think you failed by teaching me what Jesus said, because I just took seriously what you taught me about loving my enemy."

Perhaps in the church we had either better quit teaching to our children what Jesus said, or else be ready to accept them in love when they take seriously what we have taught them.

One of our Bible school teachers several years ago shared with me her deep concern about a lesson which she was to teach the children in her class, a lesson entitled "Love Your Enemies." She said, "I offered to teach Bible school this year, but I don't know if I *really* can teach the material. I don't think it's fair to the kids to teach the lessons before me, because if they take me seriously then they are in for a lot of grief in their lives — always labeled a sympathizer with the enemy — whoever that may be.

"Furthermore," she went on, "I don't feel that we should teach to children what can't be taught to adults. I feel that this war is a real test to see how many Christians really do believe in Christ's teachings. So many times the very people who speak the loudest about the need of faith seem to have very little faith in his teachings put into practice.

"I don't believe that I ought to teach to small children what can't be taught to them when they are older, or what will be untaught. Maybe a lot of churches ought to meet in council and decide that some of Christ's teachings just should not be permitted in the curriculum, at least until the present international situation clears up."

Many of our young people are so conscience-stricken by what they are required to do that they take almost any way out, even to the ultimate point as an acquaintance of ours did recently: He took his own life, because he saw no way out of the dilemma he faced when called to go to Vietnam.

There are undoubtedly sharp differences of opinion in the Church of the Brethren on this subject: Some young people, and perhaps some adults as well, feel that it is their Christian duty to resist by refusing to obey the law of the land. Others feel that they should register as conscientious objectors and thus do something constructive in a broken, needy, divided world. Others feel that they should enter the military in noncombatant service. Still others feel that their responsibility is to go into straight military service.

Whatever personal opinions we have on this subject and however we would personally react, the words of one of the actions of Annual Conference last summer should be our guide when it says:

> "In such controversial situations members of the church should respect and appreciate the sincerity and commitment of those who differ in their understanding of the kind of action called for by obedience to God. Members should endeavor to 'listen' and to 'hear' one another in continuing brotherly encounter as to what constitutes obedience. Whether they are in the majority or the minority on any question, Christians should avoid being self-righteous, judgmental, or resentful toward any who do not take their position. In mature Christian fellowship members love and respect one another even when, in seeking to obey God, some deliberately disobey a law while others support it."

It would seem to me that if we truly are the followers of Jesus Christ and truly have God's love in our lives, then we can do no less than this within the fellowship of the church. □

To My Mother and Father on Their 25th Anniversary

They mate for life,
These geese that glide before me,
Leaving a line
That rounds and returns again.
And now they turn,
These two whose lives are woven,
Somewhere behind
The wake, the ripple, the same.

by Terry Pettit

news

Toward ending the war

"Don't forget to take out your contacts," said one student as he handed out multicolored scarves to the rest of the group sitting on the wet grass beside him. "How about vaseline?" asked another. "No, that's only good for mace, and make sure that your scarves aren't wet because water reacts with tear gas." A young girl pressed a ball-point pen against her wrist, writing down the legal aid number in green ink, then passed the pen to others who waited slung with canteens, cameras, scarves, and an occasional helmet. The paraphernalia, the deliberate morning, the young faces — none of it revealed the anguish with which this country has lived for the past few weeks.

By 10 A.M., two hours before the rally would begin, there were several thousand people sunning themselves on the Ellipse, the large park situated between the White House and the Washington Monument. It was already impossible to sit near the stage that had been constructed earlier by the U.S. Army. A long row of city buses had been strategically placed between the Ellipse and the White House. Several people were surprised by both the congeniality and the ingenuity of the D.C. police.

A continual stream of cars, each with a community in its back seat, swarmed Constitution Avenue looking for a parking place that they would not find until they were several blocks past the Capitol. Everywhere people were flashing the peace sign: students, newsmen, straights, and even some traffic cops, to the delight of themselves and everyone else.

Rhetoric: Only the rhetoric at the rally itself was disappointing. "'Power To The People' and 'Kill Fascist Pigs' aren't any more insightful than 'America — Love It Or Leave It,'" commented one dismayed onlooker. The 100,000 people, approximately one fourth the number of Americans in Vietnam, who sat on the Ellipse pouring water on their heads, careful not to step on one another, did not expect more, but they would have gratefully received it.

They knew how the Black Panthers felt ("Free Bobby Seale"); they knew how Dr. Spock felt; and most of all they knew how they felt; they knew that despite what he had repeatedly said, President Nixon did not really want the same things that they did: the immediate withdrawal of American soldiers from Indochina. They were under no illusions as to what effect this rally would have on the country or the administration's policy in Indochina — and yet pushed by their reactions to the Kent State killings and seeming to get a second wind of hope from possible legislative action from Congress, they came, and many of them stayed.

Even before the rally ended late Saturday afternoon the Senate office buildings were crowded with students wearing suits and ties or fraternity jackets. (One student told me when you start seeing fellows in frat jackets at rallies, that's a real indication of how much the movement has spread in the last year.) Some of them represented their universities or student governments, others just themselves. For the most part the legislators seemed eager to see them. Even if the students' political assessment of our involvement in Southeast Asia did not mirror the feelings of a majority of Americans, it at least reflected the nation's concern and frustrations.

Deadline: Most of the students were calling upon their senators to support, and if possible to co-sponsor, the McGovern-Hatfield Amendment to the Military Procurement Authorization Act. The amendment, often referred to as the End the War Amendment, would prohibit funds for military use in Indochina (Vietnam, Cambodia, and Laos) after December 31, 1970. By May 15, 22 senators were co-sponsoring the amendment which only a few weeks before had had fewer than a handful of backers.

By the time this story is in print, the McGovern-Hatfield Amendment will have already been voted upon. But as of this writing no one was making any

Brethren representatives gather in Washington, D.C., to discuss a peace strategy

predictions. For the bill to pass, several key Republican senators would have to go against the administration's wishes, but, as the defeat of the Carswell nomination clearly proved, that was possible. Even if the bill with the McGovern-Hatfield Amendment or the weaker Church-Cooper Amendment was passed by the Senate, it would probably be defeated in the much more conservative House. When and if that happened the Armed Services Committees of both houses would select a committee to work out some agreement, and no one knew what would happen there.

The support of the McGovern-Hatfield Amendment by several influential senators did indeed seem significant. What was even more surprising was the action being taken by students, church leaders, and, perhaps most important, local congregations to encourage their senators and congressmen to support the amendment. Representative groups composed of students and faculty from hundreds of colleges and universities were "button holing" their legislators and often were accompanied by their administrators, such as Kingman Brewster Jr., president of Yale University, and 1,100 Yale students.

Campus actions: The following item appeared in a story in *The Washington Post* on May 12 headlined "Students Take Protest to Hill":

"Delegations appeared from a tiny Church of the Brethren school in Indiana, from nine eastern Pennsylvania colleges, from the University of California and the University of Minnesota, among other places."

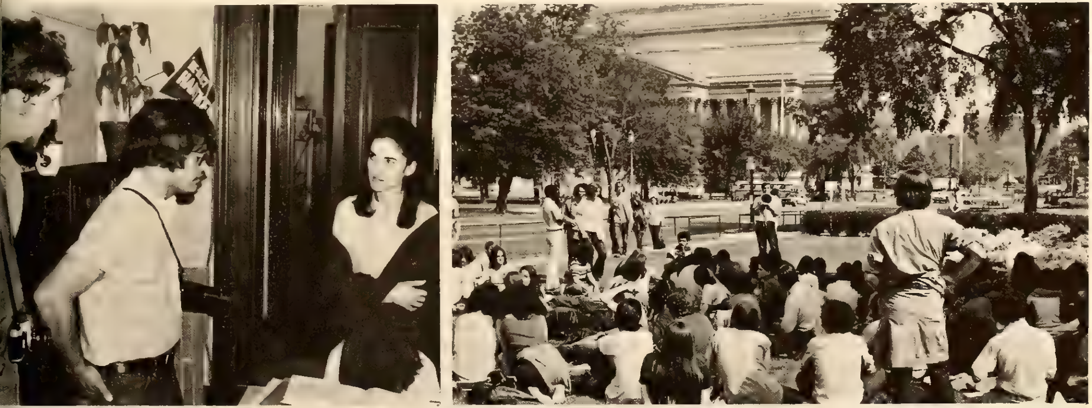
The tiny Church of the Brethren school in Indiana is Manchester College. Following the initiative of its students and Community Council, Manchester College sent a delegation of three students and three faculty members to Washington to meet with appropriate members of the Senate and the Nixon administration. Other Manchester students came on their own, supported by friends who could not make the trip.

Almost without exception the Brethren colleges had a significant number of students, faculty, and administration who were actively involved in nonviolent demonstrations, memorial services for the Kent State victims, symposiums, and lobbying or at least serious discussions of recent political events, especially the invasion of Cambodia.

The faculty of La Verne College rewrote and adopted a "Resolution of Concern" which earlier had been approved by the church board of the La Verne Church of the Brethren. The resolution called for "a withdrawal from Cambodia and accelerated withdrawal from Vietnam." The resolution also called for "an end to the use of violence, both on the part of students and police agencies. We cannot condone the militant provocations and destruction of property on the part of students. We find inexcusable the killing of students."

In a letter to alumni and friends of Juniata College President John Stauffer reported that Juniata would be closed until further notice. President Stauffer said the action was necessary "for the safety of our students in light of some potentially dangerous situations in response to Vietnam and Cambodia." The college expected to resume classes sometime during the following week.

McPherson College students held a memorial service for the Kent State vic-



Manchester students Gale Whiteneck and Bob Ely talk with one of Sen. Hartke's aides while students listen to a New Mobe marshal

tims. Four Elizabethtown students traveled to Washington, D.C., to share their concerns at a Brethren strategy meeting on May 12. The students, all non-Brethren, asked if Brethren would support them in their efforts to strengthen the "traditional" Brethren peace witness at Elizabethtown. A week earlier a delegation of students and faculty members had called on President Morley J. Mays, quoting from the Church of the Brethren Statement on War and urging cancelation of visits by military recruiters on the Elizabethtown campus.

Congregational actions: Some of the real action was taking place in local congregations. The Ladera Church of the Brethren in Los Angeles, Calif., had already collected 5,000 names to support the McGovern-Hatfield Amendment. Pastor Leland Nelson reported that a large number of the names were personal letters, and that there were still 1,500 petitions out, each of which would contain 20 to 25 names. Several pastors and congregations across the Brotherhood issued statements denouncing the escalation of the war and called for a recommitment by all Christians to principles of nonviolence.

The Administrative Council at the General Offices of the Church of the Brethren responded to the current situation by establishing the Brethren End the War Task Team (BEWTT), to formulate strategy and bring about a coalition of concerned persons across the Brotherhood to focus on concrete action.

On May 12, members of the BEWTT task team met with representatives from the Brethren colleges, Bethany Theological Seminary, Brethren peace groups, the Brethren Revival Fellowship and three eastern districts at the Methodist Building in Washington, D.C. The purpose of the meeting was to report current Brethren end-the-war activities, give a briefing on current legislative efforts to limit the war in Indochina, and plan support for legislative measures.

While some strategy grew out of that meeting, it was also evident that many Brethren feel strongly about undergirding any political action on a biblical or theological basis. The task team was primarily interested in mobilizing for the immediate issue, while representatives of the various Brethren groups were calling for a more long-range effort with a stronger emphasis on peace education.

Everyone seemed to agree that the place where the most significant movement should take place is at the local church level. Several persons felt that the church must look to a grass roots movement among congregations.

Crux: But was there time? An emergency convocation on the war in Indochina was called for May 26-27 by a coalition of religious leaders, among them the Church of the Brethren Moderator A. G. Breidenstine. Representatives of congregations and groups were urged to come to Washington for the interreligious venture, to engage in visits with legislators, and to join in rallies.

But was there time? The committee on religious activities of the Student Mobilization of Franklin and Marshall College was calling for "A National Day of Thought" on May 31 "to encourage American citizens to examine United States policies concerning the Indochina War and related activities."

But was there time . . . and would the efforts of thousands of students, concerned citizens, senators, and churchmen make any difference? And if the effort didn't affect present foreign policy, would these people who were placing all their energies in this one legislative action turn against the system violently or withdraw into complete noninvolvement?

The toll: In the first weeks of the war in Cambodia several hundred Americans and several thousand Vietnamese and Cambodians were killed. Over 300 colleges were closed and six students at two colleges lay dead. Construction workers in New York City had turned to violent protests against college students. The Senate was debating an amendment that might end the war. The President had retreated from Washington for a weekend rest in Florida and the Bahamas.

Pray for peace. — TERRY PETTIT

Conferring i

WHEN AN ESTIMATED 1,025 delegates meet June 23-28 in Lincoln, Neb., for the 184th recorded Annual Conference, the planned agenda will include the following business items:

Fund for the Americas: In follow-up to referrals made by last year's Annual Conference, the General Board will report on purposes and guidelines set forth, monies received, and projects funded for assisting minority development and for engaging Brethren in an examination of racism. Recommendations by the General Board on the future of the Fund propose: (a) its continuation for three more years, at a yearly goal of $100,000; (b) its continued separation from the ongoing Brotherhood Fund; and (c) the creation of an Investment Division in which funds designated by businessmen and others are used as high-risk seed money to assist economic enterprises of minorities.

Recruitment of minorities: The concern is that doors be opened for recruiting, training, and placing persons from minority groups in the Brethren ministry. The query originated with the York Center church in Illinois and was approved by the Illinois-Wisconsin District Conference. The study was referred to the General Board, which will distribute a written report to delegates at Lincoln.

The above two items are the only matters of unfinished business before the delegates. Docketed as "new" business are the following items.

Statement on war: Amendments to the Statement of the Church of the Brethren on War, a position paper updated by the Conference last year, are recommended by the General Board. In brief, the proposed revisions pledge support for the position of open noncooperation with the draft and confer upon this stance the same support given by the church to alternative service. In upholding youth who for the sake of conscience choose noncooperation, congregations are urged to offer sanctuary

incoln: The business in brief

and spiritual support. The proposed change declares further, "The church will seek to use its influence to abolish or radically restructure the system which conscripts persons for military purposes."

Pension Plan: A recommendation from the Pension Board alters the Pension Plan at two points. On membership, the plan is to be opened to lay church employees upon beginning employment, without the now-prescribed delay of one year. On terminating membership on the Plan and withdrawing one's personal accumulation, a stipulation which now compels clergymen to resign ordination would be dropped.

Project Equality: A query from the Western Plains District Conference commends Project Equality as an organization which enables religious bodies to invest capital and expend funds for goods and services through firms which support fair employment. The query asks Annual Conference to "investigate" endorsing Project Equality and to consider its implications for the General Board and cooperating agencies, Bethany Theological Seminary, Brethren colleges and retirement and nursing homes, and all congregations.

Procedures on merger: A query from the board and district conference of Southern Ohio asks, in light of the actions taken by the districts of Canada and India, for Annual Conference to clarify or to establish procedures whereby districts or congregations may merge, unite, or federate with other denominational units or with new churches being formed.

Health, welfare concerns: Reacting that the General Board restructuring has not made provision at the national level for coordinating health and welfare concerns and institutions, a query asks that exploration be given to staffing such a program. The query was originated by the trustees of the Church of the Brethren Home, Windber, Pa., and passed by the Western Pennsylvania District Conference.

The rural church: Observing that "60 percent of our churches are rural and in small town areas" and that the problems of pastoral and lay leadership in these churches are crucial, a query petitions for a study of means by which rural churches and urban churches can join in performing "a united creative ministry." The source of the query is the Middlebury church in Indiana and the Northern Indiana District Conference.

Church year: A plea from the Somerset church in Pennsylvania and the Western Pennsylvania District Conference asks for a General Board study on the feasibility of one common year for the church, rather than the present differing dates for the beginning of the pastoral year and the fiscal year.

Ministerial recruitment: Steps toward "inducting" 500 persons into the Christian ministry from across the Brotherhood are urged in a query from the French Broad church in Tennessee and the Southeastern District. Implementation is suggested through the General Board, district conferences and boards, and local churches.

Emergency fund: To compensate pastors, missionaries, and other church workers upon the loss of a job or prolonged illness, the Southeastern District Board and Conference propose the creation of a special emergency fund, to be administered by such an agency as perhaps the Pension Board. Contributions would come from the minister and his employer.

Reports: Also on the agenda for Lincoln are reports from the General Board, representatives to the World and the National Councils of Churches, Annual Conference Central Committee, Committee on Interchurch Relations, Bethany Theological Seminary, Pension Board, and Bethany Brethren Hospital Nursing Education Council. Audits of the General Board, Annual Conference, Pension Board, and Bethany Seminary also will be open to review.

Features: Among special activities during the four days of business sessions will be hearings on two items, the Fund for the Americas and noncooperation with the draft, on Wednesday afternoon; "Close-Up" sessions to personalize specific issues and directions in General Board planning, at four times throughout the week; and greetings from overseas churches and fraternal visitors.

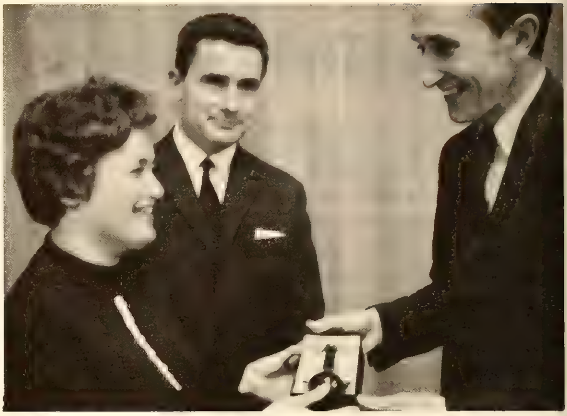
Elections: Offices to be filled include those of moderator-elect; one member to the Annual Conference Central Committee (Joseph M. Long, term expiring); nine members to the General Board (Earl J. Brubaker, Stanley L. Davis Jr., Norman L. Harsh, Paul S. Hersch, Nevin H. Zuck, John Metzler Jr., Everett Mishler, Clyde R. Shallenberger, all with terms expiring; Stewart B. Kauffman, resigning; Harold Z. Bomberger to become ex officio as moderator); two members to the Committee on Interchurch Relations (M. Guy West, J. Benton Rhoades, terms expiring); and three electors to Bethany Theological Seminary (A. G. Breidenstine, Guy E. Wampler Jr., the late Perry L. Rohrer, terms expiring).

For each vacancy, the nominating committee must bring to the Standing Committee four names. Members of the nominating committee are Dean H. Miller, chairman, Mrs. Bayard Addington, J. Calvin Bright, Fred Driver, Glen Harris, Earl H. Kurtz, and Edgar S. Martin.

Officers: Presiding over business proceedings will be A. G. Breidenstine, layman and noted educator and administrator in Pennsylvania's public schools and universities. Other elected officers include Harold Z. Bomberger, McPherson, Kan., moderator-elect, and William R. Eberly, secretary, North Manchester, Ind.

The Conference Booklet, containing the detailed reports, queries and audits and program information, was distributed to delegates in mid-May

Polish unit arrives



Polish agriculturists Barbara K. Wiezbicka and Henryk Kaminski present gift to exchange director H. Lamar Gibble at New Windsor

A NEW CONTINGENT of Polish agriculturists have commenced a year of research and professional work in the United States, under auspices of the Church of the Brethren.

Following an orientation period in April at New Windsor, Md., an initial group of 14 specialists took assignments as follows:

Henryk Dabek, Crumpacker orcharding operation and neighboring dairy farm, Roanoke, Va.

Stanislaw Drzymala, Penn State University, University Park, Pa.

Henryk Kaminski, Mrs. Halina Nowacka, and Bogumil Szerszen, Michigan State University, East Lansing, Mich.

Kajetan Lewandowski, Van Well Nurseries, Wenatchee, Wash.

Selim P. Kryczynski, Cornell University, Ithaca, N.Y.

Stefan Lukasik, Cornell University Agricultural Experiment Station, Geneva, N.Y.

Mrs. Hanna Maria Medynska-Rabinska, University of Missouri, Columbia, Mo.

Kazimierz Michalak, Mrs. Paul's Company, Philadelphia, Pa.

Kazimierz Pruszynski, Washington State University, Prosser, Wash.

Miss Barbara K. Wierzbicka, University of Wisconsin, Madison, Wis.

Zbigniew Czyrek, Pierson Orchards, Inc., Orleans, Mich.

Jan Olszewski, Sunnyside Farms, Phelps, N.Y.

Placement: Because placement of the specialists in university research programs has become increasingly difficult, due largely to diminished funds available to the schools from state and federal budgets, not all the Polish agriculturists nominated this year were accepted for assignment. Besides the 14 who arrived in April, two others were to arrive soon upon procurement of passports, and two more were to come later if sponsors could be found.

In facilitating the exchange, the Church of the Brethren arranges for the placement of specialists in the United States, provides hospitality and travel, services each exchangee in terms of visas and insurance, and maintains an active person-to-person interest throughout the year.

Each host institution or firm provides a program of research or work opportunity related to the exchangee's area of specialization. It also provides an income adequate for self-maintenance.

Most of the exchangees come with both doctoral or post-graduate degrees and practical experience in their fields of specialization.

H. Lamar Gibble, international affairs consultant for the World Ministries staff, is director of Brethren Service Exchange Programs. Last month he consulted with educators and statesmen in several European countries regarding the exchange program.

Bridges: The number of exchangees brought to the United States in the 13-year history of the program has exceeded 260. During the past year the exchange involved 37 agriculturists from behind the Iron Curtain, from Czechoslovakia and Bulgaria as well as Poland.

In turn Brethren Volunteer Service workers periodically have engaged in teaching or special programs at agricultural institutions in Poland and Czechoslovakia.

Behind the effort is the church's desire for building bridges of understanding, for sharing agricultural insights, and for waging war against hunger on a broad international scope.

Among guest participants in the New Windsor orientation in April were Mr. and Mrs. Andrzej Kozera, who arrived in the United States just three weeks ahead of the exchangees. Mr. Kozera is scientific and cultural attaché to the Polish Embassy in Washington, D.C. In Poland, according to the exchangees, he was a popular television news reporter.

Assessing the crisis

THE FIRST STEP toward peace in the Middle East rests with Israel and its withdrawal from territories occupied in the June 1967 war with the Arabs. Other necessary actions are Arab recognition of Israel and Big Four support of a peace settlement.

Developments such as these are crucial in resolving the "emotionally charged atmosphere" of the Middle East, a study of the American Friends Service Committee recently declared.

The report, labeled "Search for Peace in the Middle East," represents an effort by Quakers in the United States, Britain, and Canada to bring "objective assessment" to the crisis situation. The agency said its concern stemmed from 22 years of involvement with both Arabs and Israelis.

Disengagement: A major factor in the present enmity, the study noted, is "the Arab paranoia over the prospects of unlimited Israeli territorial expansionism . . . matched by a Jewish paranoia toward the prospects of unceasing Arab determination to destroy Israel and to slaughter the Jews."

In this situation, Israel is asked to abide by the Nov. 22, 1967 resolution of the United Nations Security Council which stipulates withdrawal from areas occupied in the June War.

Arab nations are urged to "declare their acceptance of the fact of Israel's existence as a sovereign state and . . . make clear their willingness to live in a condition of nonbelligerence with Israel."

Next, the Big Four powers are urged to "underwrite a peace settlement agreed upon by Israel, Jordan, and Egypt and negotiated in consultation with the Palestinian Arabs."

Deescalation: The second step proposed by the Quaker study is a deescalation of military conflict. Among the proposals are the establishment of United Nations emergency peace keeping forces, a United Nations commission to supervise a cease-fire and reduction of arms flow into the area.

Toward working out a lasting political arrangement, the Quakers suggested launching a United Nations Trusteeship for Palestinian Arabs (those made refugees by creation of Israel or by the June War) and recognition of the right of Palestinian self-determination.

Free access to Jerusalem of Jewish, Christian, and Moslem religions is asked and the right of all shipping to proceed through the Suez Canal and Gulf of Aquaba.

The Quaker study does not see a redivision of Jerusalem as it was before June 1967 as a feasible solution, nor does it favor undivided Israeli control.

Development: Another step is called "peace development," including a greater role for international economic aid, a Middle East Bank for Development, and a Human Resources Institute.

According to the study, Israel should agree to admit the return of an annual maximum number of Arab refugees "willing to live at peace with their Jewish neighbors" and who would receive compensatory provisions for reestablishment.

Other Western nations should join Israel in helping to pay compensation to Palestinians, said the study. Jews evicted from Arab lands were also found eligible for redress.

The study contends that there are "moderate" Palestinian voices who do not agree with the "Al Fatah Dream" of "the dissolution of the present state of Israel." These moderates should be heard, the Quaker committee states, and international action taken to "recognize in practical form of a way to build the community and to establish the political rights of the Palestine people."

Hard line: Within the U.S., the investigators say, they found that many leaders of the "Jewish establishment . . . identify themselves with the more hard-line elements inside the Israeli cabinet, to 'outhawk the hawks,' and to ignore or discount the dissident elements, in and out of the Israeli government, that are searching for more creative ways to solve the Middle East problems."

Pressures from pro-Israeli groups have sometimes inhibited "calm public discussion of the issues in the Arab-Israeli conflict," said the study. The Quakers warned that such an approach has on occasion caused public officials to endorse policies "likely to be counterproductive for Israel." The danger of an "anti-Semitic backlash" was held to be possible.

Dr. Landrum R. Bolling, president of Earlham College, Richmond, Ind., edited the study which is being published in book form.

First step: Return of areas by Israel

Tax exemption OK'd

By a vote of 7-1, the U.S. Supreme Court last month upheld the principle of tax exemption on property used exclusively for religious purposes.

In the majority opinion, Chief Justice Warren Burger, noting that a complete separation of church and state is impossible, said the most important aspect is that there exists "no real connection" between tax exemption and the establishment of religion.

He said that tax exemptions are not the type of sponsorship of religion prohibited by the First Amendment of the Constitution.

Sponsorship: The lone dissenter was Justice William O. Douglas, who held that while the current involvement of government in religion may seem negligible, he expressed fear that tax exemption is "a long step down the path" to government establishment of religion.

"The grant of a tax exemption," contended Chief Justice Burger, "is not sponsorship since the government does not transfer part of its revenue to churches but simply abstains from demanding that the churches support the state."

The Chief Justice allowed that church exemptions do "afford an indirect economic benefit." But he reasoned that if the state taxed churches, it would be in a less than neutral position toward them.

The decision centered on an appeal by Frederick Walz, a New York attorney, who held that his property carries an unfair tax burden because of tax exemptions granted to religious bodies. He said this is a violation of his right of "religious freedom."

Exception: While the Walz case was opposed by numerous religious organizations, including the National Council of Churches, the NCC and the National Conference of Catholic Bishops jointly are on record as favoring the taxing of church properties which are "income producing" and therefore commercial.

The Supreme Court decision pertained to facilities used only for religious purposes.

In the Brotherhood

Rare scriptures: Pages from 12 antique Bibles were received unsolicited by the Covington Community Church of the Brethren, Kent, Wash. After some weeks, the church learned the pages were the gift of Stanley S. Slotkin of Los Angeles, a multimillionaire who believes in spreading his collections out where others may enjoy them rather than retaining them on dusty shelves.

The pages received by the Covington Brethren were from Bibles published from the 15th through 18th centuries. One is from a work of unknown origin dating to 1496. Sources of other pages are Hebrew, Greek, Dutch, Singhalese, Scottish, and Catholic Bibles issued in the 17th and 18th centuries. Still another excerpt came from the "Breeches Bible," of which only a few were printed in 1594, in which the word *breeches* was used in place of *clothed in leaves*, presumably all for the sake of modesty.

Attached to each page was a copy of the frontispiece from the Bible and a background statement on its origin. According to Mrs. Duane Wells, chairman of the Christian Education Commission, the Covington church will frame the pages for display.

Displaying pages excerpted from early Bibles is Mrs. Duane Wells of the Covington church in Washington. The sheets and data on the Bibles from which they were taken came to the church unsolicited

Breakfast club: A "preschool" activity for teens — that is, an event before school on Thursday mornings — during the past 16 months has become a thriving venture at the Green Hill Church of the Brethren in Roanoke County, Va.

From 7:30 to 8:30, thirty or more youth from the West Salem community attend a breakfast hosted by the church, eating, praying, singing, and informally witnessing to their friends. The teens come from several congregations, West Salem Presbyterian, West Salem Baptist, Fort Lewis Baptist, and Locust Grove Methodist in addition to the Green Hill Brethren.

Participants contribute toward the cost of the meal but the remainder of the tab is covered by the sponsoring churches.

Brethren minister Clyde B. Lehman works with other pastors in coordinating the program. The morning hour was selected because the schedules of the teenagers seemed to preclude their coming together at evening hours.

Preschoolers: While church-sponsored kindergartens or day care activities today have become rather widespread, one Church of the Brethren congregation has conducted such a program for 16 years.

The Lynnhaven church, Phoenix, Ariz., in announcing plans for next fall's two kindergarten classes, reiterated the premise that has guided its community-oriented thrust through the years.

"The school is neither secular nor parochial in its approach to matters of religious belief and curriculum content," the statement declared. "It recognizes religion as a vital, existing, and inescapable part of life and encourages living by spiritual principles. Formal religious training is not included in its curriculum program because of the great diversity of religious backgrounds represented in the student body. As religion enters into one's daily life, so does it naturally, informally, and proportionately enter into the program and activities of the Lynnhaven Kindergarten."

Two well-experienced teachers staff the program, working on pupil readiness in close cooperation with the teachers of a nearby elementary school. The maximum class enrollment is 21. The operation is licensed by the state.

Devastation: The Edge Coffeehouse Ministry, sponsored by a number of suburban churches in the original building of the York Center Church of the Brethren, Lombard, Ill., was subjected to severe vandalism last month. Intruders flooded the basement, threw Church World Service clothing about, broke windows, and slashed the set for The Edge Community Theater, which then was performing Shaw's "Candida."

The Edge Coffeehouse Ministry, for post-high youth, was begun in January.

Peace thrusts: Newly organized peace programs have been launched by Brethren in two additional areas.

At Modesto, Calif., 33 persons from the area have begun a "peace center" devoted to draft counseling, peace education, and draft repeal. Individuals pledged $5,680 for the program.

At York, Pa., the Brethren Peace Fellowship of Southern Pennsylvania was initiated by some 90 persons. The steering committee is comprised of James Poling, Doris Large, Steve Haller, Ralph Moyer, Janice Custer, and Jake Miller.

At a glance: When Emmanuel Church of the Brethren in Huber Heights, Dayton, Ohio, dedicated its multipurpose community building last month, participants in the service included representatives of 10 community programs and agencies with which the church works.

Meeting jointly for worship services in July and August will be the Rochester Community Church of the Brethren and the Second Presbyterian Church of Topeka, Kan. Recently Brethren Pastor Richard Landrum, and Presbyterian Pastor Donnelly exchanged pulpits. During their summer vacations, each will cover the parish of the other.

A film festival, billed as "a new kind of Christian education program through fun experience," was conducted by the Four Mile and Richmond churches in Southern Indiana.

A mortgage burning ceremony was held by the Community United Church of Erie, Pa., a congregation dually affiliated for the past 18 months with the Church of the Brethren and the United Church of Christ. The united congregation utilizes facilities completed by the Brethren three years ago.

In beginning work on new facilities, some 130 members of the Calvary Church of the Brethren, Winchester, Va., pulled a plow for the breaking of ground, signifying unity of commitment and purpose. The site is one mile south of Winchester on Route 522.

Mt. Zion church, Luray, Va., is broadcasting a weekly devotional program on Sundays at 9 a.m. over WRAA. Pastor Cecil L. Haycock, in focusing on practical help for daily questions and problems, emphasizes the Christian faith as the power that makes life worth living. He indicates that the response of many older and more conservative listeners seems to reveal that some contemporary forms of communication are able to speak to older persons as well as youth.

Man of the Half Century was the title bestowed upon S. C. Miller, second from right, by Kiwanians of Elgin, Ill., upon their club's 50th anniversary. A 50-year member of the club, Mr. Miller first came to Elgin in 1911 from McPherson, Kan., to edit a Brethren periodical, "The Inglenook." He later became an Elgin public school administrator. Conferring the honor were Kiwanis president-elect James Renz, l., area Kiwanis governor Marvin Himmel, and school superintendent Paul Lawrence, r.

New president of the Indiana Council of Churches is Raymond R. Peters, r., former chairman and general secretary of the General Board. Pictured with him is retiring president Charles W. Battle and Mrs. D. Joe Henrickson, recipient of the Indiana Council's annual Christian Service Citation

Honored by the American Protestant Hospital Association at its 50th anniversary convocation was Omer B. Maphis, r., president of Florida Brethren Homes and past administrator of Chicago's Bethany Hospital. At left is APHA president Wade Mountz

The Real Christ: Where Is He?

by PETER J. EDIGER

It came to pass
that in the early 70s of the twentieth century,
Jesus was moving around on the earth,
searching for his identity.
Who am I?
Where is my identity in this world?
Will the real Christ please stand up?

And a group of people said,
Here we are,
we are your church.
We are the fundamental Christians.
We are careful to believe all things the Bible says,
and we insist that everyone should do the same.
If only everyone were just like us.

And Jesus looking on them said,
I hear your words
and some of them I recognize,
but I do not know you;
I cannot find myself in you
because you have not found yourself in me.
Am I not the Word made flesh — the Word made body — the Word made deed?
Where is your flesh — where is your body — where is your deed?
I cannot find myself in you,
and I daresay,
if I would live among you,
you would rather quickly label me unorthodox
and that would mean another cross for me.

But the fundamental Christians
did not hear the words of Jesus.
They were too busy speaking of him to do any hearing.

And Jesus continued the search for his identity.
And another group of persons said,
Here we are,
we are your church.
We are the liberal Christians,
very tolerant of all beliefs;
we know it really doesn't matter what a man believes.
We're all heading for the same goal,
and we'll all get there eventually,
even though we're traveling different roads,
if only all men were as broadminded as we.

And Jesus said,
I see some forms in you resembling mine,
but I cannot find myself in you.
And you have not found yourself in me.
I don't know your smooth and spineless sayings.
I don't dig your roads-all-leading-to-the-same-goal philosophy.
There are roads that lead to hell's destruction,
and if you want to find Life,
you'd better find an exit.
Take another look at that road map
and turn around.
And I daresay
if I were to come to live among you
you would find my call to come and follow me
too demanding for your soft marshmallow faith.

But the liberal Christians
were so preoccupied with every new sign along the way

that Jesus' words were lost
in the winds of current voices
and the waves of current views.

And Jesus continued the search for
his identity.
And another group of persons said
Here we are,
we are your church.
We are the solid middle-of-the-road
respectable Christians.
We go neither to the left nor to
the right.
We are the silent middle-class majority
who live decent lives and are the
pillars of the church.
If only all men were as we —
hard-working, law-abiding citizens,
abhoring violence and lawlessness.

And Jesus said, respectability has
its place,
but I cannot find myself in you.
Your law-and-order decency comes
not from
my kingdom and my righteousness.
It is the fruit of affluence, greed,
and fear.
And in a world of unjust laws
and demonic systems,
my spirit will express itself
in a disturbing challenge to the
status quo.
I really cannot find myself in you,
respected Christians,
and I daresay
if I were to come
to your respectable churches and
nice communities
you would soon call me an agitator
and get rid of Me.

But the solid middle-of-the-road
respectable Christians were too busy
reading the *Reader's Digest*
to hear the voice of Jesus.

And Jesus continued the search for
his identity.
And another group of persons said,
Here we are,
we are your church.
We are the patriotic American
Christians.
We believe in God and Country and
the two belong together.
America can't make it without God,
and God can't make it without us.
So we stand up to atheistic communism
wherever we find it
and we find it everywhere.
We pray for victory in Vietnam,
and if we have to bomb those
communists
all the way to China,
we'd better do it now,
before they get the bomb.
If only all Christians were as we —
truly patriotic.

And Jesus said,
Your zeal is overwhelming
and your concern for
God commendable,
but I cannot find myself in you,
and you surely have not found yourself
in me.
Yours is the road to hell,
the fiery hell of bombs and guns
and napalm.
He who cannot love his enemy
cannot truly love his country
or himself.
Love knows no boundaries of nation,
creed, or color.

THE REAL CHRIST / *continued*

He who lives by love, by love will live;
and he who takes the bomb,
will perish by the bomb.
I daresay,
if I came to your patriotic Christianity,
you would either find or make a law
charging me with treason.

But the patriotic Christians
were too busy flying flags
to hear the voice of Jesus.

And Jesus continued the search for his identity,
and another group of persons said,
Here we are,
we are the church that's not a church.
We have rejected all institutions of society.
We disregard established ways and values;
we do our own thing.
Make love not war!
Drop out, tune in, turn on!

And Jesus said,
I find some kindred spirits here.
I, too, rejected values and traditions of my day.
I, too, withdrew into the desert.
I share your dream of finding life in more than things.
Man does, indeed, not live by bread alone.
I share your passion for expressing love.
"Make love not war"
is similar to slogans of my own.

But how does one make love
and bring birth to truth and righteousness and peace for all mankind?
I cannot find myself in your escapes;
your drugs turn me off, not on.
Your cop-out may be needed for a season;
retreat into the hills can be a beautiful experience,
but there are people in the valleys and the cities —
people, people, people, people, people —
people crying to find love and life,
and they need us,
and we need each other.
And I daresay,
if I were to come into your commune,
my call for service and involvement
would frustrate you in your contemplations.

But the beautiful people
were on a trip
and oblivious to the words of Jesus.

And Jesus, continuing the search for his identity, said,
What about you?
Who do you say that I am?
Where in the world will I find myself?

And a host of people with many different labels
from all around the world said,
You are the Christ, the Son of the living God.
And Jesus answered,
Good for you.
Yours is the faith on which the church lives.
You are the ones in whom I find myself,
and you are the ones in whom others will find me.
And we will go to Fresno and to Denver and to Washington
and to Saigon and to Moscow and Peking,
and suffer many things
at the hands of the authorities of church and state.
And some of us will die;
but from that death,
new days of resurrection life will come.
And some of the faithful took Jesus aside and said,
Cool it, Jesus, cool it.
Such things shall never happen to us.
And Jesus looked at them and said,
Cut that kind of talk,
you sons of the devil.
Your thoughts are men's thoughts, not God's.
If anyone wants to go with me in this world,
he must forget himself, carry his cross,
and follow me.
For the man who wants to protect his life will lose it;
but the man who loses his life for my sake will find it.
Will a man gain anything if he wins the whole world but loses his life?

And Jesus looked around again,
And he saw people working hard to feed the hungry;
and he saw people giving drink to those with thirst;
and he saw people building houses for the homeless;
and he saw people giving clothing for the naked;
and he saw people visiting the sick;
and he saw people loving those in prison.
And Jesus said,
Here I am.
I have found my identity in this world.
And the serving people were surprised and said,
You mean to say, Jesus, you've been around all this time
and we were unaware of your presence?
And they went right on with their ministries
and Jesus came alive anew in the world. □

Reprinted by permission from *The Mennonite*

"Let's hear it again

for the six colleges...

Hip, Hip......"

IDGEWATER
OLLEGE
nded 1880

esident
ayne F. Geisert

ridgewater,
irginia 22812

ELIZABETHTOWN
COLLEGE
Founded 1899

President
Morley J. Mays

Elizabethtown,
Pennsylvania 17022

JUNIATA COLLEGE
Founded 1876

President
John N. Stauffer

Seventeenth and
Moore Streets
Huntingdon,
Pennsylvania 16652

LA VERNE COLLEGE
Founded 1891

President
Leland B. Newcomer

1950 Third Street
La Verne,
California 91750

MANCHESTER
COLLEGE
Founded 1889

President
A. Blair Helman

North Manchester,
Indiana 46962

McPHERSON COLLEGE
Founded 1887

President
J. Jack Melhorn

1600 East Euclid
McPherson,
Kansas 67460

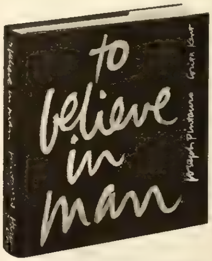
Summery Music

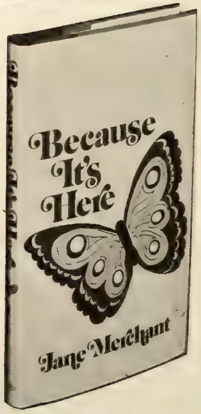
A worthy successor to the oratories of Handel and Bach is Michael Tippett's *A Child of Our Time* (Argo). Completed in 1942, it was inspired by the Nazi persecution of the Jews in 1938 and after. Of more than passing interest is the English composer's use, in this context, of the Afro-American spiritual "Nobody Knows the Trouble I've Seen" — just one clue to the universality of this profound yet readily accessible work, which is performed by outstanding soloists and the Liverpool Philharmonic under John Pritchard. Side four is given over to the ritual dances from Tippett's 1955 opera, *The Midsummer Marriage*.

"If winter comes, can spring be far behind?" In July, spring may indeed seem far behind. All the more reason, then, for a backward glance at Hans Werner Henze's *Ode to the West Wind* (Deutsche Grammophon), a fresh and vernal "music for cello and orchestra" inspired by Shelley's familiar lines. It is a subtle blend of instrumental colorings in which composition and orchestration are indissolubly mixed. This 1953 opus is paired with Henze's craggier *Violin Concerto* of 1948, a remarkably mature product of the composer's twenty-second year. Cellist Siegfried Palm and violinist Wolfgang Schneiderhan are splendid soloists, with Henze conducting the Symphony Orchestra of the Bavarian Radio.

More fresh air is evoked in Aaron Copland's *An Outdoor Overture*, a summery enough piece from 1938. Don't tell anyone, however, that it was written for a midwinter concert and premiered indoors, because it certainly doesn't sound that way. Also on this "Copland Conducts Copland" disk (Columbia) are *Two Pieces for String Orchestra* (1928), the film score from Thornton Wilder's *Our Town*, and music for Irwin Shaw's play, *Quiet City* — both from 1940 and both virtual classics after three decades. If you know Copland only as the composer of such ballets as *Billy the Kid*, this recording will take you into other parts of the American landscape, and you'll see why Copland ranks as our greatest living composer.

While roving the American scene, hearken to Joan Baez' *One Day at a Time* (Vanguard). The title song, as well as





for poetry lovers

TO BELIEVE IN MAN

by JOSEPH PINTAURO and CORITA KENT • The poet and artist who created the best-selling TO BELIEVE IN GOD blend talents to portray the adventure of man. Color, wonder, sensitivity, love flow through these pages of free verse by Joseph Pintauro. The poetry captures the dark violence that mars life and the green hope that springs up in absurd places, always. Pintauro's words impart luminous meaning to the most ordinary objects. Corita, using water-color technique in a book for the first time and also employing photographs and prints, provides illustrations subtle in color and handsome in design. $3.95

BECAUSE IT'S HERE

by JANE MERCHANT • Over 100 poems are included in Miss Merchant's newest collection — based on the thought that though man has traveled to the moon, the earth remains, for most of us, the greatest source of wonder — because it's here. The poems are divided into four sections: "Because It's Here" explores the earth around us; "This Much Space" expresses thoughts about people, pets, and daily living; "Book Review" is a Merchant's-eye view of writers, words, and writings; "Of Light and Shade" casts various shadows of emotion and experience. $3.50

CHURCH of the BRETHREN GENERAL OFFICES • Elgin, Illinois 60120

"A Song for David" (Joan's imprisoned war-resister husband, David Harris), makes this a very personal album. Among the other offerings are "Joe Hill," "Ghetto," and "Sweet Sunny South," and sweet sunny Joan sings them all with inimitable poignancy.

Several American performers interpret three very English song cycles by Ralph Vaughan Williams (Desto), none of them previously available — Chaucer's "Merciless Beauty" and Housman's "Along the Field," both from the early 1920s, and "Ten Blake Songs." Written during four days in 1958, the year Vaughan Williams died, the latter were commissioned for a film, *The Vision of William Blake*. The poems chosen are among Blake's best, and the composer treated them accordingly, with unusual scoring for tenor and oboe. For unknown reasons, it's not a tenor but baritone John Langstaff who is heard here, but I find nothing to complain of. The Blake settings alone make this disk a must, and the earlier songs are a welcome addition. — William Robert Miller

REVIEWS / *MOVIES*

A Man Called Horse

After many years of consistently stereotyping the Red Man in countless Westerns, Hollywood has a debt to discharge on behalf of the image of the Indian it has perpetrated. *A Man Called Horse* does not quite fulfill that obligation, but let this film stand as a partially compensatory oblation until that movie is produced which testifies in truth to the heritage of Indians in America.

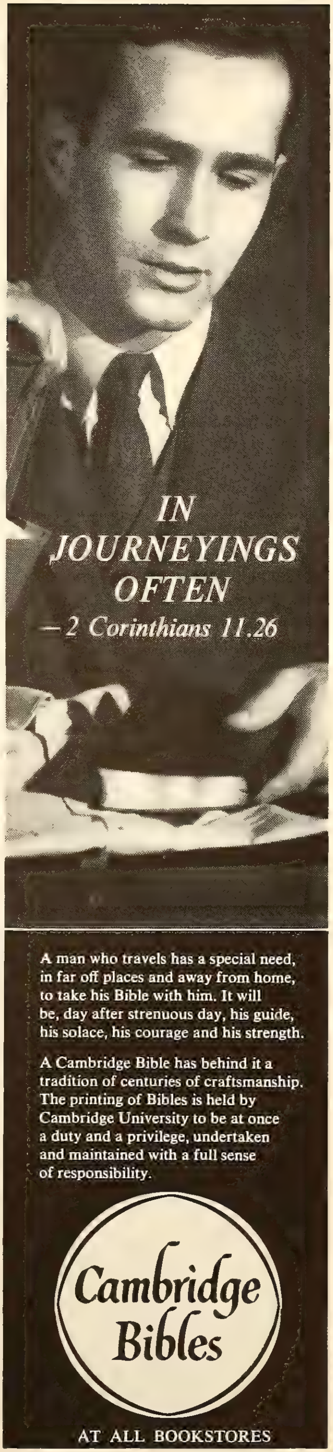
Horse is a strange picture: compelling yet unsatisfying. It is the most violent movie I believe I have ever seen, yet, until the climactic raid of the Sioux village by Shawnee, the violence is not irrelevant to the film's purpose. That raid, though, is melodramatic bloodletting, the sole purpose of which appears to be killing off all the main characters so the white hero will be free to leave. Despite its GP rating, I would not recommend *Horse* to persons who feel they get enough violence on TV newscasts.

But *Horse* is also a compelling film because director Elliot Silverstein takes seriously, and forces us to take seriously, the life of this Sioux village. Perhaps eighty percent of the dialogue would not be understood by non-Sioux speaking members of the audience. Moreover, the film is basically concerned with ritual as a sustainer of community life, and while we may deplore the rituals used (a mother cutting off one of her fingers at the death of a son; bartering for wives), we cannot escape some of the implications for our understanding of the role ritual plays in our own lives.

Silverstein here uses a heavy-handed seriousness to get at what it took to be a Man in the nineteenth-century American West. Previously, he had used satire toward the same end in *Cat Ballou*. Neither picture is really successful, but Silverstein shows enough flashes of both comic and dramatic directorial brilliance to indicate that in some picture he is going to put it all together.

The surface story of *Horse* is rather mundane: English nobleman John Morgan (Richard Harris), bored with his laconic existence, is captured by Sioux while on a hunting trip in the Northwest Territory. To break his spirit they treat him as a horse.

However, through his indomitable



IN JOURNEYINGS OFTEN
— 2 Corinthians 11.26

A man who travels has a special need, in far off places and away from home, to take his Bible with him. It will be, day after strenuous day, his guide, his solace, his courage and his strength.

A Cambridge Bible has behind it a tradition of centuries of craftsmanship. The printing of Bibles is held by Cambridge University to be at once a duty and a privilege, undertaken and maintained with a full sense of responsibility.

Cambridge Bibles

AT ALL BOOKSTORES

REVIEWS / *continued*

spirit Morgan retains his self-respect — in contrast to French-Indian Batise (Jean Gascon), a five-year captive of the Sioux conveniently on hand for translation purposes. Morgan displays his courage by killing two Shawnee, seeks the chief's sister (newcomer Corinna Tsopei) in marriage, and thus is led to endure the truly terrifying Vow to the Sun ritual.

This ritual (outlawed by the U.S. government in the 1820s according to a preface) is as blunt a piece of sadomasochism ever put on the screen. Expertly depicted by Silverstein, the Vow offers parallels to crucifixion and includes a stunningly filmed psychedelic hallucination.

Yet, as is true with most of the film, the Vow is basically a means to proving manhood through violent physical courage. Among the many things the crucifixion teaches us, one certainly is that physical courage is only a miniscule part of true humanness (the Zealots would have preferred in Jesus the kind of physical courage which would have led him to become a military commander). *Horse* rises beyond this level only once — when Morgan shows compassion for his aged mother-in-law after her son is dead in contradistinction to tribal customs — and thus the movie is anachronistic in a time when being human calls for much more than being violent.

There are many superb scenic shots of wilderness and cruelty in the animal world, which give the viewer a sense of having to cope with brutal nature and violent enemies — that necessity of coping which formed the Sioux ethos.

Of the actors Harris gives a fine, controlled performance. Dame Judith Anderson — horribly miscast as the shrewish Indian mother — comes across brilliantly without a word of English dialogue. Manu Tupou as Chief Yellow Hand is expressive, but the rest of the cast range from adequate to poor.

A Man Called Horse is inadequate, anachronistic, and dehumanizing; but it is never boring, and it is certainly disturbing. For all its imperfections it is a step toward dealing adequately with the first Americans. — DAVE POMEROY

Faith Looks Up

Was it thirty-eight years ago or was it just yesterday that I first heard the amazing, wonderful, good news that was to change my miserable life to a glorious wonder? I had been invited to church by a girl at school.

I remember washing my faded dress and ironing it with a flat iron. I rolled my hair on brown paper cut in strips. I scrubbed my feet and knees with lye soap and wished that I had shoes to wear.

The church was the Spray Church of the Brethren. It was a small church, but to me it wasn't small at all.

Mrs. H. W. Peters was the teacher that Sunday morning in September 1930. It seemed she was talking just to me.

She told me that Jesus Christ loved me so much that he went willingly to the cross and died that I might live forever. "He arose the third day and, after instructing us to be witnesses for him, went to prepare a home for us to live with him forever and ever."

I found the love of Jesus Christ through the people in that church and it has reached across the years to me, always strong and faithful.

When I have been discouraged, the people have said to me, "Remember?" I have fallen along the way many times and expected to be rejected but instead they put loving arms around me and say, "You belong to Jesus Christ and nothing can separate you from his love or ours."

Sometimes I long to go back to the church in Spray which is now Eden, North Carolina, and settle down there for the rest of my life. I know this cannot be. The love I found there must be shared by me with others wherever I am. The story of Jesus Christ must be told over and over.

I am convinced that the only way for renewal to come to persons — and to the world — is love, love, love!

MOLLIE PRIDDY (Mrs. Paul M.) is the author of a book of fiction entitled "The Grand Finale," published recently by Carlton Press. The Priddys live near King, North Carolina, and they are members of the Fraternity church. They have a daughter and a son and five grandchildren. Paul is director of social services in Stokes County and also serves as a supply pastor when needed.

Devotions for Activists of All Ages

GRACE ABOUNDING, by Georgia Harkness. Abingdon Press, 1969. 192 pages, $3.75

THE PERSON I AM, by Glenn H. Asquith. Abingdon Press, 1969. 144 pages, $3

GOD IS NO FOOL, by Lois A. Cheney. Abingdon Press, 1969. 176 pages, $3.75

PASSPORT TO LIFE CITY, by Sherwood Eliot Wirt. Harper and Row, 1969. 207 pages, $4.95

Books for personal devotion may lack popularity in a day of pressing social issues, or they may be too popular with those who wish to avoid the social struggles. There is risk that the activist may ignore books that offer greater personal strength just as there is risk that some will defend themselves from the world by stockpiling "personal experience" books.

The introduction to *Grace Abounding* speaks of a world of unrest, violence, and change, and quickly adds, "We shall not have the kind of reconstructed society for which thoughtful persons long and many labor without a recovery of the inner fabric of its people's lives. We need desperately an inner confidence and a sense of life's meaning." A good devotional book will give the activist strength and faith and draw the personal experience advocate into the world. *Grace Abounding* has both dimensions in a series of fifty autobiographical meditations. Early selections recall the heritage of home, community, church, and persons who influenced Dr. Harkness' life. In later pages the words *Vietnam, black, ghetto, prejudice,* and *poverty* appear. The whole is a witness to the abounding grace of God in human life and in the world.

Each selection has scripture, an original poem (she believes in poems that rhyme!), a prose meditation, and a prayer. This longtime teacher of theology and religion writes devotional material from devotional experience and looks at today's social movements as one who has been a part of social movements. She feels that needed change can come without violence, four-letter words, and exploitation of sex.

The Person I Am is a series of prose meditations, scripture readings, and prayers for use by older persons. So who is older? The book is for those whose children are grown, who are aware of living in bodies no longer young, who approach retirement or are retired, and who have a little more time to get acquainted with self and a need to get acquainted again because life has changed and is changing. A mature Christian — pastor, writer, counselor — blends biblical truth, personal experience, common sense, a deep faith, and psychological insight into a good book.

The Person I Am is a person inside (spirit, emotion, soul), a person outside (a body with hungers, weaknesses, strengths), a person among persons (none of us lives to himself), and a person eternal (questioning the future but sensing permanency). The brief prayers are well done. "O Lord, may the hungers of my body always be my friends and not my enemies." "May I never grow so callous, Lord, that I cannot sympathize and struggle with others." "There are fragments, Lord, that need fitting into my life. May I see where the pain goes."

A less conventional "book of devotions" is *God Is No Fool.* These meditations are not patterned with scripture, poetry, prose, and prayer. They are designed to set the mind in motion as they probe the ego with humor and satire. They are open-ended, prompting the reader to think further on his own. Man seeks God and seeks to avoid God and stumbles no matter which he is doing. And the great God of wisdom and judgment and love is always there.

This book by a teacher of speech reflects both her profession and her faith. Words are simple and precise and phrases are thrifty. Understanding of scripture and Christian conviction are present in every thought. Scripture references are missing, but the Bible is there! Although designed for private meditation, these writings are excellent for group worship. In many of the ninety-nine meditations the barb of truth arrives in an "O. Henry" ending. Thus:

There was a place
Where the unbelief was so great
That Jesus
Jesus, the Son of God,
Could not heal and help
And so he left them.
Has anyone seen Jesus lately?

Passport to Life City is a rewriting of John Bunyan's classic *Pilgrim's Progress.* Like its ancestor, this modern version is a story of man's journey in search of God. Dr. Wirt, who edits Billy Graham's magazine, *Decision,* has written an imaginative book retaining the allegory and basic plot of *Pilgrim's Progress.* Persons, places, and problems are renamed. Christian becomes Christian (Chris) Anders (Anders signifies man); Evangelist becomes Ernie van Gelst or E. van Gelst; Hill Difficulty becomes Poopout Hill; City of Destruction becomes Doomsdale; and Chris sets out to Life City (rather than Celestial City) in a yellow Mustang.

Chris, like Christian before him, travels from a life of problems through a series of problem experiences, and having found at last a satisfying faith returns home to apply that new faith in his family and community. The temptations of the "flesh" and "worldliness" enroute are much the same as for the seventeenth-century pilgrim. The religious barriers encountered by the twentieth-century pilgrim include situation ethics, death of God, teachers who have religious theories but little personal experience, demythologizing, and ministers who read "Playgirl" to be relevant.

The writer's traditional theology features personal salvation and piety with some implications for social responsibility. If, as some will think, this book oversimplifies the Christian faith, it may be helpful as a reminder that the personal faith response can be made to appear too complicated.

A good devotional book will give the activist strength and faith and draw the personal experience advocate into the world. Each of these has this devotional potential. — Samuel H. Flora Jr.

day by day

"Do you want a worthwhile career of lasting satisfaction? Do you want a good paying job, with early retirement benefits? If you are between the ages of eighteen and twenty-five, then this announcement is for you. Enlist in the army today. It needs you. Your country needs you. Enlist now and join the many other young men who have made a worthwhile career in the U.S. army."

This was a commercial that blared over the television as a Brethren family were listening to their favorite program. "The militarists certainly make their way sound attractive, don't they," said Dad. To this all the family members agreed. "Yes," chimed in nineteen-year-old Susan, who had just returned from a year's experience in Germany as an exchange student. "And we have to teach and popularize the way of peace and nonviolence equally as well. For a peace church, we Brethren have so much to offer, yet I wonder how well we are teaching peace and demonstrating it. We haven't talked about it here in our family as much as we should have. What are we doing for peace? Joe, I wonder what you're going to do about the draft when you reach your eighteenth birthday?"

"Oh, I'll face that when the time comes," said Joe, sixteen. "But most of my buddies will go straight into the military. It's the popular, patriotic thing to do. Each year we have career day in our school and always there's some former army man or legionnaire man there to lift up the glories of army life, just like the commercial we just heard. Even though I know might is not right and that my church believes in peace, I'm caught today in a lot of social pressure, like other young men. It seems easier just to sign up for the army when your time comes, do your stint of service, and get it over with."

Do you have teen-agers in your home who will soon be facing this same glaring problem? We have in our home. As Brethren families, what can we do to educate and to help our youth to take the way of peace and nonviolence that they've heard the church teach?

Suggested activities

1. Set aside regular times for play or "game night" in the home, possibly a night a week. Then note the response of members of the family when they lose in a game. Are they irritable? Why? Why do we always want to win? Can we be good losers? Discuss this.
2. At times when gifts are bought in the home, at birthdays, for example, or at Christmas, let the parents explain the reasons why, as Christian parents, they have not bought their children war toys.
3. As a family, listen to some of the less desirable TV programs where there is actual violence. Discuss them as a family. You may wish to choose sides and have a debate. The results could well be shared by sending them to the TV network.
4. Encourage the children to have "pen pals" from other races or countries.
5. Assign to each member of the family a character who has made a mark for peace and nonviolence in the world and let each report to the family his findings. Discussion might center on such persons as Ghandi, John Kline, John Naas, Martin Luther King, M. R. Zigler, Dan West, and, of course, Jesus Christ.
6. Expose your children to other cultures by opening your home to an exchange student from abroad for a year.
7. Undertake some service project together as a family: befriending a black family, assisting a poor family with blankets, clothing, shoes; possibly helping someone to find fair housing or a paying job.
8. Explain to the children how much of our government spending goes for military purposes. Protest this by letters to the president, congressmen, and to the Internal Revenue Service when you send in your income tax papers, or by talking to legislators at a Brethren Washington seminar.
9. Study literature of the peace position of the Church of the Brethren: "Statement of the Church on War" drafted at the 1957 Annual Conference; *Seventy Times Seven* or *The Church of the Brethren and War,* by Rufus Bowman; *Peace Is Our Business,* by Harry K. Zeller.
10. Include a prayer for peace in the daily family prayers.

— L. Byron and Zola Miller

DAILY READING GUIDE June 21 — July 4

Sunday Zechariah 4:1-6. Might and power are not the answer.

Monday Micah 4:1-5; 6:8. A prophet dreams of peace.

Tuesday Isaiah 9:6. The prophet describes character of the coming Prince of Peace.

Wednesday Luke 15:1-7; Ephesians 4:6. The fatherhood of God is impartial.

Thursday Matthew 5:23-24. Peaceful relations are essential for worship.

Friday Romans 12:14-21. Attack disharmony by powers of the soul.

Saturday Matthew 22:34-40. Love of God and neighbor are inseparable.

Sunday John 18:36. The kingdom of God is different in character than that of the world.

Monday Matthew 5:43-48. Love and pray for our enemies.

Tuesday Matthew 18:15-18. The Brethren have a way of reconciliation.

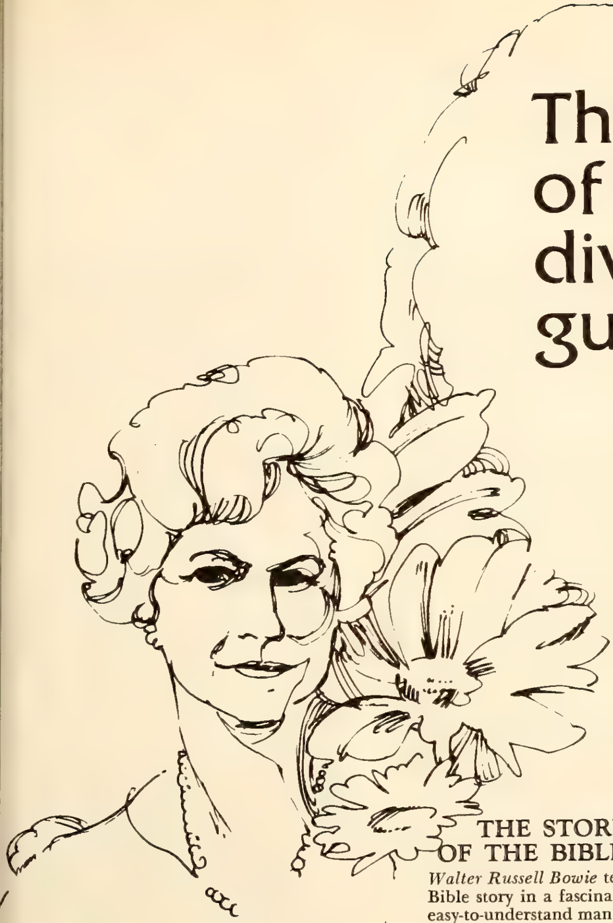
Wednesday Matthew 18:21-22. Forgiveness is unlimited.

Thursday Matthew 7:12. Practice the Golden Rule.

Friday Galatians 6:1. Love is redemptive toward a fallen brother.

Saturday Matthew 5:9. Peacemakers are the children of God.

Threads of divine guidance



I REMAIN UNVANQUISHED

Alice Armstrong Ward with A. Dudley Ward. A living testimony to the joy and beauty of life and to the fact that God, through the Holy Spirit, leads in ways not always understood or recognized. Alice Ward's courageous account of her spiritual triumph over pain and death will seem almost unbelievable to some—an anchor of hope for others. A moving epilogue by her husband adds a final triumphant note to one of the most unusual books you may ever read. $5

THE STORY OF THE BIBLE

Walter Russell Bowie tells the Bible story in a fascinating, sincere, easy-to-understand manner. This new edition of an old favorite includes eight full-color Hammond maps and a time chart on the end sheets. $5.95

A BURDEN AND AN ACHE

Clarence McConkey's vivid word-portraits portray the people of the Inner City . . . the sick, the poor, the hungry . . . the lonely. An excellent chance for you to see and to understand. Paper, $1.65

JESUS: MAN FOR TODAY

T. Ralph Morton. What name do we call him now? Dr. Morton contends that the world is long overdue for serious discussion on the nature of Jesus and his meaning to modern man. $3.95

THE COMING FAITH

Carlyle Marney believes the time is ripe for the emergence of a new faith. He views it as Judaeo-Christian universalism as found in the writings of Paul and shows that what was new for Paul is still new for our time. $4

THE DYNAMICS OF GRIEF

David K. Switzer provides knowledge and understanding of the dynamics of grief, offers improved means for helping the bereaved, and suggests conscious preparations for grief before it begins. $5.50

THE MAD MORALITY:
Or the Ten Commandments Revisited

MAD MAGAZINE has cultivated an image as a magazine with an emphasis on pure "garbage." *Vernard Eller* shows that MAD has not really been peddling "trash," but has actually been selling its own brand of old-fashioned morality based on the Ten Commandments. Paper, $2.79

THE POLITICS OF DOOMSDAY

Erling Jorstad. A historical study of the rise, appeal, and influence of the ultrafundamentalists and the merging of the ultrafundamentalist theology with the political ideology of the far right in the United States. $4.95

At your local bookstore

abingdon press

in brief

PERSONAL MENTION

A member of the White Hill congregation at Stuart's Draft, Va., has been elected to the board of Church Women United in Virginia. She is **Mrs. Jane Desper.** . . . **David Graybill** of the Sunnyslope church in Washington State was one of six students elected to the board of control of the associated students at the University of Washington. The board is the governing body for all student organizations at the university.

* * * * *

Two poems by **Robert Allen,** a Bethany Seminary student whose work appeared in the Feb. 12 issue of MESSENGER, will be published in the 1970-71 edition of Seminary Artists' Poetry and Prose publication, an anthology to be printed this summer.

* * * * *

Pastor of Stone church, Huntingdon, Pa., current chairman of the General Board, and from 1955-1960 director of ministry and evangelism for the Brotherhood, **Stewart B. Kauffman** will become director of special gifts beginning Sept. 1. . . . The World Ministries Commission has enlisted **Elmer Fike,** Flagstaff, Ariz., for one year's work in a dual assignment. He is directing the Lybrook Navajo Mission and engaging in research on effective Christian ministries among American Indians. He is a field worker with the National Council of Churches Indian program.

Manchester College alumnus and teacher at Michigan City, Ind., **Rene Calderon** returned with his family to his native Ecuador this month to direct that country's Alfalit literacy program. . . . **Ronald E. Keener,** until recently Bridgewater College's public information director, last month joined the Brotherhood staff as news director.

I-W worker **David Knepper,** on assignment in Nigeria, is engaged in relief work in East Central State for a four-month period. . . . Participating in an innovative training program in which third- and fourth-year medical students work three months in developing nations, **Larry Bieber** and his wife left June 1 for Garkida Hospital in Nigeria. A student at the new Penn State Hershey Medical School, Mr. Bieber spent much of his boyhood in Nigeria, the son of missionary parents, the Charles M. Biebers of Hummelstown, Pa.

Carl C. Beckwith, former mission treasurer in Nigeria and since 1966 manager of the Modesto, Calif., service center, will transfer to the New Windsor, Md., center in mid-July. He will become coordinator of center program and assistant center director.

A great-great-great-great grandson of Alexander Mack died Jan. 25, 1970. He was **Leonard R. Holsinger,** who, at the time of his death at 87, had been living at the Morrison's Cove Home. A Church of the Brethren minister, he served as pastor of churches at New Bethlehem, Pottstown, Roaring Spring, and Stonerstown, all in his native Pennsylvania, and for twenty years pastored the congregation at East Akron, Ohio.

* * * * *

Our best wishes go to couples who are celebrating golden wedding anniversaries: *Mr. and Mrs. Dwight Christy,* Panorama City, Calif.; *Mr. and Mrs. Clarence Krall,* Cerro Gordo, Ill.; *Mr. and Mrs. Virgil Hopkins,* Nokesville, Va.; and *Mr. and Mrs. Clyde Broadwater,* Lanark, Ill.

Other couples observing wedding anniversaries include *Mr. and Mrs. John P. W. Beard,* Westminster, Md., fifty-three; the *W. W. Gishes,* McPherson, Kansas, fifty-five; *Mr. and Mrs. C. C. Frantz,* Sebring, Fla., fifty-seven; *Mr. and Mrs. Perry B. May,* Catlett, Va., sixty; *Mr. and Mrs. Isaac T. Byer,* Guthrie, Minn., sixty-one; *Mr. and Mrs. Irvin Hostetter,* Hanover, Pa., sixty-three; and *Mr. and Mrs. Sam Powers,* Mount Morris, Ill., sixty-five.

Three couples are marking fifty-ninth anniversaries: *Mr. and Mrs. Perry Dick,* New Paris, Pa.; and *Mr. and Mrs. Earl Brubaker* and *Mr. and Mrs. Ben Buckingham,* all of Prairie City, Iowa.

PASTORS AND PARISHES

Two Church of the Brethren pastors from York County, Pa., will participate in a British-American preachers' exchange this summer. **William L. Gould,** pastor-elect of the Mechanicsburg church and currently pastor at the Loganville congregation, will go to Great Britain during July. In August **Elmer Q. Gleim,** former pastor of the Madison Avenue church, will be in Great Britain. Sponsored jointly by the National Council of Churches of Christ in America and the British Council of Churches, the exchange will involve ten ministers from each country.

Pastor and Mrs. Paul Miller, who serve the Fresno Church of the Brethren, traveled to Nigeria in May to visit their son and his wife, teachers at Waka, and to view Church of the Brethren mission projects.

* * * * *

Dean Kagarise has accepted the call of the South Bend, Ind., Prince of Peace congregation. He leaves the Pipe Creek church in the Mid-Atlantic District, succeeding **Clarence Fike** at South Bend. Mr. Fike will go to the Turkey Creek church in Northern Indiana.

CALENDAR

June 20-21	**Church of the Brethren General Board, Lincoln, Neb.**
June 21	**Father's Day**
June 23-28	**Annual Conference, Lincoln, Neb.**
June 28	**Christian Citizenship Sunday**
July 16-19	**District conference, Southern Plains, Waka, Texas**
July 17-19	**District conference, Northern Indiana, Goshen College**
July 17-19	**District conference, Iowa and Minnesota, Cedar Falls**
July 23-25	**District conference, Southern Virginia, Winston-Salem, N.C.**
July 24-26	**District conference, Shenandoah, Bridgewater College**
August 7-9	**District conference, Middle Indiana, Manchester College**
August 14-15	**District conference, Southern Indiana**
August 14-16	**District conference, Southern Missouri and Arkansas, Wynne, Ark.**

Another South Bend congregation, Crest Manor, has called **Leonard Carlisle** as pastor. He has resigned from pastoral duties at the Staunton church in the Shenandoah District.

Leaving the Prairie City church in Iowa in September will be **B. D. Hinegardner,** for a pastorate at English River Church of the Brethren in the same district. He replaces **Berwyn Oltman,** who will serve in a pastoral capacity at the Des Moines, Iowa, Stover Memorial church.

* * * * *

Moving to Illinois to accept the pastorate at the Allison Prairie church in the Illinois-Wisconsin District will be **Darrell Fryman,** currently pastor at the Front Royal church in the Shenandoah District. . . . **Richard Deemy** returns to a Church of the Brethren pastorate in September when he will begin serving the Brooklyn congregation in Iowa.

* * * * *

Forrest Groff will relinquish his associate pastorate at the Long Beach, Calif., church for a full-time position at the Santa Ana church, also in the Pacific Southwest Conference. . . . The White Branch congregation in Southern Indiana will lose **Leonard Lutz,** who will serve in the South Whitley/Pleasant View yoked parish in Middle Indiana.

The Eden congregation in Southern Virginia will welcome **Robert D. Hoover** in September, presently pastor at the Pontiac, Mich., church.

September will bring **William Burgess** to Dixon, Ill., where he will serve as pastor of the Church of the Brethren there. . . . Remaining in Northern Indiana, **Michael Hodson** has accepted a pastoral position at the Pine Creek church. He has been serving at the Cedar Creek church.

Eleven pastors participated in an advanced pastoral seminar during May at Bethany Theological Seminary's Oak Brook, Ill., campus: **Herman L. Baliles,** New Creek, W. Va.; **Raymond R. Boose,** Oaks, Pa.; **J. Robert Boyer,** Bourbon, Ind.; **James V. D'Amico,** Greensburg, Pa.; **Monroe C. Good,** Baltimore, Md.; **J. Weldon Myers,** Covington, Ohio; **Kent E. Naylor,** Waterloo, Iowa; **Earl D. Rowland,** Annville, Pa.; **Emory C. Smith,** Flint, Mich.; **Richard D. Speicher,** Youngstown, Ohio; and **David K. Webster,** Fairplay, Md.

POTPOURRI

Peace Church of the Brethren at Council Bluffs, Iowa, invites conference-goers to worship and visit there. Persons from the congregation will be available for tours of the church, indicates Pastor Dale E. Shenefelt. The church, located at 2605 Avenue E, is ten blocks south and one west of the Twenty-fifth Street exit of Interstate 29.

The **Martinsburg congregation** in Middle Pennsylvania this year celebrates one hundred twenty-five years of service. Throughout 1970 the congregation will engage in activities to mark the occasion, including the production in April of an original play, *A Rumor of Innocence,* by Gary Rowe, Bethany Theological Seminary student. The drama was based on occurrences in the Martinsburg area during the Civil War.

* * * * *

Oregon's **Springfield church** has made its facilities available for a hot breakfast program for the neighborhood's undernourished children.

Persons in the Southeastern District are contributing to the **Chandler S. Edwards World Peace Memorial Fund,** begun in 1969 at the death of former BVSer Chandler Edwards, killed in Laos while serving with International Voluntary Service on a rural development program. In 1969 more than $600 was received for the fund, divided between the Southeastern District's draft counseling program and the Zigler Hall building project at New Windsor, Md., where he received BVS training.

Nearly 400 youth gathered in April at Bridgewater College for the **regional youth roundtable** of the Church of the Brethren. The two-day convocation took its cue from "TLC" — Talk, Listen, Communicate. Clyde E. Weaver, consultant in lay ministries and family life for the Brotherhood, acted as resource person.

Southern Indiana's **New Haven church** has been sold on contract to the Faith Evangelical Tabernacle, Jeffersonville, Ind., after several years of struggling to keep the church open. Some members have moved their memberships to the New Hope church, fifty miles away.

Brethren will join American Baptists at the combined conference of that denomination's **Men/Ministers' Counsel** July 18-25 at Green Lake, Wis. Information and registration forms may be obtained from Raymond Classen, American Baptist Men, Valley Forge, Pa. 19481. . . . Former students, teachers, and friends of Mount Morris College will gather at Mount Morris, Ill., Aug. 2, 1970, for a **reunion,** which will include a basket dinner in the fellowship hall of the Church of the Brethren, a short program, and time for visiting.

DEATHS

Barnhart, Elbert F., Rocky Mount, Va., on March 16, 1970, aged 75

Bechtel, Elmer, Owl Creek, Northern Ohio, on Sept. 26, 1969

Lape, Daniel J., Boswell, Pa., on Jan. 14, 1970, aged 72

Lape, Sarah Pearle, Boswell, Pa., on Jan. 13, 1970, aged 71

Miller, Adam, Lebanon, Pa., on April 15, 1970, aged 70

Miller, Victoria, Rockwood, Pa., on Feb. 25, 1970, aged 75

Neer, Horace, Lewistown, Ohio, on March 21, 1970, aged 71

Nicklow, Emma, Uniontown, Pa., on March 26, 1969, aged 62

Pecht, Hazel, McVeytown, Pa., on March 31, 1970, aged 64

Peck, Ada, Rockwood, Pa., on March 29, 1970, aged 78

Peckover, Walter E. Jr., San Diego, Calif., on Dec. 24, 1969, aged 46

Penrose, Alexander, El Cajon, Calif., on March 2, 1970, aged 73

Ritchey, Marvin S., Lititz, Pa., on March 18, 1970, aged 73

Smith, Mettie, Englewood, Ohio, on March 10, 1970, aged 91

Stahl, Austin M., Maple Spring church, Western Pennsylvania, on Dec. 31, 1969, aged 63

Ullom, Mrs. Clayton, Harmony, Minn., on March 1, 1970, aged 68

Vaniman, Clara Neher, La Verne, Calif., on March 23, 1970, aged 83

EDITORIAL

How Many Deaths Will It Take?

May is such a lovely month. It ought to be the happiest time of the year. The cold hand of winter can leave its mark on the face of April. But when May comes, the scars are no longer visible. A series of steady showers will turn lawns into rich green carpets. You can almost see the growth explosion that takes place when trees leaf out, then bud, then blossom, showering your neighborhood with unexpected beauty and a faint fragrance. You marvel at honeysuckle hedges and lanes of lilacs, and you think of merry dances around a maypole or you remember commencements on a college campus green.

How shall we recall May 1970? All of the loveliness was here. But something else was present. A Brethren church school teacher in Ohio happened to be among a group changing classes when the shooting occurred at Kent State University. Because of the tear gas, this student stayed behind, but her classmate, Sandy, was one of the four students killed. A Brethren boy was seriously injured, perhaps to be paralyzed for an indefinite period. Those who died were unarmed. They were not even among students who threw stones. But some nervous guardsmen were armed. And the shots that were fired could not be recalled.

The sound of that volley reechoed on many college and university campuses in May. Far from dancing around a maypole, students restlessly sought ways to protest the escalated war in Vietnam. For many of them a routine commencement would be meaningless if they were to be denied any opportunity to try to influence legislators and modify a foreign policy they felt to be morally wrong. Some campuses were shut down. Others remained open for students to complete the term. But many graduations would be different. A theological seminary in New York redesigned its commencement to offer "the expression of our anguish and mourning, our anger and criticism, our sympathy and hope." The faculty and students put aside their bright-colored robes and hoods and dressed only in black.

Black for mourning? And with good reason. On May 14 in Jackson, Mississippi, during a disturbance in which a dump truck was set afire and at least one object, a dustpan, was hurled at police, state and local policemen marched on a woman's dormitory and fired into a crowd and into the windows of the building, killing two black students and wounding nine others. One of the victims was a high school boy walking home from work behind the police line. The other was a medical student, active in his local Methodist church. Two U.S. senators who visited the scene termed it "an American My Lai massacre."

May is such a lovely month. But this year we recalled the words of John Bright in a speech before the House of Commons in 1855 when he referred to Britain's involvement in the Crimean War. He said, "The Angel of Death has been abroad throughout the land; you may almost hear the beating of his wings." And we kept thinking also about the haunting question in Bob Dylan's popular song: "How many deaths will it take" before some of us at last realize "that too many people have died?"

Too many young Americans (217 in a recent week) have died in combat in Vietnam. Too many Vietnamese, north and south, Christian and Buddhist (will we ever know how many?) have died. Too many policemen, often poorly trained for their proper role in maintaining law and order, have died. Too many Black Panthers, convinced they must resort to violence, have been met with violence and have died. Too many black people (like the six in Augusta, Georgia, who were shot in the back) have died. Too many soldiers. Too many civilians. Too many agitators. Too many innocent bystanders. Too many human beings created in the image of God — created for life, not for death.

In May just past, that lovely month of promise, we could not help but hear the beating of the wings of death. Do you agree that too many people have died? Or must Jesus weep and die again because we lack the courage to live for life? — K.M.

Now!
in print again

the 1911
edition of the

Inglenook Cook Book

Over 1400 cherished recipes of Dunker sisters whose tradition placed high value on culinary excellence. Also included are menus for Sunday and weekdays, Thanksgiving, and Christmas; suggested food for the sick; home remedies; and an interesting table of measures.

$3.95

Please send ______ copies of the INGLENOOK COOKBOOK at $3.95 per copy plus postage (35c for one copy; 5c per dollar thereafter).

Name ____________________

Address ____________________

City ____________ State ______ Zip ______

CHURCH of the BRETHREN GENERAL OFFICES
1451 Dundee Avenue • Elgin, Illinois 60120

LOOK FOR THESE FEATURES IN THIS *messenger*

The Role of the Church in Postwar Nigeria. *A primary duty of the church in Nigeria is to be a reconciler and to become a moral and spiritual force concerned not only for conversion but for the total man.* by Emmanuel Urhobo. page 2

Respect for the Laws of the Land. *How does a Christian reconcile scriptures urging him to "obey the authorities" with others that affirm that "we must obey God rather than man" or still others that command one to love his enemies?* by W. Warren Shoemaker. page 9

Toward Ending the War. *Congregational representatives, college youth, and church leaders were among persons who visited Washington in May, both to witness to their peace concerns and to plan together for joint action for peace.* by Terry Pettit. page 12

Conferring in Lincoln: The Business in Brief. *In summary, here are capsule statements describing the specific issues expected to confront more than a thousand delegates gathering next week in Lincoln, Nebraska, for the 184th recorded Annual Conference.* page 14

The Real Christ: Where Is He? *Today various groups, identifiable by slogans and the causes they espouse, claim to be the church of Christ. But would Jesus recognize them? They imitate him in some aspects, but depart from him in others. Where are the ones who resemble him most?* by Peter J. Ediger. page 20

OTHER FEATURES include a poem by Terry Pettit (page 11); a round-up of news of the church in action on the international front (page 16) and in a variety of congregational activities (page 18); reviews of recorded music (page 24) and of a recent film (page 25); "Faith Looks Up," by Molly Priddy (page 26); a review article by Samuel H. Flora Jr., assessing four recent books for devotional reading (page 27); "Day by Day," by Byron and Zola Miller (page 28); and an editorial, "How Many Deaths Will It Take?" (page 32).

COMING NEXT

A major section of the July 2 issue will feature "Seven Words for the Seventies," an interpretation of some of the themes and concepts that must be dealt with in the church's planning for this decade. Influential in the choice of the series of focal themes have been the General Board's survey efforts through consultations, polls, and listening conferences devoted to "Mission in the Seventies."

VOL. 119 NO. 1

messenger
CHURCH OF THE BRETHREN 7/2/70

Seven Words for the Seventies

Identity...

Caring...

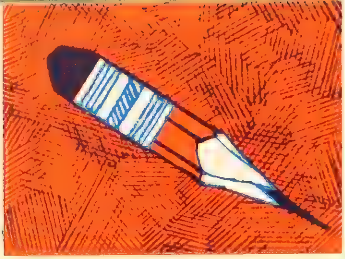
Evangelism...

Celebration...

Partnership...

Communication...

Redeployment...



readers write

A CONCRETE CHALLENGE

There is more than an abstract testimony in the article "Are You Willing to Give Your Lives?" (May 21) — there is a concrete challenge.

I'm afraid that only as whites join blacks in taking up the nonviolent cross in the name of Christ and willingly shed some redemptive blood will the racial hostilities be cooled in our country.

How many of us are willing to follow the Spirit who inspired, led, and empowered the missionaries who returned to the Auca Indians after five were killed? This responsive and redemptive Spirit of God must prevail in our lives — not our own reactive and revengeful inhuman spirits. This also means that our motivation must spring more from our love for Christ than from our desire to save our country.

I wonder what the Holy Spirit would do if a dozen of us would give our lives as the Daehlins in a couple dozen major cities in the United States. We would likely be shocked that, though the hostilities of some blacks are dangerously high, more people would die because of bullets coming from guns in the hands of whites.

Yet we should remember that our Savior and Lord absorbed the blows of the whole human race. Didn't Jesus warn his followers to expect some similar treatment? How costly! But it is Christ's way of forgiveness opening into new life.

Roger Eberly

Lima, Ohio

PROFIT IN OIL

What do we do when a test tanker ruptures on a trial Arctic passage?

- Keep the details from the public.
- Go on with your plans. Some oil will get through. Enough to pay.
- Continue underwater production without using your safety devices. Maximum profit is the one rule.
- If another nation protests, rattle your rockets. Get noisy individuals off into a side room.
- Be sure to keep government men in line. Spend for corruption if you expect to maintain pollution.
- Stand firmly behind Connally Amendment defiance of the World Court.
- Be sure that the United Nations has no actual authority, or world laws, or world police.
- Insist on this profit program at all costs. Better die than modify. If we all die, then God planned it that way.

Roy White

Citronelle, Ala.

ENOUGH MINISTERS AVAILABLE

A good many persons in the Brotherhood feel that we have a problem with the small churches. But haven't our small churches been our strength? The establishing of new fellowship groups and eventually new congregations led to the calling of men to pastoral duties and the development of teachers and leaders.

We are told that today there is a shortage of ministers, or those willing to do pastoral work. In our Northern Ohio District we have fifty-eight churches, eighty ordained ministers, and seven licensed ministers. Certainly a number of these are retired ministers, many others are in some other kind of work, and some of the licensed ministers are in school. Yet there are enough ministers available to serve all the churches, provided the congregation and the minister can agree on the terms in relation to work and salary.

Some congregations want a minister to be twenty-five to thirty-five years old with a wealth of experience and training, but they set his salary by the income of the poorer families in the congregations. On the other hand, some of our most recent salary scale suggestions are unreasonable demands, too. Certainly, it would be nice if every pastor received $8,000-$12,000 per year, or if every other family in America received that much. But this is far above the poverty or welfare level, and many families exist at this lower level. Ministers can live comfortably for less than the upper figures, even with inflation. They do while they are in seminary and other training.

But I want also to suggest that there are few congregations which cannot afford a full-time pastor, even in these days. It should be possible for ten tithing families to pay the support and salary for a pastor. The question is whether our church families want a pastor enough to become serious about this. Then, another ten tithing families in that church could contribute enough to care for other church expenses for a small church. It doesn't require 160 families to make a church or to support a pastor. And if a pastor earnestly endeavors to serve the community, that pastor can find fulfillment serving a church of forty to sixty families.

Dean Kindy

Creston, Ohio

FULL GOSPEL OR PARTIAL GOSPEL

I am not sure what to suggest, but I would like to answer the letter of Brother Harold Lawrence (Jan. 29). I am concerned not for his sake but because I have read many books on the speaking in tongues, declaring that this is the way — and the only way — to receive God's Holy Spirit!

In these books I have noticed that single verses are taken out of context. I have seen these authors give their own highly evaluated credentials, declaring that they are the only ones in two thousand years who have been able to understand and interpret the Word. This in itself is not especially bad if they themselves wish to believe it, but when they disillusion many who are searching for the truth, we must answer and answer clearly.

I feel it is urgent to answer this principle which has discouraged many and made others turn from the church in disgust. I feel that we must find a way to encourage individuals to study and evaluate for themselves what Jesus teaches and what the Holy Spirit can do for us.

Everett Groff

Castañer, Puerto Rico

PHOTO CREDITS: 1, 4, 6, 12 Edward Wallowitch; 9, 17, 18 Don Honick; 16 John Horning

Kenneth I. Morse, editor; Wilbur E. Brumbaugh, associate editor; Howard E. Royer, director of communication; Linda Beher and Jeanne Donovan, editorial assistants. Messenger is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918 under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1969. Messenger is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version. Subscription rates: $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan; life subscription $60; husband and wife, $75. If you move clip old address from Messenger and send with new address. Allow at least fifteen days for address change. Messenger is owned and published every other week by the Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill. July 2, 1970.

Copyright, Church of the Brethren General Board, 1970. Vol. 119 No. 14

Seven Words for the Seventies

Identity...

You look in a mirror, and you ask, "Who am I?" Everywhere you turn you hear answers:

"I am an American. And proud of it. Living in this great country, enjoying its freedoms, defending its future — that's what makes me feel important."

"I am a farmer. My life is sometimes hard, but I can be my own boss. I like living close to the earth, cooperating with it and with the good Lord who made it. As a farmer I'm needed — and that's important."

"I am a wife and mother. I don't apologize for being a homemaker. It's my relationships — to husband and children — that make my life significant. I have all the career I want."

"I am an individual. Like nobody else. You don't need to know my occupation, my race, my denomination, my income, or my political party. Accept me as a person. That's how I find meaning in life."

"I am a Christian. I use the word deliberately. I see in Jesus what I was meant to be. I follow him as best I can. I believe he chose and called me. His kingdom gives me a purpose to live for."

Everywhere you go someone has advice to help you find yourself.

The church has counsel too, but it has more than that to offer you. The church is concerned about

— the values you choose
— the style of life you follow
— the commitments you make
— the relationships you establish
— your opportunities to grow as a person

The church invites you to share a history and a heritage with which you can identify and to learn from the Bible how God sees you and how you can be yourself.

Identity...

OUR PEOPLE ARE REALLY TURNED ON

Was it an experience of Pentecost? A few persons in the Pacific Northwest were inclined to think so. Perhaps they were tempted to exaggerate. But there was no question that the church school teachers who attended were enthusiastic. Listen to a few of their reactions:

"I could have stayed until midnight."

"All the years I have been teaching, I've been doing so many things all wrong. I'm going to do something about it now."

"We are never going to be the same again."

"The one central issue of faith is that God loves me as a person."

"A lot of our fears were knocked down!"

All of these comments refer to a two-day workshop on Christian education attended by thirty persons from a cluster of churches in Washington and Oregon. The workshop focused on concerns that were raised by participants as they sought to develop a more effective teaching ministry in their congregations.

Ercell Lynn, a member of the Parish Ministries Commission staff, served as resource leader working in cooperation with the district Christian education commission. He says, "The workshop emphasized the role of the teacher — his key resource being himself, his ability to understand his students and relate to them." Participants were encouraged to establish a climate for learning that includes trust, honesty, and willingness to accept others and to allow for differences in beliefs and behavior.

This encouragement was not merely verbal, for part of the workshop time was devoted to developing understanding, trust, and acceptance among the teachers themselves. It was something they experienced. The resource leader observed that "the relationship that teachers are hoping to establish with small groups in a classroom is really like the *koinonia* [fellowship] described in the New Testament."

But what about techniques, methods of teaching, and planning units of study? These, too, had their place in laboratory-type sessions. The teachers considered the use of art in teaching. They discussed the factors that can facilitate — or block — effective group learning. They thought about "crossing points," ways of relating the gospel to issues and concerns already felt by students. They planned sessions and units of study.

What happened when they went home to their churches? Within a few days the Christian education commission of one church decided to do away with their long tables and to get more flexible furniture and a carpet for the classroom. But teachers, according to several reports, were as busy rearranging their ideas as they were changing their rooms. An associate pastor said a few weeks later, "Our people here . . . are really turned on."

At the present time the Washington-Oregon District is making tentative plans for a follow-up workshop in September. It will not only bring teachers together at a central place for a laboratory training event but provide also for a series of consultations in congregations about their educational programs. Ercell Lynn thinks that a variation to this approach might be followed in other districts. If this should happen, instead of mourning the demise of the church school, Brethren could be well advised to see it as an opportunity for a Pentecost.

A LOT MORE OUT OF LIFE

A few weeks after Kathy attended the first two weekends of a Mission Twelve retreat (she was one of the youngest persons present), she wrote a letter to her D-group leader. "I've been thinking a lot about Mission Twelve since I got home. . . . Our discussions on openness have helped me in school. . . . I tried being more open and honest and now all my friends seem so much closer. It's a two-way street."

You can sum up Kathy's response to Mission Twelve in her words, "I get a lot more out of life now." Other missioners, reflecting on a similar retreat, have used the more conventional language of the church to describe what to them has been a spiritual experience.

A pastor, for example, said, "I was about to give up the ministry. It was hard to preach as expected and not have any response from what was being shared. Apathy, ill feelings, and jealousies of long standing seemed to have taken over. But when my group, which included me, returned from our first two retreat experiences and we sensed a change among us and the possibility of such freedom in dialogue and openness becoming the inner spirit of a local church, I had a new vision of what the pastoral ministry could mean. I am fully committed to stay in the ministry."

Kathy and many others whose letters could be quoted are among the nearly 5,000 persons in the Church of the Brethren who have participated in the more than fifty Mission Twelves held across the country since the program was launched in 1964. Already 649 congregations have been involved, sending missioners to a series of three retreats planned by district or area personnel and utilizing local and national leadership.

No one can accurately assess just what Mission Twelve has meant to the persons who have shared in it, but it is obvious that the personal benefits have been tremendous, for many of the missioners testify that their lives have been changed. They went back to their congregations feeling better equipped to know and be themselves — and also to become involved in the mission of the church.

Will Mission Twelve continue? Yes. Already several districts have set the dates for missions in 1970-71. The program is being evaluated and some modifications are being considered to better equip persons for Christian mission. Carl W. Zeigler Jr. of the Parish Ministries Commission points out that districts which have had heavy participation in Mission Twelve are encouraging local variations of the retreat idea or sponsoring advanced programs.

MY PAN IS FULL

Mission Twelve is but one of a series of activities — cell groups, hilltops, spiritual life retreats, leadership training schools, camps — which Brethren have sponsored through the years to provide growth opportunities for members of the church. For those who want more intensive training, various Group Life labs have been offered in recent years, and a recent conference at Bethany Seminary was planned to develop and equip leaders in the use of the lab method (see Carl W. Zeigler Jr.'s article in *Messenger,* May 7).

Perhaps not everyone who attends a Life Lab will be as positive about its values as the minister who said, "I hit a gold mine, and my pan is full." But such group life experiences, scheduled between 1959 and 1970, have provided a way to learn, within a covenant community, how to trust, to appropriate human values, and to love; how to deal with fear, despair, and confusion. A lab can provide a matrix within which a person is empowered for change and sustained in his values. Carl Zeigler Jr. points out that it is not enough for persons to be freed and their human potential to be released. "This only makes sense when they are freed to function meaningfully within the new corporate identity (wider, deeper, and more fulfilling than an individual identity) in Christ" He quotes Colossians 3:16, "Let the message of Christ dwell among you in all its richness" (NEB).

A BRETHREN IDENTITY CRISIS?

What happens when a denomination suffers from an identity crisis? Concluding a study book entitled *Heritage and Promise: Perspective on the Church of the Brethren,* Emmert F. Bittinger observes that "partly as a result of rapid change and partly as a result of sophisticated modes of thought which have entered into the lifestream of the church, we are no longer entirely sure as to *who* and *what* we are as a denomination."

Dr. Bittinger's recent book, published in January of this year, makes a significant contribution toward helping Brethren recover some "confidence and certainty about our denomination's identity in today's world and its role in the world of the future." *Heritage and Promise* offers a contemporary look at the Church of the Brethren in the light of its history. Writing as a sociologist who is well informed in church history, the author outlines the origins and growth of the Brethren in the context of European church developments and in the setting of a changing society. Along with institutional growth and progress he describes basic beliefs and styles of life among Brethren.

Heritage and Promise is the most recent in a series being developed by the Parish Ministries Commission to provide new Brethren materials for the Library of Resources. So far two books, both attractively designed as paperbacks for use by youth and adults, have appeared.

Two other Brethren study books for youth and adults are scheduled for publication in 1970. Dale Brown, professor of theology at Bethany Theological Seminary, has prepared a manuscript concerned with "Brethren and Pacifism." Ronald Morgan, pastor of the Mack Memorial church at Dayton, Ohio, is dealing with theological affirmations of faith as viewed from a Brethren perspective.

Dale Brown's book reflects the pilgrimage of one student and teacher who has reexamined not only his Brethren heritage but also the biblical and theological bases of peacemaking as a guide for radical action today. In one chapter the Bethany professor discusses the various parties and movements which Jesus knew and with whom he might have identified: the Sadducees, the Pharisees, the Essenes, and the Zealots. Then, having noted the modern counterparts of these groups, he asks, "What should be our posture in our contemporary revolutionary atmosphere?" He writes, "If then we are not to be the modern Sadducees, the defenders of the status quo, or the modern Pharisees, the hypocritical liberals, or the modern Essenes, the dropouts of various kinds, or the Zealots, the violent rebels, where, then, are we to be? The traditional answer for Brethren should be — we will be with Jesus and his community, joining those who express his revolutionary lifestyle wherever it forms."

Seven Words for the Seventies

Evangelism...

"If I take your hand, will you come with me?"

No one ever finds the way completely alone.
Along the road someone must speak,
or, better yet, someone must reach out to you
to show you why he cares
and then you know that God cares,
that God believes in you, loves you enough.
He puts his own life on the line
so that you may live.

Evangelism is caring,
caring enough to reach out your hand to another
at the risk of being rejected or slapped down,
caring enough to love and be loved in return.

Evangelism is bearing,
lifting someone else's load along with your own,
and knowing that God's arms support you both.

Evangelism is sharing,
sharing the great good news that Jesus Christ lives
in the hearts of those who walk his way
and his kingdom is forever.

"If I take your hand, will you come with me?"

Evangelism. The word has as many meanings as there are occasions to define it. If you want to start an argument, just put your definition over against another one. People take up sides almost immediately. If you insist that the church generally, and the Church of the Brethren specifically, is not sufficiently evangelistic, you can get agreement. But try to decide what to do next, and you soon get involved in a continuing debate.

At the risk of intensifying that debate, but seriously hoping that Brethren could think about evangelism at a different level, two members of a special task team left the Elgin offices shortly after Easter and headed for a series of evangelism encounters at area meetings in Iowa and Minnesota. Matt Meyer had already, in his capacity as one of the planning counselors for the Parish Ministries Commission, prepared a working paper on evangelism (see *Messenger*, April 23, p. 12) which was currently being "worked over" by colleagues and pastors. And Matt, as a pastor for thirteen years in Glendale, California, had definite convictions about the evangelistic potential of congregations. Having just left a successful business career to join the general staff, Clyde Weaver identified easily with laymen and spoke their language.

The 286 persons who participated in the five evening sessions had also done some homework. Three short dramas, each pointing to some aspect of evangelism, had been written by persons in the district, and they were presented by local talent. The format of the meetings had little resemblance to a traditional evangelistic crusade. Matt's guitar provided accompaniment for group singing. Recordings and slides invited participation, and everyone present was encouraged to produce spontaneously a poster or advertisement illustrating some means of sharing the Christian faith. The mood was one that invited everyone to relax, to consider what he and the church had that was worth sharing, to enjoy the experience of being together, and to be as creative as possible in discovering ways to communicate his own enthusiasm and to invite others to join in his adventure.

Looking back over a week of this kind of barnstorming, Lyle Albright, district executive secretary for Iowa and Minnesota, sensed what he called "a genuine search for life that blends joy and integrity in the Christian witness." He noted that participants were saying that "something special is happening in the life of our church." If nothing else happened, the morale of churches in one district was boosted at a time when churches generally are experiencing discouragement. But there was evidence of something far more significant. Some churches were bound to let their excitement and joy spill over in ways that would help other churches and other persons to come alive.

Messenger asked Matt and Clyde to comment on their Iowa-Minnesota experience, but with an eye open to the rest of the Brotherhood as well. Their responses can be summarized as follows:

1. *People everywhere are hungry for life.* This observation is so obvious that it might almost be taken for granted. The focus in area meetings was not on the needs of the world but on the potential within the church for relating to those needs.

2. *The church has a lot to give.* Matt and Clyde came down heavily on the side of what the church already has to share. Matt noted that "people do sense a personal relationship to God and often can 'practice the presence of God' as they make choices and decisions." The rich beauty of their faith and commitment is something to celebrate. Christians do love one another, and despite storms in some areas of congregational life, fellowship and concern for one another are positive values. Both observers were impressed with the creativity, the talent, the native ability that can be found among church members. Clyde noted the way in which common concerns leap over generational barriers, for both youth and adults contributed to the success of the Iowa discussions. And he was struck by the willingness of Brethren generally — both pastors and laymen — to be innovative.

3. *But Christians must lose some of their inhibitions.* Some attitudes and traditions hold people back from sharing what they have. "The freeing process," says Matt, "is sometimes a slow and painful one." Both men noted a tendency for "negative spirits" within a congregation to dominate the atmosphere. "Too often we box ourselves in by disavowing the blessings that are ours or by limiting our vision of what might be." Clyde observed that churches should spend more time on feeding the hungry and less on debating the menu.

4. *Denominational resources can help, but local initiative is essential.* The greatest needs in the congregation are in learning how to express the faith and the hope that "turns people on." Resources in various media must be made available, new types of ministry must be explored, ideas and experiments must be shared so that Brethren working locally will venture into new ways of relating their faith to the "experiential world" where people live.

Celebrate is what families do with birthdays, and couples do with anniversaries, and groups of persons do with holy days and holidays.

Celebration has to do with remembering, commemorating, retelling, proclaiming. It has to do with speaking and singing and dancing and picturing and symbolizing.

Celebration has sometimes to do with joy and praise, sometimes with solemnity and a thankfulness that runs deep. It has to do with sharing, with food to eat, with a cup to drink, with refraining from business as usual.

It is hard to do alone, perhaps impossible. Without one other person, there is not much reason to celebrate and not much way to do it.

Celebrate is what you do with another on those really important days.

Celebration...

Celebration is one of the four words around which the Parish Ministries Commission is wrapping itself: *Identity, Celebration, Evangelism, Participation.*

As a Parish Ministries goal statement, celebration is "assisting persons and congregations in sharing their joy in who they are and what they are becoming."

If the last half of the statement sounds to you as if it grows out of *Identity* (the search for meaning in Christ), you're right.

If it suggests the enthusiasm of *Evangelism's* "telling the story of how life is meaningful (and inviting others to share in fellowship and commitment to Christ)," you're right again.

If it drives you to consider *Participation's* involvement in the integration of life and faith, you've got the point.

The four words are interrelated. An exploration of one leads to the others. Each word, big enough to include aspects of the other, does so in its own way.

For Brethren, celebration is sharing our joy in who we are and what we are becoming in really important occasions, like Annual Conference, like Sunday mornings, like . . .

THE SEVENTH SEAL

"We were impressed with the freshness and enthusiasm of a group of youth in presenting biblical texts that speak with an unmistakable urgency to the basic problems of our time." That was the comment of Paul J. Schulze, director of the Center for Urban Encounter, upon participating with his teen-age daughter in a program called "The Seventh Seal" at Peace Church of the Brethren in Portland, Oregon.

"There were more than a hundred young people in the audience," Schulze continued, "whose spontaneous response indicated that this was a relevant ministry not only for those who presented the celebration but for all those who shared in it."

The basic concept of M. Andrew Murray, pastor at Peace Church, in assisting the production is that "it is both possible and desirable to relate the learning and mission tasks of youth to their creative and proclaiming tasks."

The dream is to develop a troupe of thirty young people who will work in small groups on understanding current social problems and their relationship to biblical message, expressing their understanding through the form of multimedia celebration.

One commentator noted that "technically the program was somewhat rough in spots, but the ideas and methods of communication offer a great deal of potential in putting forth the Christian gospel."

The celebration was later televised on the Portland NBC-TV affiliate in a half-hour condensed version June 21.

Patterned after the vision of John in Revelation 8 — 22, "The Seventh Seal" attempts with sight and sound to relate the scriptures to today. It presents not only visions that are frightening, but also John's vision of "a new heaven and a new earth."

The Parish Ministries Commission has granted $1,500 for the purchase of equipment and the development of this dream for more meaningful celebration.

"SUNDAY MORNING IS DULL!"

That, like the others that follow, is a quote from a group of twelve Virginia youth participating in a sounding conference to test out the need of an emphasis on celebration.

"They [the local church establishment] don't like what we like: informality, joy, social concern, celebration, participation, movement. What they don't like most is our kind of music."

"Sure, if we're lucky, they give us one Sunday out of fifty-two to plan the worship service the way we want to, but many of those who feel we need to be involved in their worship service don't show up for ours."

"Our pastor starts announcing four weeks in advance that such and such a Sunday is going to be youth Sunday. He's saying that those who can't take it shouldn't come and, also, that he's not responsible for what happens that Sunday."

"If we are part of the church, why is our kind of music (folk, guitar) restricted to just one Sunday?"

"If you grew up in the church and realize you don't have any say-so, you wouldn't get very excited about inviting others into it. That's the way I feel." — Twelve Virginia youth, 1970

ARTS AND MEDIA MINISTRY

"It is my personal conviction," states Gary R. Rowe, a 1970 Bethany Theological Seminary graduate, "that the arts represent a way toward self-fulfillment."

Beginning in July, he will have the opportunity "to help persons be more fully themselves" in what he calls "an appeal to the latent artistry within each person" as Specialized Minister in the Arts and Media.

Supported by a $1,000 grant from the Parish Ministries Commission, $2,000 from the District of Illinois and Wisconsin, and a $3,000 grant from the United Church of Christ, Mr. Rowe will work with the Community of Christ

Celebration...

the Servant, an experimental parish sponsored by the Lutheran Church in America and located near the seminary.

The ministry will tie in to all aspects of the liturgical, social, and educational work of the parish and the geographical vicinity.

Specific responsibilities will be enumerated by the members of the Community of Christ the Servant parish to fulfill needs in such areas as family and child Christian education, and development of creative structures to allow persons to fulfill themselves in artistic endeavors, and meaningful ways to relate the Christian life to the church-at-large and to the world.

Already proposed are theater programs for all age groups; a summer film making workshop for children; regular educational programs in game and improvisational techniques to augment the Christian education program; and production work in the development of television programs in family Christian education for syndication on a nationwide basis.

As sponsor, the Brethren will have access to Gary's work for publication. He will serve, also, as a consultant in celebrative ministry.

Brethren at Annual Conference at Louisville, Kentucky, witnessed his dramatic work. The one-act play "Edward, Edward" featured Gary as actor as well as author. This year he was commissioned to do a full-length play for the Martinsburg, Pennsylvania, Church of the Brethren. "A Rumor of Innocence" is now in the process of publication by Parish Ministries and the Brethren Press.

ART IS A MINISTRY

"Art should be a ministry of the church, just as music is," asserts Mrs. Mary Ann Hylton, director of the Church of the Brethren Art School in Frederick, Maryland.

She points out that artistic expression was one of the most effective means of communication and education in the early church.

Although original art has been used very little in past centuries, it is Mrs. Hylton's conviction that the church throughout the world is now experiencing a rebirth of interest in art and an appreciation for its potential contribution to its work.

It's true in Frederick where two years ago the school was founded with twenty-five students. Classes have since expanded to include persons from ages nine to sixty-five with a wide range of background, interests, and occupations.

"Art is their common language, their reason for being together, their ambition and hobby and therapy and love — and the church is their meeting ground," explains Mrs. Hylton.

The present schedule includes a Monday evening class for adults and teens, a Wednesday morning adult class, and a Saturday morning class for children.

Instruction is given in drawing, painting, pastel, collage, and other media, according to each student's interest and ability. Tours of area museums and special art exhibits occur frequently. Visiting artists have demonstrated special skills, and slide-illustrated lectures on art have been shown to augment the study program.

The second anniversary of the school was climaxed this year with a two-day Festival of the Arts, drawing persons from a four-state area.

The schedule of events included exhibits by guests as well as by the Church of the Brethren Art School and featured a religious art competition.

LET'S CELEBRATE!

In the July/August issue of *Leader,* T. Wayne Rieman of Manchester College shares a celebration he authored. It begins:

READER: To affirm in the midst of death that life is here and with us always,
To affirm, despite despair and frustration that it is better to be than not to be,
To affirm that love and hope are stronger than war and hatred and fear,
PEOPLE: Then we can celebrate.
READER: To know
that the many are one,
To know that life is good because every situation is filled with indeterminate possibilities for good,
To know that God loves us and that he loves the whole big, buzzing, blooming, confusing world,
PEOPLE: Then worship becomes celebration.
READER: To discover that
we don't have to stay the way we are,
To proclaim that we can be born again, because new life, hope, and joy have happened to us,
To speak less of God in the world and live God as our way of speaking of him,
PEOPLE: Then we will celebrate!
READER: To see the world as raw material to work on,
To sense new life, hope, joy,

To experience forgiveness again and again and again,
To meet the "man for others" — Jesus,
To meet any "man for others" — King, Evers, Schweitzer, Carver, Malcolm X, Hammarskjold,
PEOPLE: It's natural to celebrate.
READER: Yes, yes, but what is it that we celebrate?
PEOPLE: We celebrate the goodness of creation.

The service goes on to celebrate "the gift of life — our life," "the kingdom of God!," "love — the greatest thing in the world," "the way out of the blues," "man," and ends with this benediction:

READER: Life is holy!
Celebrate it!
Shalom!
PEOPLE: Shalom!

This service, called "In the name of Jesus Christ Let's Celebrate!" and the worship aids in April and May on the worship folders are examples of what is to come in the way of celebration: material resources that will assist those who plan and lead in celebrative acts.

PRAISE GOD WITH BANNERS!

"When the Sacred Design bulletin series suggested a Lenten series on key words from the New Testament letters," explains Ronald K. Morgan, pastor of the Mack Memorial Church of the Brethren, Dayton, Ohio, "we accepted it as our Lenten focus."

They decided to make banners — a banner for each word: temptation, judgment, expiation, righteousness, hope, and perseverance. A seventh was made for Easter: He Was Raised! Interpretive words and phrases were added as necessary to explain the focus word.

Who made them? At first committees, then families. Of what? Various colors of burlap, six feet by three feet, with symbols and lettering of felt glued to it. A hem at the top and bottom and two wood dowels helped the banners hang straight. Each banner cost less than $5.00.

"We placed the banner for each Sunday's worship on a long pole beside the pulpit, plenty high for the attention of all," continued Mr. Morgan with enthusiasm. "After the service it was placed on the sanctuary wall for the remainder of Lent."

Pastor Morgan summarized the values for the congregation. Among them: the serious theological inquiry and discussion in preparing the banners.

"Copying the bulletin cover was taboo. The design had to be created out of an encounter with the meaning, and hopefully with an experience, of the word. It made the banner creators co-sermon makers and much keener listeners to the preaching of the Word."

Moreover, the banner making produced creative dimensions to worship. There was never a doubt about the service's focus. Colors added beauty to the worship environment.

The creator-family found various ways to explain in the service in one to three minutes the meaning they tried to convey in their banner. Monologue, dialogue, question-answer, and folk song were tried. Thus, a variety of participation.

It was a significant experience. One thing is obvious to some Mack Memorial members. Banners should be the creation of the congregation, not just purchased by them for ornamentation. That's celebration!

May he grant you your heart's desire,
and fulfil all your plans!
May we shout for joy over your victory,
AND IN THE NAME OF OUR GOD
SET UP OUR BANNERS!
May the Lord fulfil all your petitions!
— Psalm 20:4-5

Communication...

Communication is the transfer of meaning.

That sentence has meaning to me. I am not certain you find in that sentence the same meaning. I'll try again.

Communication is the transfer of meaning — a meaning I give to an event that began before I was aware it was in process, an event that continues beyond the point I experience it. That little segment of the event that has meaning to me, has a different meaning to everyone else who experienced it because of who they are (what they bring to the event) and how they experience and record that meaning inside themselves.

Communication isn't very easy, is it? For a day I've been reading articles about communication so that the word might have some meaning for me to write about. Now that I'm writing, I am aware that you haven't had that experience. What are the right words?

To transfer meaning, we English-speaking Brethren have 600,000 words at our disposal, 2,000 of which are used in daily conversation. That's not counting those technical words we use in our respective occupations.

That really doesn't make the job any easier.

There are still other complications: the fact that the 500 most frequently used words have 14,000 dictionary definitions, leading to the possibility of numerous misinterpretations.

On the other hand, 500 words is a pitifully small number of symbols to describe the infinite richness and diversity of individual human experience.

So we have this problem of communication: transferring meaning, limited by having so few words, limited as well by having the few words have so many meanings.

Let's take a word like CHURCH. What does the word mean?

I'm tempted to look it up in the dictionary. . . . I just did. I looked at all those lines and they didn't help very much.

The fact of the matter is that words in themselves do not have meaning. People have meaning and they give their meanings to the words they use.

A dictionary helps only a little. It gives a history of how a word has been used most frequently in some context and at different times.

This word *church.* Ask not, "What does *it* mean?" Ask instead, "What do *you* mean?" or "What do *I* mean when I refer to church?"

How have you experienced church? as a child? as an adult? as an outsider? as an insider? as a saint? as a sinner? as a black man? as a white man? as a man? as staff member? as a college student?

And where have I experienced it? in Appalachia? in Washington, D.C.? in Eastern Pennsylvania? on the plains of Nebraska? on the Eisenhower Expressway in Chicago? in a little church in Illinois? in a "mother church"? in a suburban congregation in Kettering, Ohio? in a community where there is a Brethren college or seminary or district or national office? in a camp setting? in a protest rally at the Washington monument? in a semimigrant community in California? in Quito, Ecuador?

And in what way am I referring to it: church as local, denominational, ecumenical, Sunday morning, building, people, historical, New Testament, official Annual Conference, Elgin, they, we, now, back home, pre-1708?

It makes a difference!

Church has meaning as a word because we give it meaning. It means something quite different to each of us because we have experienced what we call "church" in so many different ways.

Now, give me a precise definition of the word *church.*

If you smiled and shrugged your shoulders, you gave the right answer.

Now take the person who uses the word in a sentence and thinks he's communicating when he says, "Things aren't what they used to be in the church!"

That's fairly easy to agree with even if you don't know what he meant by the comment.

WHAT things? the means of financial support? the use of an organ in worship? church architecture?

Aren't like they used to be WHEN? before the recent pastoral change? before 1870? before 1708? before Acts 20:21?

Like they used to be WHERE? in the church of my childhood in Pennsylvania? in Schwarzenau, Germany? in Trinity church in suburban Detroit? at Pleasant Hill? at the Riverview EUB Church?

In what church? (We've been through this one before.)

After you've questioned your former friend (actually he should be more of a friend if you've been concerned about understanding what he means), he may then rephrase his statement: (I feel that) (He won't say this, but this is what he means) "The business transacted (things) at Annual Conference (where) has less membership involvement and therefore less commitment to the decisions of the Conference (what) since the Church of the Brethren (another what) changed to a representative form of government with only delegates voting (still another what)."

You still may want to agree, but it helps to know the meaning with which he thinks you are agreeing.

So what have we said? WE'VE BEEN DEALING WITH MEANINGS, THE TRANSFERENCE OF WHICH WE'VE CALLED COMMUNICATION. WORDS BOTH HELP AND HINDER.

If we have learned one other thing, I hope it is this: WE CANNOT ASSUME THAT EVERYONE KNOWS WHAT WE ARE TALKING ABOUT.

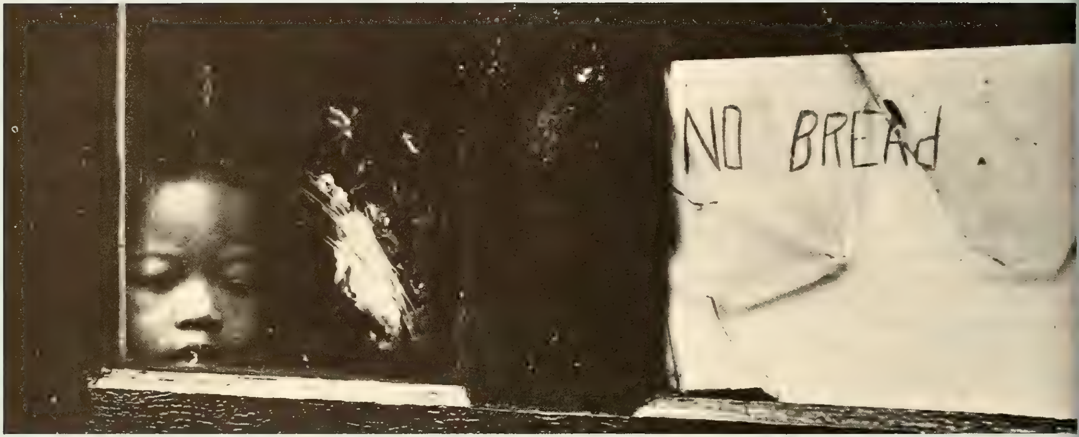
If we've learned two things, I hope the second is this: WE CANNOT ASSUME THAT WE KNOW WHAT OTHERS ARE TALKING ABOUT WITHOUT ASKING QUESTIONS TO MAKE CERTAIN.

The *Kaiser Aluminum News* did an issue on communication in 1965. They suggested a useful little catechism designed to help the communication process in which we are involved as members of the Church of the Brethren. It goes like this:

(1) WHO said so? (Don't accept "they" or "a Brotherhood staff member" or "a member of ________ said.")
(2) WHAT did he say? (What someone says he "thinks" someone else said is probably wrong; forget it.)
(3) What did he MEAN? (If you are talking to someone directly, ask questions. If he's not around, then possibly what he meant cannot be established.)
(4) HOW does he know? (Is he an expert? Was he there? What are his sources of information?)

Perhaps this "magic formula" will move us along on the transfer of meaning. The seven words for the seventies need to be communicated. Can you help us?

Seven Words for the Seventies



Caring...

Who cares?

The people of Laish didn't. Read their story in Judges 18. They were "a quiet, carefree folk" who followed "a carefree life." They lived to themselves, were prosperous, had no need of neighbors. Their city fell.

Who cares?

The people of Israel didn't. Not so long as they could live "at ease in Zion" or "untroubled on the hill of Samaria." Amos the prophet said to them, "Shame on you."

Who cares?

Jonah didn't. Not really. A reluctant prophet, he first ran away, came belatedly to Nineveh, was unhappy when its people repented. But God cared for them, all 120,000 of them.

Who cares?

God does. He sent patriarchs and priests, prophets and teachers to guide his people. He cared so much that in the fullness of time he sent his Son ("when you care enough to send the very best"). God cares for every child.

Who cares?

Some Christians care. Like the believers in Jerusalem, who sold land and houses, distributing money to any who stood in need.

Who cares?

Some Christians yearn for a life free from care. But others hear the cry of the hungry. They stop when they see there is no bread. They respond because they care.

If you've been a "Peanuts" reader off and on through the years, you will be interested in one theologian's interpretation of the role played by the dog Snoopy. As seen by Robert L. Short, author of *The Gospel According to Peanuts,* the canine comic often represents "the hound of heaven" — the persistent claim of God upon us.

In one cartoon Linus, holding fast to his blanket in one hand, is eating a banana with the other. Snoopy, the dog, hears the sound of food and licks his chops in anticipation. For a moment Linus is torn between the dog's beseeching look and his own hunger. He solves his dilemma by pulling his blanket over his head, thus assuring that he can continue to eat without having to face a hungry friend.

But grown-ups, no less than little Linus, tend to reach for a protective cover when a call for caring comes.

At various points Jesus came up against the prejudices and the establishments of his society. His response, John C. Bennett wrote recently in the *Christian Century,* was one of challenge. Dr. Bennett added: "Jesus' identification with the poor and oppressed and his willingness to challenge his society's ethnocentrism (or racism) and financial gain — the two sore points in our society — are quite extraordinary, because the disturbing nature of his teaching and life are so well covered up by the churches and by the cultures in which Christianity is dominant."

What the church is challenged today to do is to shed its protective screen, to chuck its blanket of security and isolation, and to become a community of persons who care.

It is called to care deeply enough about individuals and masses so as to immerse itself in the struggle for meaning and justice. Such endeavors as those represented by the peace movement in the Church of the Brethren, the End the War Task Team of recent weeks, and participation in the Fund for the Americas and race training labs accent two of the country's most critical issues, peace and race.

The church is called to care enough about the future as to speak out on the new threats to human existence and on new possibilities for liberation. This may encompass, as a beginning, efforts to speak to the priorities not only of government but of institutions, even the local church, and of families and individuals. And in no small way it entails hearing and seeking to understand the deep concerns of the young.

The church is called to care enough about those who differ, whatever their political or ideological or theological persuasions, as never to write them off as nonpersons, never to regard them as cut off from the love of God. This may be seen in the Brotherhood partially sponsoring an ex-BVSer in a visit to Cuba; the church's exchanges across the Iron Curtain with Russians, Poles, Czechs, and Bulgarians; many local encounters with persons of vastly different backgrounds through fellowship and action.

The church is called to care enough about the power of the Word of God as to bring it to bear in concrete experiences. This entails a willingness to take evangelism seriously, even while acknowledging only partial understanding; a willingness to reexamine and remain open on established values and traditions even while striving to live out one's own convictions; a willingness to allow religion to speak to the emotions as well as to the intellect.

In East Harlem there is a tiny church that might be a model for congregational life far and wide. Called Emmaus House, the venture is described simply by some observers as "where it's at."

What is there? A community of caring. An ecumenical center. An agent of reconciliation. A venture of hope.

"Men cry for community; we refuse to be a sign of brotherhood in a divided world. Men seek truth; we offer them dogmatic conformity without room for the spirit. Men expect Christ the Servant; we give them a self-worshipping institution chained to worldly security and privilege. Men demand justice and peace; we remain deaf and do not speak the bold words of the gospel. Men need brothers; yet we are frightened to join totally in the lives and struggles of the human community. We carry a heavy responsibility for all those who lack hope."

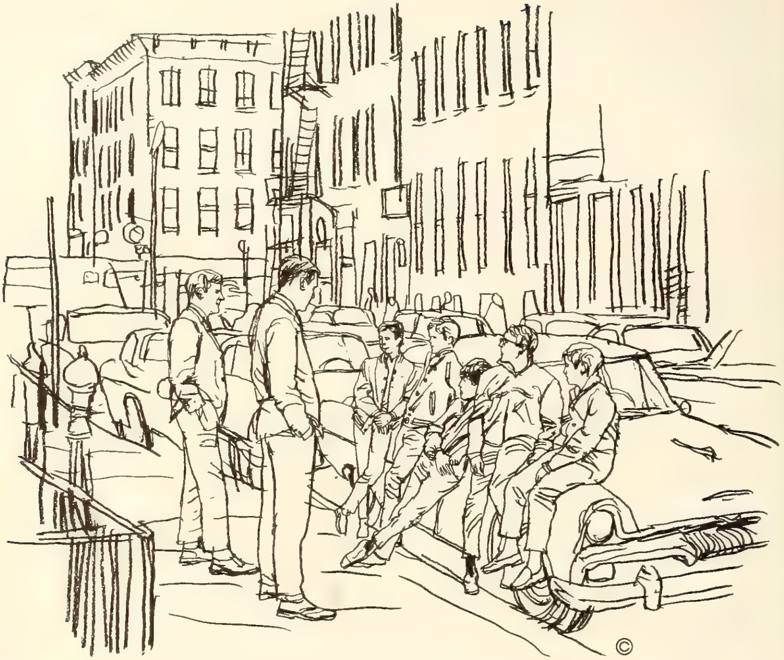
These are the words of David Kirk, Emmaus House founder. But he was not content only to confess failure. He planted in the midst of the secular city a community of hope, a sign of "our already present unity in Jesus, a cry, a gesture, a seed . . . a triumphant affirmation in the power of God to bring life out of darkness and wholeness out of crippled situations."

Emmaus House takes its name from the event on the way to Emmaus, when the Stranger appeared and broke bread and began to speak and opened a new hope, making the difficulties of that trek seem small and the journey to pass quickly.

The hope of Emmaus, in which men of faith care enough to join those along the road and share together in communication and community, speaks to the deepest needs of the hour.

To be a sign of God's presence in the world, on the job, in the family . . . To care, to love, to live, to be . . . That's where it's at.

Seven Words for the Seventies


©

Partnership...

It's not only the outcome of life that is important. It's also how life is lived.

So it is with Christian witness. The focus is on the how as well as the what. It is the process as well as the product that counts.

At stake is acceptance, a positive regard for the other, free from subtle forms of rejection. At stake is willingness to enter into the experiences of another, risking one's own vulnerability. At stake is the granting of freedom to another, freedom even to err.

While the church must give place to what is and what has been, its concern also is for enabling and equipping persons to grow into the future.

This requires a process that is fluid and dynamic, not static. This places a premium on helpful relationships. This suggests that trust, freedom, and mutuality are values that must be made real.

In the missionary enterprise today the Church of the Brethren is examining not only the what of its witness, but the how, the manner and attitudes its workers and programs convey. With nationals and missionaries alike, it is striving to discern what makes for a helping relationship and what contributes to a hindering one. It is seeking to apply a life-style of partnership in all areas of witness.

Thus, overseas the church is taking a timely and serious look at process, at the creation of a communicating environment. The concern with process commends itself to the home church as well, to pastor and parishioner, to teacher and pupil, to the churched and unchurched.

The Christian faith said it long before McLuhan: The medium is the message.

In a follow-up to Nigeria's civil conflict the inclination of many a foreign aid expert was to fly in, to make a quick survey of conditions in the war zones, and to recommend a course of action. The Church of the Brethren, out of its intimate working with Nigerians through the years, saw partnership as requiring a quite different tack.

"It is our conviction that our Nigerian brothers are quite capable of assessing the needs and of establishing their own priorities," responded World Ministries executive Joel K. Thompson, regarding postwar relief and rehabilitation. In a letter to the Christian Council of Nigeria he expressed confidence that the "indigenous institutions and organizations will be quite capable of administering programs to meet the current and future needs." He offered to the Christian Council seconded personnel from the present Brethren programs in Nigeria who could assist the church and the government in meeting the needs as the Nigerians defined them.

Consistent with this offer, the top administrator of Brethren work in Nigeria, Roger Ingold, took a four-month leave to become assistant to Emmanuel Urhobo, director of relief and rehabilitation for the Christian Council of Nigeria. In addition Brethren agriculturist Von Hall, under the Christian Council, headed up a two-month yam seeding and agricultural resettlement program in the East Central, Rivers, and South Eastern states. Other Brethren personnel were available as needs might arise.

The program of the Christian Council is vast. Fourteen lorries or trucks and 150,000 shovels and matchetes were imported for use in the planting season. Seven out of nineteen teams were fielded by the Council to direct relief operations in war-affected areas, as were more than forty doctors and 200 relief workers. Area coordinators were supplied by the Christian Council for several states. As the only Protestant organization recognized internationally for channeling aid to the victims of war in Nigeria, the Council is resolute in its desire to formulate policy, to screen projects, and to select its own staff, local and foreign.

The Nigeria relief operations may be a most poignant study of partnership. In all candor we must note other instances of Brethren relationships which illustrate the failure of partnership, at least in partial terms.

For example, in race training events no small concern of some guest leaders, blacks, who encounter the Fund for the Americas for the first time is the tone of some of the guidelines set forth. The concerns raised center on such points as: Were potential recipients (blacks or other minorities) involved as co-planners or as a sounding board in drawing up the guidelines? As to requiring recipients to agree to "promote no physical injury to persons nor destruction of property," the blacks inquire whether elsewhere (Nigeria, Ecuador, migrants) the same stipulation is set forth or whether this is a matter peculiarly aimed at blacks.

Another point at which the General Board may show some vulnerability is in its decisions to terminate several publications. Saleswise, budgetwise, prioritywise, the decision appears soundly defensible. But in one sense the action came with virtually no field consultations, that is, checking with subscribers what suggestions they might have for revision of the publication program. On the other hand, however, circulation and letters of concern may be seen as a very real index of constituent feeling and if so, the action was properly precipitated.

Another area in which at least some Brethren are asking if they might not have had a greater voice is in the decisions of the churches in Ecuador, Canada, and India to merge with national church bodies. The actions were fully in accord with Annual Conference declarations on church unity abroad; still, there persists some feeling that stateside Brethren might somehow have been more a part of the decision-making process.

"The Runners," by Gerhard Marcks, courtesy of the Museum of Modern Art, New York, gift of Mrs. John D. Rockefeller Jr.

Partnership...

Such instances as these reveal something of the complexity of full interaction in decision making.

Nonetheless, partnership is a relationship which the General Board is eager to widen. In Ecuador, the development of the Center of Theological Studies for clergy and laity has emerged as a creative approach to training churchmen. Decentralized in congregations throughout the country, indigenously directed, staffed by three teachers and backstopped by missionary personnel, the center has been heralded by outside observers as a model for serious and effective leadership preparation in Latin America.

Also in Ecuador a development in the offing is a shift from an expatriate field coordinator and treasurer for the mission to direct relationships with the church and foundation.

In India Ishwarlal Christachari, a national, a few years ago was named executive secretary of the mission program. To further the thrust toward indigenization and partnership, a Brethren Mission Hospital Society recently has been established to govern the Dahanu Road Hospital.

Now beginning work in Indonesia are two Brethren families supplied by the Church of the Brethren but whose work will be under the direction of the indigenous church.

In the first peace seminar with the Russian Orthodox Church, the presence of Brethren from the churches of Nigeria and India contributed majorily to the impact of that experience. Such representation is again projected for the second phase to occur in the Soviet Union next winter.

In Philadelphia the representation of persons from the community has been enlarged on the board of the Germantown Ministry. At Lybrook, N. Mex., the Navajo fellowship has in recent months taken on one of its own members as pastor.

At Pilot House in Baltimore the program has been reshaped and its direction determined to a far greater extent by the resident black community.

In the Parish Ministries Commission's approach to congregational life, the intent is to relate increasingly to local and district planners and to respond to their needs rather than to prescribe programs from a national office for local units to follow. To stimulate the initiative and planning of the grass roots is a fundamental aspect of the Educational Plan.

Hence in aspects of its own program the General Board is well on its way to discovering and demonstrating what it means not to do for, but to work with. Hopefully this same dimension will grow at all levels of the church's life.

KODAK PLUS X PAN FILM
KODAK SAFETY FILM
KODAK PLUS X PAN FILM
KODAK SAFETY FILM

Seven Words for the Seventies

Redeployment...

The church teaches stewardship. But how faithful a steward is the church of its own resources?

Almost hauntingly the hard questions resound: Can the church be pushed, pulled, or dragged into the twentieth century? Can congregational life be renewed? Is the church on the right side of revolution? In the ecclesiastical dust, may there yet be hope?

And if there is hope, if the church can minister to the coming age, what style of churchmanship is required? What stance and what structures are viable?

Identity, communication, partnership, celebration, evangelism, caring — these are the theme words proposed here for the church's focus for at least the outset of the decade. But when it comes to a plan, a pattern, a strategy for engaging in mission, still other conditions and qualities merit serious consideration.

Buoyancy, for instance: The ability to ride the waves.

Resilience: The ability to rebound.

Adaptiveness: Coping with contingency; responding to problems, not programmed expectations.

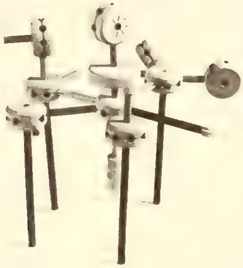
Articulation: Living with ambiguity, yet declaring and acting out those convictions held.

Interface: The capacity not only to give but to receive, not only to change but to be changed.

A ministry organizationally shaped around these values conceivably could foster a preoccupation with form, a penchant for change for the sake of change, an obsession with jumping on secular bandwagons. But these values are advanced not as ends but as means, means by which the people of God can order and update their lives and institutions.

If the church is to be responsive as an instrument of Jesus Christ, its locus must be at the point where faith and the world intersect. Revitalization, retooling, redeployment are incumbent upon a people who seek to influence history and not to be mangled by it.

Redeployment...



Tinkertoys, like sandboxes, now and then can become creative tools in the adult world. For the staff of the General Board, convened in a retreat some months ago, Tinkertoys became the means by which each of the three commission staffs was assigned to build in quick fashion the structure which they conceived as desirable for carrying out their respective goals and functions.

One commission staff turned out a model that appeared streamlined and free-wheeling, with each department or team able to turn on its own axis and interrelate, yet with all departments and teams moving in a singular orbit. Another commission advanced a model that incorporated elements of flexibility and listening and teamwork but retained as highly visible the central or coordinating authority. A third commission design appeared so decentralized and fragmented that only the separate clusters or teams seemed to reflect a kind of entity. And when the three commission models were to be incorporated into one maneuverable General Board design, an impossibility was at hand.

The brief exercise clearly revealed that in its restructuring of the past twenty months, the Brotherhood staff is yet to discern for itself, let alone to convey to others, precisely how the new order is to function. The enigma is not the General Board's alone, however; it well may be a trait common to agencies and institutions that strive to be fluid, not static; mobile, not frozen; organic, not mechanical.

And while the General Board through its restructuring has not evolved a scale model of organizational wizardry, it has labored diligently at determining what are its objectives and priorities and guidelines. No small part of this effort has centered in the twelve-member Goals and Budget Committee, comprised of the board's Executive Committee and Administrative Council, though the separate staffs and members of the three commissions as well have engaged in intense evaluation and planning.

Assessment, synthesis, planning, and performance likely will embrace a constant process. Hence there is a sense in which program decisions will carry a tentativeness about them, even though often the implications are long range. As of the present, the Goals and Budget Committee is in accord on the following points:

— "A conviction that there is a desire for significant relationships in the life/faith experience of persons which is expressed as a deep hunger for meaning and significance.

— "A conviction that many members of congregations yearn for a sense of new life to replace the pervasive feeling that much of what we do together is unexciting, restrictive, joyless, and not honest in relation to the way our lives are.

— "A conviction that the style of life we share is integral to our witness; that dialogue, openness, partnership, and joyfulness should characterize our relationships in the board, the staff, the constituency, and in our cooperative ministries throughout the world.

— "A conviction that communication and interpretation must be more than information; that the interchange should open the way for persons to experience involvement in mission.

— "A conviction that publications and printing should not be viewed as the primary instruments of interpretation and education; that we need to increase our use of contemporary forms of communication.

— "A conviction that the centralized operation of the General Board should be as subject to evaluation and reform as any other agencies or ministries of the church.

— "A conviction that money is available for significant ministries, and that we need to invite persons to share in the important things the church can do which individuals/congregations cannot do on their own.

— "A conviction that this is not the time to reduce our involvement in crucial world concerns; that redeployment is a more faithful response than retrenchment."

From these guidelines the General Board is in process of detailing the program and budgets for the Brotherhood witness in the coming year. Some of the more specific implications seen for the commission areas are the following:

Parish Ministries. A plan of reclustering staff around four target concerns was presented at the General Board meeting at Lincoln immediately prior to Annual Conference. The prime concerns advanced in the plan were identity ("assisting persons and congregations in their search for meaning in Christ"), celebration ("assisting persons and congregations in sharing their joy in who they are and what they are becoming"), evangelism ("encouraging persons in congregations to tell their story of how life is meaningful and invite others to share in fellowship and commitment to Christ"), and participation ("assisting persons and congregations in turning to and being involved in the world in such a way that they may be open to new life yet faithful in change."

The proposal seeks to enhance face-to-face contacts with congregations in matters of training, education, and worship; encourage new efforts in evangelism and community witness; invite interaction and work in a team style of relationship.

To facilitate new approaches in Parish Ministries, the General Board soon will be terminating its publishing of three periodicals, *Leader, Journeys,* and *Tell Me,* and severing cooperative ties in the production of two other magazines, *Youth/Horizons* and *Accent.* Proposals for expanding and updating *Messenger* beginning next year are being considered.

At the same time the Parish Ministries Commission does not see the servicing of ongoing age groups, long a nucleus in Christian education programming, as a high priority. Nor does it see how long-term supplemental support to pastors can continue as a high claim on funds; congregations are being urged to move into full pastoral support in three to five years. At the same time the commission hopes to experiment with some new models of ministry and support.

General Services. In its communication efforts, the General Board seeks to make more visible the major aspects of Brethren witness and to interpret issues, problems, and opportunities in a manner in which the church can respond knowingly in decision making.

A professionally guided study is being considered for the church's inplant publishing operation, to determine the viability of its continuance and at what level.

Expanded efforts are suggested in the area of stewardship education and special gifts.

World Ministries. Among directions proposed are the further internationalization of workers in various countries, a high priority on peace, and extended cooperation with ecumenical bodies in programming and staffing mission and service efforts.

The General Board reiterates its commitment of encouraging each church "to be the church of Christ for its own people, nation, and culture," and to turning over as rapidly as possible institutions for indigenous control. In development programs the shift is under way from technical assistance to community organization.

These are directions about which the Brethren will hear increasingly in the weeks and months ahead. There will be still other proposals as a consequence of decisions on budgets and goals taken by the General Board at Lincoln.

In the reshaping of priorities and in the redeployment of resources, the General Board seeks the understanding, the counsel, and the participation of the church at large. For the fullest measure of interchange and sharing is vital to mounting a meaningful Brethren response.

Together, then, the quest advances, toward goals and a witness that aspire to be worthy of Christ the Lord.

Purposes / Functions

The Church of the Brethren General Board, under the guidance of the Annual Conference and in accord with its by-laws, shall seek to:

1. Assist the Church of the Brethren to be oriented around manifestations of Christian mission so that all men, their relationships, their social structures, and the world may be reconciled to God;
2. Assist the congregations and the Brotherhood at large in self-examination of their life, their world, and their witness in accord with their understanding of the intention of God and the Lordship and mission of Jesus Christ;
3. Encourage manifestations of the oneness of the whole church of Jesus Christ in the world by cooperative ministry and united witness in order that the larger purposes of the church throughout the world might be more nearly completely realized;
4. Encourage study and research of biblical and other sources in the continuing quest for truth;
5. Encourage personal commitment and the nurture of the Christian life;
6. Extend ministries of Christian love, service, and justice to persons in need in communities, the nation, and the world;
7. Study, speak, and act on conditions and issues in the nation and world which involve moral, ethical, and spiritual principles inherent in the Christian gospel;
8. Orient program throughout all of its activities toward helping persons discover and experience their true worth as people of God.

A Greater Role for Women in the Church?

by *ROBERT J. HASTINGS*

No longer are America's churchwomen content to provide the offerings while the men decide how to spend them. It is evident that women are rapidly filling key roles in American churches

In late 1969, Dr. Cynthia Wedel, 61, was named the first woman president of the National Council of Churches. A tall, silver-haired psychologist, she was elected by a vote of 387 to 93 over Albert B. Cleage Jr.

Other female involvements in ecclesiastical circles have snowballed in recent months:

In its national convention this October in Houston, the Episcopal Church will for the first time recognize women as official delegates.

Managers of the American Baptist Convention women's organization have asked that a woman be nominated as president of the denomination in 1970. Four women have held the top post since the American Baptist Convention was formed in 1907.

At Louisville, Kentucky, Presbyterian Theological Seminary has named Catherine Lee Gunsalus, noted theologian and educator, as the first woman on its faculty. An ordained minister of the United Presbyterian Church, Dr. Gunsalus began her duties June 1, 1970, as associate professor of historical theology.

The Adath Jeshurum Congregation of Minneapolis, a conservative synagogue, has decided to count women in making up a "minyan." A minyan is the minimum of ten adult Jews that constitute a quorum for public worship. Heretofore, a minyan has been ten Jewish men at most synagogues.

Miss Margaret Harbison, 62, a Labor Party member of Parliament, has been named as the first woman in history to serve as Lord High Commissioner to the General Assembly of the Church of Scotland (Presbyterian). She was appointed in February of this year by Prime Minister Harold Wilson and approved by Queen Elizabeth. The post, first established in 1603, has been filled by a male for 363 years.

And from Vatican City, Patrick O'Keefe predicts that the ordination of female priests in the Roman Catholic Church may become a reality sometime after 1975.

A new activism

The glowing activism of women is not restricted to stained glass. In the United States, just the past two years have seen a new female militancy in such areas as racism, poverty, inflation, and the Vietnam War.

In the closing days of 1969, a planeload of wives and children of North Vietnam prisoners of war grew impatient of apparent indifference and silence to the plight of their menfolk and flew directly to Paris for face-to-face talks with representatives of the North Vietnam peace delegation. In early January of this year, the wives of three prisoners — Mrs. Carolyn Stegman, Mrs. June Nelson, and Mrs. Sherry Duncan — went to Pope Paul VI with an appeal for his intervention.

Just as students, racial minorities, and the poor have become more vocal in the past decade, so women may well become the next segment of society to "demand" greater rights.

In a recent issue of *Look* magazine, Gloria Steinem says that women have learned two things in their activist role: first, that women can exercise power constructively in "masculine" areas that have nothing to do with the kitchen or nursery; and second, that this country's power structures are not about to let them do it! Many women, she claims, have been pushed around so long they even believe for themselves the myth of female inferiority.

For example, Mrs. Shirley Chisholm of New York, the first black woman to be elected to Congress, says she has always found politicians more prejudiced against her as a woman than as a black. Mrs. Chisholm says she "got sick" of hearing men say, "Shirley has brains, she is articulate, she's a fighter, she's been effective, but she's a woman."

In Russia, where there are nineteen million more females than males, women have long enjoyed economic equality with men, accounting for al-

©HVAB

most half of the total labor force in jobs ranging from doctors and lawyers to construction workers and street cleaners. "We may work like men," commented one Russian feminist recently, "but we want to be looked upon as women rather than comrades."

Results to prove

American women, particularly, have results to prove their new activism is paying off. During 1969 alone, they scored these firsts:

Carol Jan Ovitz broke a 112-year male tradition at the Chicago Board of Trade, the world's largest commodity exchange, by becoming the first woman trader.

American women volunteered for America's space program to serve as astronauts. (The first woman in space was a Russian, cosmonaut Valentina Tereshkova.)

Mrs. Helen D. Bentley became the first woman ever appointed chairman of a federal regulatory commission. (She is the Federal Maritime Commissioner.)

Jo Claire Welch became the first female commercial co-pilot, flying for Air East, a Texas airline.

Diane Crump and Tuesdee Testa became two of the first women jockeys in the U.S.

Margo Pebley, 16, a veterinary student from McAllen, Texas, became the first girl member of the Future Farmers of America (after appealing her case all the way to the Department of Health, Education, and Welfare in Washington).

Julia Barash, 18, of Monroe, New York, became the first girl in the United States to get permission to compete with boys in interscholastic sports.

And the trickle is likely to spark a trend, even in the military, because for the first time, at this writing, a woman is being considered as a general in the U.S. Army. At least ten WAC colonels are under review, along with men, for the one-star rank of brigadier general.

©HVAS

Dreams or realities?

Getting back to the churches, how realistic are the changes for greater female involvement? Is the election of a woman as president of the National Council of Churches a trend or an isolated rarity? What are the real chances for feminine leadership in the thousands of congregations across America?

Let's take a quick look at the picture in six denominations:

1. United Methodist Church. For about ten years, women have been ordained as full ministers, but for the most part they serve in rural churches, as missionaries, and as associates in larger church staffs. Previously, they were ordained only as lay ministers, but not as members of the Annual Conference. Now they are "consecrated," not ordained. Dr. Georgia Harkness, noted author and theologian who taught for many years at Garrett Theological Seminary in Evanston, Illinois, is perhaps the most prominent American woman ever to be ordained as a Methodist minister.

2. The Episcopal Church. At its 1969 national convention, agreement was reached that there is no scriptural evidence against the full ordination of women. But tradition is against the ordination of women ministers. About 1963, Bishop James A. Pike stirred a controversy when he ordained Deaconess Edwards as a full minister, but his action was repudiated by the House of Lords. "There is massive national resistance to a female clergy," one vicar said, "but I predict a swing in the other direction in the next decade."

They do ordain women as deaconesses, and in most churches, women may serve as official members of the local vestry.

3. Baptists. Although American Baptists have for years ordained women, they are few in number and customarily serve small, rural, or mission churches. Among Southern Baptists, the pulpit is still closed to women. While freely using women in music, education, youth, recreation, and missions, the Southern Baptist pulpit is definitely a male monopoly. In isolated instances, women serve as deacons. Early in 1969, the Greenwood Forest Baptist Church in Cary, North Carolina, ordained Mrs. Douglas M. Branch, widow of the late executive secretary of the North Carolina Baptist State Convention, as a deacon. It was not considered too unusual in North Carolina, where women had been ordained previously. But in Kentucky, the Faith Baptist Church in Georgetown made headlines in February, 1969, by ordaining Mrs. Robert Snyder and Mrs. Wallace Williams. This was evidently a first for Kentucky, for the Baptist state paper there devoted an entire page to the story, compared to only one paragraph in the North Carolina publication. Baptists in Europe are more liberal. The Baptist Union of Great Britain and Ireland made a study and concluded that "the New Testament does not yield a biblical basis for either the acceptance or rejection of the ordination of women." Erik Ruden, general secretary of the Baptist Union of Sweden, says their churches have used women evangelists since the beginning of this century. "Women were the first to declare that Christ had risen," Ruden said. "So it would not be improper for them to proclaim it today."

4. United Presbyterian Church. They have ordained women as elders for a generation, but not until 1956 did they ordain them as teaching elders or full ministers. "Officially, we ordain women," one pastor noted. "But practically speaking, it is a rarity." Reports for 1967 show only sixty-seven women ministers, compared with 12,685 men. But in the same year, they showed 14,268 women elders as compared with 76,695 men. The few women who are ordained serve in teaching and mission positions, and only rarely as pastors.

5. Church of the Nazarene. This denomination has freely ordained women both as deaconesses and ministers since it was founded in 1908. "I would make a conservative guess that one out of every twenty of our ministers is a woman," one pastor estimated. "I think their main problem might be in dealing with all-male boards," the same pastor said. "On the other hand, they might be more accessible for marital counseling, especially on the part of women who would feel freer to consult another woman."

6. Lutherans. The Lutheran Council in the U.S.A. has just finished a two-year study of the issue and concluded that neither the Bible nor theology offers "conclusive grounds for forbidding the ordination of women and no definitive ones for demanding it." The council is made up of the American Lutheran Church, the Lutheran Church in America, the Lutheran Church-Missouri Synod, and the Synod of Evangelical Lutheran Churches. Fred W. Meuser, an official of the Council, said that although Lutherans do not presently ordain women in the U.S., divergent views on the issue do exist. Each body is now free to make its own decision. The question will come up this October at the biennial convention of the American Lutheran Church, as three women are now seeking ministerial orders. Lutheran churches in Germany and Scandinavia ordain women, but most of them enter service other than the pastorate.

Will they succeed?

As women press for new roles in the clergy, will they be heard? If the national trend of feminine involvement spills over into the churches, yes.

If women press their demands vigorously, it is normal to assume they will establish new beachheads in the pulpit the same as they have in the cockpit of airliners, the chambers of government, and the offices of business.

Mrs. Peggy Way, an assistant professor at the University of Chicago Divinity School, feels the "masculine-dominated" church has relegated women to second-class status for too long. Writing in a recent issue of *The Christian Ministry,* she called upon male church leaders "to listen attentively to all phases of the women's liberation movement."

"The institutional church needs me and my sisters more than we need the church," she wrote.

Some church feminists might claim that the advice of anthropologist Margaret Mead is relevant to their own goals:

"People have always said that it would be better to stay home and till your own cabbage patch. But I think that, if people don't follow the potentialities of movement and change, they're likely to wither and die."

The truth is that practice will vary from faith to faith, from congregation to congregation. Whether their role is official or unofficial, dedicated women will continue to be "last at the cross and first at the tomb." □

speak up

Why Men Leave the Ministry

by Chauncey Shamberger

Defection is an ugly word in any language. We reserve our most bitter scorn for the American who changes his allegiance to communism. We applaud when a high ranking communist defects to America but maintain a cautious attitude lest he prove to be a spy. We strike up the band — or did until Vietnam — when Johnnie comes marching home but the drums are silent when a defector comes "home" as unobtrusively as possible.

The press uses the word when a Catholic priest or nun leaves the priesthood or one of the church orders. We are more gentle about it when we say someone has left the ministry for another type of work. But whether we use the harsh word or a softer one, it stands for much the same thing. An individual who has prepared for specific church work has changed to something else.

There are but few reasons why priests defect and they are well known. We have not become specific why men leave the ministry. It could possibly help if we knew the basic reasons why they do.

Persons who choose a profession and go through the prescribed training for it do not readily drop it and turn to something else. This is particularly true if the preparation is extensive and expensive.

No man lightheartedly gives up the ministry. Those who do use a common word to describe what they have gone through — *agony*.

These men are not those who take a six-week course and pay someone a fee for ordination. Most of them spend four years in college and three years in seminary. That is a long time and the cost is heavy. Comparatively few persons in other professions drop out after they have spent a similar length of time and money for their education.

Some ministers leave the ministry before they have paid off the indebtedness incurred in getting their training. Some drop out after one or several pastorates and some after giving the best years of their lives and serving the church in its most important offices. Why does this happen?

The Church of the Brethren has more ministers, with better than average ability, than it has places for them to serve. There are more men capable of giving leadership to a congregation of one thousand members than there are congregations of that size. There are more who could serve congregations of five hundred, and so on down the line, than there are churches.

EDITOR'S NOTE: MESSENGER *is eager to encourage its readers to speak up and speak out on topics about which they have serious concern. We welcome their comments, whether they come in the form of brief letters we can publish in our Readers Write page, in longer statements such as those appearing here and otherwise under our "Speak Up" heading, or as still longer articles that develop a particular point of view. Such statements may or may not reflect the views of a majority of readers. They may or may not agree with official stands taken by the Church of the Brethren. But we respect each writer's right to be heard, and we try also to be sensitive to the reader's right to disagree.*

Every capable minister is haunted by the specter that someday when he must move there will be no fitting opening for him. This may happen to him early in his ministry or at his prime. When it happens he must take a step down the ladder, move into some interdenominational work, take a church-related job or do something else. If anyone is inclined to be critical at this point, let him ask if he would be willing to do the same thing in his profession or occupation.

The minister in the Church of the Brethren is bothered by a feeling of uncertainty about where the denomination is going. We are declining numerically. Our country churches are disappearing at an alarming rate and we have yet to demonstrate convincingly that we can succeed in urban centers. He feels that even if he can develop a strong congregation it will not have the association of other similar congregations within friendly reach.

He is also disturbed by ecumenism. He feels that our leaders share heartily in the movement and that their contribution is appreciated. But we are more theoretic about it than we are participating. When we come to Annual Conference, we say it has its good points but it's not for the Brethren. The church votes against it, as it did against musical instruments, then sees its congregations merge or die.

Many local congregations have a hard core of people who abhor change. An old jingle runs, "My ancestors have been churchmen two hundred years or so, and to every new idea have staunchly answered 'no.' "

One sometimes wonders if we are not overeducating our ministers for the kind of churches they must serve. No man comes out of the seminary looking at religion as he did when he entered. There could be an exception — or close to one — but he wouldn't make much of a minister; and if three years aren't going to change him, he is wasting his time. But no minister escapes the critical eye of the man set in his beliefs who looks upon any one was sees differently as being dangerous.

A minister in his first pastorate felt it would be well to have a study group devoted to how we came to have the Bible. There were three sessions and one person said with finality, "That isn't what my parents taught me about the Bible." It is unlikely that those parents ever made any serious study of how the Bible came to be. They probably believed just what their parents told them.

We may well ask whether we can justify the building of a seminary, the bringing together of a capable faculty to train men for the ministry and send them into congregations that are impervious to change. After confronting that sort of thing in one pastorate after another, it is not surprising that a minister begins to wonder if he shouldn't change work.

Our two hundred years of the free ministry may have unfitted us for a trained minister. In any event one cannot help but wonder how long the church can continue to lose the type of men who leave its ministry. ☐

The Rent Is Due!

by Patricia Good

Recently I read that the telephone company was raising the rates about a dollar per month. That will make my bill around $10.90 for the month, on a daily basis around thirty-six cents. Well, that's not so bad; I couldn't do without a telephone. But it does seem a lot to pay for renting a telephone, and that is exactly what I am paying for. The company owns the telephone. We only pay rent. And I know if I don't pay the bill, I won't have this service.

Then I began to realize that almost everything we use is rented. We pay for electricity, but this is merely rent; we don't own the wires. If we didn't pay, we would have to use candles. We make payments on a car to the bank, but until the loan is all paid we are paying two dollars a day to drive our car. If I forget to pay the bill, I start walking. We make house payments while buying our house, so we are actually paying rent for fifteen or twenty years. We know that if we don't make the payments, we will meet the sheriff!

It then dawned on me that we are really renting our bodies from God. Did we pay the bill? Anytime he wants, he can reclaim it! What is this body worth? Is it worth more than a telephone? It does come in all colors. More than a car? It goes backwards and frontwards, is automatic, and the chassis is durable. This body is a real bargain! It laughs, cries, loves, and works, and has fun. It comes in all sizes and shapes.

How much rent should I pay? Let's start with my age, thirty-nine. At only one cent a year I have enjoyed this body for thirty-nine years. This is cheaper than the rates of the electric company, whose slogan is "one cent a day." At thirty-nine cents a day I am worth three cents more than the telephone. For the week I owe $2.73, as much as my car payment, and I don't have to replace the tires, transmission, or brakes. This is only $10.92 a month, one tenth of my house payment. As a Christian this is my obligation to pay this bill .

My husband and two children owe rent also. So he pays another $10.92 a month. The ages of our children are six and eight, making their bills six cents and eight cents a day or $1.68 and $2.24 a month. This total for all four of us comes to $24.76. This is one half of our car payment.

If I don't pay my bills, my credit is in danger. As a Christian, if I don't pay the bill, what will happen!

Will I lose my lease? The rent is due! And I intend to pay it. For I know God is my landlord and I don't want to be evicted!

Did you pay your rent? ☐

Gratitude in Every Season

by M. R. Frantz

"Compassion instilled by God is surging onward!" states Dr. Frank Laubach in his book, *The World Is Learning Compassion.*

I have in my possession a fig leaf which was used by one woman to express gratitude. To me the leaf symbolizes this surge of compassion sweeping around the world. One morning this woman picked handfuls of berries and carefully placed them on fig leaves. Taking small twigs, she brought the leaves together to form napkinlike parcels for carrying the berries. Walking to her village some distance away on the mountainside along the coastal line of the great Mediterranean Sea, she gave those parcels to one of the Church World Service workers. Her request was that he give one of them to 'that man from America.' That man, my husband, represented all the people in America who had helped her family so much. The gift-leaf parcel was her thank you for the windmill on her family's plot of ground. The pumping of water made possible food for her family.

A man living some forty miles east of the Dead Sea cried out in wonder, "God is good," as he witnessed water — that rare commodity so essential for life. Centuries ago the Romans built reservoirs to store water from the scant rainfalls. Refugees had cleaned out these reservoirs and plastered the cracks. And so after three years of drought, this man viewed with gratitude WATER.

Water has brought "relief with dignity." Vast lands in recent years have been reclaimed from the seas around Korea to provide fertile soil for rice paddies and mulberry trees for promotion of the silk industry there.

Another woman living on land located in the boot of Italy exclaimed, "I didn't know Christianity could be spread with seeds." A packet of seeds from America had made possible her garden. She exclaimed in wonder that people would care!

A third woman, living here in America, expressed her gratitude with a rosebush. It was her thank you for an extra hour given her child after school three evenings of the week. Every season of the year should bring a surge of gratitude for modern-day miracles. ☐

How to Eat Less and Enjoy It More

by Dorris Blough

Are you eating more and enjoying it less? Are your children eating more and complaining more? Are you trying harder to be concerned about hungry people only to be more frustrated? It is time to quit talking about those poor, hungry people and start finding out how it feels to be hungry. The only way to do that is to go without food.

Right now, this minute, decide which meal tomorrow you are going to skip. You may consult the family, or it might be more effective to have them arrive at the table only to discover that no food is to be served at that meal. The money that would have been spent is put into a jar in the middle of the table.

The next step is to decide to miss one meal a week for a month. Don't skip only breakfasts or only suppers. Skip around. Sunday morning is an excellent time to waive breakfast because when your stomach growls in church school, you can say with a superior air that you are making the sacrifice for the hungry people of the world. If it growls in church, there isn't much to do but push in on your stomach and hope it stops.

There are some fringe benefits you won't want to miss.

Even if the family knows there is to be no supper that night, one by one they will appear in the vicinity of the supper table. Habit is a powerful force, especially when an empty stomach is doing the forcing. What does a family do at a time like that? Suddenly there isn't anything to do. They stare at one another awkwardly; some will sit down at the table with a lost look. But doughnuts to dollars, someone will suggest a game or a gathering in the family room to tell riddles or to sing at the piano.

Another reaction will appear at the meal following the one omitted.

"What did you do to this casserole?" demanded Lynn, devouring his dinner.

"It is exactly like I always fix it," I replied.

"Oh, no, it isn't," he insisted. "I never liked it before."

We had arrived! Food he had not liked before now tasted good. (This might be a good time to serve their unfavorite dish.)

A brief dedication service for the money at the end of the month will be one of the most meaningful you will ever have. Your family *did without* to put that money into that jar!

A word of caution. The first time the family may cooperate, because after all, who could vote against donating to the hungry people? That would be heretical, or at least unpatriotic. But after that, be prepared for excuses.

"Not tonight! I've got tennis right after school with no chance to grab a snack then. I'd die before morning!"

Teen-age daughter declares, "Let's not skip breakfast any more 'cause the kids have fits every time my stomach growls."

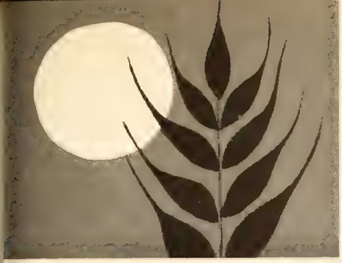
Even father demurs. "After a long day at the office, I need supper to settle me down."

Don't let them talk you out of it. Pretend you are going to pick up the Bible. They wouldn't dare challenge, "Unto the least of these. . . ." Or, less drastic, pick up the jar with the money in it and shake it, saying nothing, just looking hungry but terribly courageous yourself.

I'm guessing that, despite the hardships encountered, your family will vote to continue skipping meals. Why? The discipline of denying oneself food for the sake of someone else will produce a warm feeling that fills up the stomach and the heart, a little bit like a miracle.

Incidentally, a dollar given in America can buy many glasses of milk or dishes of porridge in Africa.

I dare you to skip meals for a whole day! ☐



day by day

THE TIME IS HERE for summer travel. Your family, like ours, may be taking a trip together, perhaps to attend a conference, to visit friends or relatives, or to see a part of the country that is new to you. Let us think together these two weeks about the opportunities for family worship experiences which our travels will present.

What are the possibilities while we're actually zipping along on the road or rail or in the air?

Some of our family's most memorable worship experiences have come while traveling. I recall well our trip to the 1967 Annual Conference at Eugene, Oregon. The Sunday morning before Conference, we had "broken camp" early, hoping to find a nearby church, but we drove and drove without finding one. Finally, thrown upon our own resources and considering that we had many miles yet to cover that Sunday, we decided to hold our own worship service in the car as we traveled across southern Idaho. Through that experience we learned a valuable lesson: Creative, spontaneous worship services in the car can be meaningful. Here are some things we've tried, and others we'd like to try:

- Singing. There's no better way to worship or to break up the monotony of traveling than singing. Try to think of some songs that might be especially appropriate to traveling: "The Happy Wanderer," "I'm A-rollin'," "This World Is Not My Home," "Ol' Texas," "Swing Low," "Go Down, Moses," "Sing Your Way Home," "Swinging Along," and "Climb Every Mountain."
- Litanies. A good way to encourage everyone to participate is with a litany. Make up your own. Have the leader start out, and at the appropriate point let each person in turn fill in the blank spot. For example: "For making ______________, we give Thee thanks, O Lord!" Or each person in turn could add a line of praise or prayer and the rest could give a unison response such as: "This is our hymn of praise, O God!"
- Prayer. In addition to the above ideas, each person might add a few sentences of his own as the prayer goes around the car. Better let the driver keep his eyes open! Use conversational prayer; don't try to sound "churchy"; just talk to God as is most natural for you. For help in this kind of prayer, read *Conversational Prayer*, by Rosalind Rinker.
- Scripture. You might want to use the scriptures we have included here, which highlight some of the journeys found in the Bible. It might be especially interesting to read about how the people of Israel worshiped as they traveled across the wilderness. Or take any scripture of your own choosing, ask a member of the family to read it, and then discuss together what it means. This can be a very absorbing and stimulating experience of worship.
- Silence. A particularly effective form of worship while traveling is to decide upon a definite period of time, perhaps five or ten minutes, and travel in complete silence during that time. Afterward ask each person in turn to share what he saw during that time that God had made or that reminded him of God.

There are many possibilities for worship when you stop along the way. If you have enough time, one of the most memorable experiences of a trip can be to visit a congregation at their worship hour, perhaps at another Church of the Brethren or at a church of another denomination. We have had many pleasant experiences by driving until 10:30 or so on Sunday morning and then stopping at whatever church is near. We especially remember (1) a little Baptist church in southern Missouri on our way to Louisville, Kentucky; (2) a large United Church of Christ just off the freeway in Ohio on the way back from Ocean Grove, New Jersey; and (3) a small community church just outside Allegheny State Park in southern New York State. These many experiences have broadened and enriched our appreciation for the total Body of Christ.

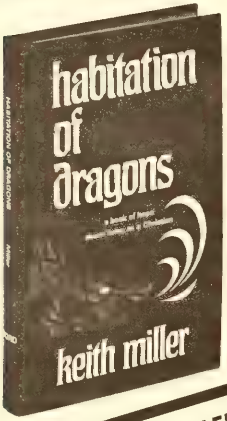
Another excellent opportunity for worship while traveling can be had by stopping at a beautiful rest stop, a scenic overlook, or a drive with an attractive view. Stop, drink in the glories of God's world, have an experience of worship, and then continue your journey refreshed and renewed.

Happy traveling! — NORMAN AND KAY LONG

DAILY READING GUIDE July 5-18

Sunday Genesis 12:1-9. Abraham journeys from Ur to Canaan.
Monday Genesis 37:25-36. Joseph journeys to Egypt.
Tuesday Genesis 46:1-7. Jacob journeys to Egypt.
Wednesday Exodus 3:1-12. Moses journeys to Mount Horeb.
Thursday Exodus 12:37-42. Israel journeys out of Egypt.
Friday Exodus 14:21-31. Israel journeys through the Red Sea.
Saturday Numbers 10:11-16, 33-36. Israel journeys through the wilderness.
Sunday Joshua 3:14 — 4:7. Israel journeys into the Promised Land.
Monday Matthew 2:1-12. The Wise Men journey to Bethlehem.
Tuesday Matthew 2:13-23. Jesus journeys to Egypt and Nazareth.
Wednesday Mark 15:1-22. Jesus journeys to Golgotha.
Thursday Acts 9:1-19. Saul journeys to Damascus.
Friday Luke 24:13-35. Two disciples journey to Emmaus.
Saturday Acts 16:4-15. Paul journeys to Macedonia.

just off the press!



ANOTHER BESTSELLER FROM **KEITH MILLER**

THE HABITATION OF DRAGONS

A book of hope about living as a Christian

"To know that I am not alone with the shameful dragons I fight in my inner life is very encouraging." In his latest book, bestselling author Keith Miller shares some of his personal dragons with other Christians who are trying to live honest, open, and loving lives in this world. Especially designed for daily personal meditation or for stimulating small group discussions, each section is complete. Keith describes a personal problem and prays about the situation as he has tried to face it. He also includes related scripture passages and the thought of outstanding writers. **$4.95**

Previous books by Keith Miller:

THE TASTE OF NEW WINE, **$3.95**
Gift edition, **$4.95**
A SECOND TOUCH, **$3.95**

CHURCH of the BRETHREN GENERAL OFFICES
Elgin, Illinois 60120

Laws to Obey or a Compass to Guide?

GOD'S BASIC LAW, by Kurt Henning, translated by George Williams. Fortress Press, 1969. 245 pages, $5.75

BENCH MARKS, by Jozsef Farkas, translated by John R. Bodo. John Knox Press, 1969. 112 pages, $3.50

Two pastors, one in Germany and one in Austria, look at the ancient Decalogue and interpret it for our day. They are quite different in approach and point of view, but each is interesting and helpful. Henning takes the traditional, fundamentalist stand, while Farkas represents the liberal school, doing creative thinking and presenting new ideas.

Henning says, " 'And God spoke all these words' — this preamble to the Ten Commandments in Exodus 20 is, according to the stupendous chapter immediately preceding, to be taken completely literally. The voice of God is to be understood as an utterly real, audible voice and most emphatically *not* as the inner voice in the heart of a great saint named Moses. There is no sense at all in even thinking about these ten ancient, finely chiseled sentences if one has not been shaken by the cry: This is the voice of God."

On the other hand, Farkas suggests, "Biblical scholars have proven that originally the divine revelation engraved upon those two stone tables was not known as Ten Commandments but simply as *Ten Words.* Keeping in mind God's original purpose rather than centuries of misuse, we boldly call these ten words *ten helps.* And this is the crux of the matter: God is working at the redemption of his chosen people. To those whom, by divine power and his 'strong right arm,' he has delivered from the realm of sin, demons, slavery, hate, and violence, he offers help, in ten different ways, for their walk in the new life. He lights a flame in their hearts. He awakens a desire in them. He strengthens their will. He cultivates in them self-knowledge, penitence, humility. If we can conceive as ten helps what we have come to know as ten hard *laws,* then it may be worth our while to examine them more thoroughly."

We see contrast in the two authors' treatment of the first commandment: "I am the Lord your God. . . ." Henning discusses the Great I Am, as revealed to Moses at the burning bush and then goes on to say, "Everything we have said and shall say about the God of the first commandment applies in all respects to Christ. He is the I Am. He is the Lord who in very truth is not dependent on us, his followers. He is the One who is with us always, to the close of the age."

Farkas states that the traditional approach to the Ten Commandments has been from God's end. But he says, "I will attempt to approach the Ten Commandments from man's end. It seems to me that the Ten Commandments themselves give us the right to choose this approach. Let me justify this belief by a simple placement of accent: 'I am the Lord *your* God.' Man, the statement concerns *you!* I am *your* God. It is important for you to begin at this point. The subject is you, your life. You have a God. Man, if you really want to become human, *you must have a God. For it is only near God that man becomes human.*"

Henning's treatment of the commandments and his chapter headings suggest that God is the Lord of all areas of human experience: He is Lord of the world, of prayer, time, the family, life, marriage, and all we have. But in discussing the sixth commandment, "Thou shalt not kill," he suggests that this has nothing to do with war, "whose legitimacy is not subject to our judgment or criticism."

Farkas finds in the commandments ten helps toward becoming fully human. Regarding the sixth commandment he says, "You will not be truly human if you exterminate your competitor. For the secret of life is cooperation; it is to discover the brother in him whom you perceive as your enemy. You should find God's gift in him, make sacrifices for him, live for him. Thus you will become human."

In the tenth commandment Henning discusses God's lordship of community: our homes and all we possess. He suggests that covetousness destroys community. "We are to let the other person have his people, his staff, his employees, instead of hiring them away from him." Covetousness destroys fellowship. "God says yes to community and no to separation and division." "So the last commandment distinctly points us back to the first. We have noticed this with the other commandments, but it is particularly conspicuous here. Once more it is clearly said that all things consist in him whom we fear and love above all things. This is especially pertinent in the case of the tenth commandment, where everything is in the hidden, humanly unobservable realm of the mind and the heart. Only he who believes in the God who searches the heart, who reads all thoughts like an open book can know that it applies to himself."

Farkas points out that the Hebrew word for covet, *chamad*, means to "connive until one manages to take possession of whatever it is one wants. One exerts himself, one manipulates things, until one attains his goal. Thus we see that more than just desire is at stake here. . . . Thus, the tenth commandment does not emphasize desire so much as it emphasizes the activity which desire conceives. So the full meaning of the word *chamad* is: if you covet something, do not begin to exert yourself, to try by fair means or foul, to acquire it."

Farkas suggests that one way in which modern man connives against his neighbor is by discrimination. Thus we pass judgment upon another, pushing him aside and denying him equal rights and opportunities in our society. "The Old Testament is negative: 'Do not connive against your neighbor.' Jesus puts it positively: 'Regard even your enemy as your neighbor and win him over.'" So this author concludes, the Decalogue is not a series of spiritual prescriptions, but a compass to point us in the direction of God's kingdom. — HOWARD H. KEIM

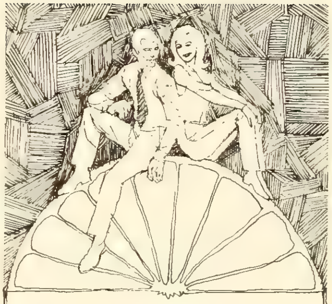
THANK YOU!

FOR YOUR ASSISTANCE IN THE CONSTRUCTION OF THE HOME. FUNDS INCREASED FROM 450 THOUSAND TO MORE THAN 600 THOUSAND DOLLARS. BUILDING BONDS ARE STILL AVAILABLE WITH INTEREST FROM

5½ to 8%

YOUR CONTRIBUTIONS ARE ALSO APPRECIATED AND SOLICITED. CONSTRUCTION IS ALREADY ⅓ COMPLETED.

For information, write: Peter Becker Memorial Home, Box 244, Harleysville, Pa. 19438



New...for Parents

Two on a Grapefruit

and other prayers for parents... is a timely prayer book. The author, James Weekley, a minister and father, relates many of his own family experiences and offers prayers modern parents will appreciate and want to use.

Paperback, 72 pages, $1 each; ten or more, 85¢ each. Order today from

THE UPPER ROOM
1908 Grand Ave. • Nashville, Tenn. 37203

in brief

PERSONAL MENTION

Brethren representative in Washington, D.C., **W. Harold Row** received the distinguished alumnus award from his alma mater Bridgewater College during alumni weekend activities there. The former executive in the Brethren Service Commission is a 1933 graduate of the college.

Critically ill in a Peoria, Ill., hospital is **Winifred Keim,** wife of Pastor Howard H. Keim, who serves the Church of the Brethren congregation in Peoria. A kidney malfunction has been diagnosed. . . . Fountain View Nursing Home, 901 W. Hinely Ave., Elkhart, Ind. 46526, is the new address of **Dan West,** pioneer of Heifer Project, Inc., and former Church of the Brethren moderator.

* * *

Our congratulations go to three couples who are observing golden wedding anniversaries: the *Foster Keipers,* Riverside, Calif.; *Mr. and Mrs. Ora Foltz,* Winchester, Va.; and the *Robert Heeters,* Pennville, Ind. . . . Celebrating a fifty-fourth anniversary were *Mr. and Mrs. Wilford M. Robbins,* Sacramento, Calif., and the *C. Urbana Stayers* of Martinsburg, Pa. . . . Two couples from Harrisburg, Pa., marked fifty-seven years of marriage: *Mr. and Mrs. Harry K. Balsbaugh* and *Mr. and Mrs. John Blough.* . . . Elizabethtown, Pa., residents *Mr. and Mrs. A. H. Shissler* last month celebrated their fifty-ninth anniversary; the *D. I. Pepples,* Woodbury, Pa., their sixty-second.

PASTORS AND PARISHES

Eleven pastors participated in another of several advanced pastoral seminars hosted in May by Bethany Theological Seminary: **John S. Breidenstine,** Glendale, Calif.; **Curtis P. Coffman,** Stanley, Va.; **Cecil W. Fike,** Winston-Salem, N.C.; **R. Thomas Fralin Jr.,** Martinsville, Va.; **J. D. Glick,** Waterloo, Iowa; **Earl W. Hemmer,** Dayton, Va.; **J. Calvin Keeling,** Tucson, Ariz.; **Joseph M. Quesenberry,** Towson, Md.; **William K. Roop,** Canton, Ohio; **Lyle D. Roth,** Redondo Beach, Calif.; and **Robert D. Sherfy,** Mount Joy, Pa.

One Southern Ohio man, **Lowell Lightner,** was licensed to the ministry at the Strait Creek church. . . . In the Northern District of Ohio, two students and a retiring teacher were recently licensed: **Jim Hostetler,** having completed alternative service and anticipating further education, was licensed at East Chippewa; Malone College student **William Bailey,** at First church, Canton; and schoolteacher **Wayne Workman,** at Danville. . . . After completing a three-year reading course, Altoona, Pa., First church member **Paul Wharton** was ordained at his home church.

Returning to the States after a year in Scotland as a student will be **Robert C. Bowman,** who has accepted the call of the Barren Ridge congregation in the Shenandoah District of Virginia. . . . Taking the Cabool pastorate in Missouri is **William Miller.** . . . On furlough from his post at the Gujarat United School of Theology, Ahmedabad, India, **Glen Campbell** will serve as pastor of the Liberty Mills church in Middle Indiana.

Charles Zunkel is leaving the Crest Manor church in South Bend, Ind., for a part-time pastorate at Middle Indiana's Akron church. . . . Resigning at Leake's Chapel in the Shenandoah District is **Curtis Coffman,** who will become pastor of the Battle Creek, Michigan, congregation in September.

The yoked parish of Mountain View and Leetown in the Mid-Atlantic District will welcome **Joseph Lewis** in September. He leaves another yoked parish, Woodberry (Baltimore)/Reistertown, in the same district. Succeeding him part time at the Reistertown half of the parish will be **Elroy Keller,** who has been serving as pastor of a Baptist chapel.

* * *

High school teacher **Victor Norris** has assumed the pastorate of the Ardenheim church in Middle Pennsylvania on a part-time basis. Mr. Norris is a licensed minister and a member of the Aughwick congregation and has been serving as a supply pastor for area Methodist churches.

Larry Fourman has contracted with the Pipe Creek church in the Mid-Atlantic District and will begin his pastorate there in September. He leaves the employ of the General Board as editor of the International Uniform Lessons. . . . Indian Creek Church of the Brethren will be the new pastorate of **Curtis Weddle,** who has resigned his post with the Richland church. Both congregations are in the Eastern District of Pennsylvania.

Rural mail carrier **John LaPrad** has accepted a call from the Lower Deer Creek congregation in Middle Indiana to act as part-time pastor there. . . . Southern Pennsylvania's Black Rock church has called **Charles M. Bieber** to become pastor there in September. The onetime Nigeria missionary will leave his seven-year pastorate at the Big Swatara church in Eastern Pennsylvania.

* * *

The District of Middle Pennsylvania will initiate a new ministry with its plans to sponsor a park chaplaincy at Prince Gallitzin State Park. **Richard Kurrasch,** Bethany Theological Seminary student, has accepted the call of the District to become park chaplain. . . . In another kind of unique pastoral experiment, **Robert G. Middleton Jr.** will serve as

CALENDAR

July 16-19	**District conference, Southern Plains, Waka, Texas**
July 17-19	**District conference, Northern Indiana, Goshen College**
July 17-19	**District conference, Iowa and Minnesota, Cedar Falls**
July 23-25	**District conference, Southern Virginia, Winston-Salem, N.C.**
July 24-26	**District conference, Shenandoah, Bridgewater College**
August 7-9	**District conference, Middle Indiana, Manchester College**
August 14-15	**District conference, Southern Indiana**
August 14-16	**District conference, Southern Missouri and Arkansas, Wynne, Ark.**
August 14-16	**District conference, Oregon-Washington, Forest Grove**

co-pastor of the Cedar Rapids Church of the Brethren and the First Baptist Church of Cedar Rapids, with responsibilities in the area of youth and young adult work. **Wayne A. Shireman,** pastor of both churches since 1969, will continue in his post with emphasis on preaching, counseling, and administration. Mr. Middleton comes from the Kansas City area, where he served as youth minister at two churches.

At the Bridgewater Home for the Aged, **Byron Flory** will serve as part-time chaplain.

POTPOURRI

The Church of the Brethren and the American Baptist Convention district conferences for Idaho will be held simultaneously in mid-November, with joint sessions and sharing of leadership.

A dozen youth from the Coventry Church of the Brethren at Pottstown, Pa., anticipate a week-long tour of points of interest in the Brotherhood this month. Their itinerary includes the Brethren Service Center at New Windsor, Md.; First Church of the Brethren at York, Pa.; the denominational headquarters at Elgin, Ill.; and Bethany Theological Seminary's Oak Brook, Ill., campus.

* * * * *

Eastern Pennsylvania youth contributed $1,000 to the Fund for the Americas in the United States. The monies were earmarked from proceeds of a spring youth auction.

Southern Ohio's **Pleasant Hill congregation** conducted groundbreaking ceremonies for a new building in which men and women pulled a plow to mark the event. . . . New educational facilities were dedicated by the congregation at the **County Line church** near Ada, Ohio, in April ceremonies.

Keith Miller, a businessman and psychologist who authored the popular books *Taste of New Wine* and *A Second Touch,* will be the first layman to be featured on the NBC radio series, **Art of Living,** July through September.

"The hope that is basic to Christianity" is the theme of **new hymns** which the Hymn Society of America is seeking from poets and hymn writers. Persons may submit new texts on hope to the Hymn Society, 475 Riverside Dr., New York, N.Y. 10027, by Oct. 31, 1970. A committee of judges will screen entries for publishing. New texts may be written in meters common to church hymnals but may be submitted by the Society to composers for new tunes. All accepted hymns will be protected by copyrights by the Society.

* * * * *

An item in In Brief for June 4 has confused persons who wish to order cookbooks. The cookbook available through the Morrison Cove Home is not — repeat, NOT — the reprinted edition of the *1911 Inglenook Cookbook* but is instead a project of the Home's Auxiliary. According to Home administrator Charles Heltzel, orders for the Inglenook are being returned as quickly as they come in. Our apologies to the Martinsburg Home for the unfortunate pairing of the Inglenook notice and the item about the Home's own cookbook. The latter may be ordered by mail at $1.75 per copy from the Martinsburg Home, Martinsburg, Pa. 16662, or bought at the Home for $1.50 per copy.

What is the church's response to current issues in terms of pastors' and laymen's statements? The **Graduate Theological Union Library** requests that persons furnish it with sermons, statements, and resolutions dealing with such immediate topics as the war in Southeast Asia, race relations, and crime. All materials may be sent to David E. Green, Reference Librarian, Graduate Theological Union Library, 2451 Ridge Road, Berkeley, Calif. 94709.

PERU RESPONSE QUICKENS

An initial Brethren response of $5,000 from the Emergency Disaster Fund was sent to Church World Service for **relief efforts** in the Peruvian earthquake disaster. Other materials sent from the New Windsor, Md., Brethren Service Center were 200 tents, 3,000 blankets, 500,000 water purification tablets, and $50,000 of antibiotics. Additional contributions from the disaster fund are being reviewed. Individuals wishing to contribute toward relief work in Peru may send their gifts to the Emergency Disaster Fund, Church of the Brethren General Board, Elgin, Ill. 60120.

DEATHS

Alger, Lonnie L., Modesto, Calif., on May 8, 1970, aged 80
Allen, Altice, Rocky Mount, Va., on May 2, 1970, aged 94
Arney, Mae, Palo Alto, Calif., on May 12, 1970, aged 91
Barnhart, Galen, Hallandale, Fla., on Jan. 8, 1970, aged 59
Bashore, Lizzie, Bernville, Pa., on April 25, 1970, aged 66
Beachley, Grace, Hagerstown, Md., on April 1, 1970, aged 74
Bross, Samuel M., Myerstown, Pa., on May 21, 1970, aged 72
Brower, William H., Iowa City, Iowa, on May 20, 1970, aged 81
Claar, Milton S., East Freedom, Pa., on March 30, 1970, aged 63
Cook, David B., Bridgewater, Va., on May 19, 1970, aged 21
Dunbar, James M., Adrian, Mich., on April 30, 1970, aged 81
Elliot, Virginia McClish, Dupont, Ohio, on May 31, 1970, aged 22
Ericson, Izzie Bell, Oakland, Calif., on May 14, 1970, aged 88
Fisher, Bessie M., Salem congregation, Southern Ohio, on April 14, 1970, aged 88
Fuhrman, Hilda, Hanover, Pa., on April 14, 1970, aged 72
Gottshall, Ruth Buckwalter, Royersford, Pa., on May 9, 1970, aged 62
Hartman, Ruth Miller, Martinsburg, Pa., on March 25, 1970, aged 74
Higgins, George S., Martinsburg, Pa., on May 6, 1970, aged 58
Holten, Harry, New Oxford, Pa., on March 21, 1970, aged 91
Hoover, Gertrude Werking, Hagerstown, Ind., on May 25, 1970, aged 89
Hornbaker, Vernon W., Hutchinson, Kansas, on May 19, 1970, aged 81
Lehman, Kathryn Long, Martinsburg, Pa., on April 24, 1970, aged 86
McKinnie, William, Morrell, Kansas, on Dec. 29, 1969
Mason, Carolyn R., Williamsburg, Pa., on April 15, 1970, aged 73
Messamer, Merton R., Modesto, Calif., on May 5, 1970, aged 77
Ranck, Bernice, McVeytown, Pa., on May 31, 1970, aged 69
Randolph, Raymond, Morrell, Kansas, on May 20, 1970
Reed, Kathryn, Bethel, Pa., on May 5, 1970, aged 43
Richwine, Stella B., Carlisle, Pa., on Feb. 23, 1970, aged 78
Schmidhammer, Violet, Altoona, Pa., on May 17, 1970

The Vital Center

With this issue of MESSENGER *the present editor can look back over twenty years of developments — in the church and in the world — that he has observed from the vantage point of one editorial office. But some basic convictions remain unchanged, even though the context of change continues and even though the format and contents of a magazine such as this one are bound to reflect the times. As one way of recalling — and reaffirming — the central focus that has guided this publication for far more than twenty years,* MESSENGER *reprints an editorial first printed on July 1, 1950. It is still timely.*

You may recall the first time, in a mathematics or drawing class, when you used a compass, a simple instrument that enabled you to draw a true circle. Even if you began with a thumb tack, a string and a pencil stub, you were fascinated by the ease with which, after having established a center, you could describe a circle.

As you grew older you may have thought about the various centers around which your life revolved. So far no one has devised a reliable instrument for detecting the real center of our daily actions. But we know enough about some persons to realize that they are self-centered, that they are not happy unless they receive every attention. And we have smiled at a lover so devoted to his beloved that he thinks the whole world revolves about her.

But for the Christian there is a center, a vital center, that gives stability and integrity to his life. That center is Jesus Christ, his Lord and Master. And whether your sphere of activity is large or small, whether you move among events and persons of great moment or live in a forgotten corner of the world, you are always near the center of things so long as you keep close to Jesus Christ. The varieties of Christian service are as numerous as the persons who take the Christian way. But there is one center, a vital center, from which every service springs. That is a central devotion to Christ our savior.

Our Christian fellowship, the church, has the same vital center. Although separated by vast distances, moving in different circles, we work from the same base and, therefore, we can have fellowship with one another. It is the vital center that makes us members of one body. Our experience of Jesus Christ, and that alone, can turn our church organizations into a brotherhood.

Is it not, then, the responsibility of the *Gospel Messenger,* as the official organ of the Church of the Brethren, to point us all to that which we have in common, not only a great heritage and a great destiny, but, at the center of our life, a great savior? Among the many thousand individual members of our Brotherhood one can find diverse points of view and a variety of ways in which members express their faith. Our church paper will reflect these viewpoints and picture a multitude of activities. It may seem, at times, to be too much absorbed with the unique ways in which the church's program is carried out. But in the midst of such a rich variety we can find, if we look closely, the unity that results from a common bond of fellowship in Christ.

The *Gospel Messenger,* as a voice of the church, must speak, on occasion, concerning issues that are "hot" and that strike Christians differently. It must speak because the church must provide a Christian criticism of the significant events of our time and point to the New Testament standards by which they can be judged. But even more important, because more central, is our task of nurturing the vital experiences of faith and trust and worship, that Christ may dwell in our hearts and that we "may be filled with all the fullness of God."

Although the masthead of the *Messenger,* beginning with this issue carries the name of a new editor, its purpose will still be to serve the Church of the Brethren and to exalt the Christ, who is the vital center of our fellowship. — K.M.

NEW BOOKS

THE PASTORAL MINISTRY

Anguished Men of God

WESLEY SHRADER • With verve and humor a Roman Catholic priest and a Presbyterian pastor exchange news of their experiences and struggles — both personal and professional — in a series of revealing letters. The convictions of each take new, differing directions in this fictional correspondence with dramatic results. While both consider "opting out," this nagging question is finally resolved in an unexpected and ironic turn of events. Wesley Shrader describes the depth and causes of disillusionment in today's clergy and points to the possible direction in which tomorrow's church will move, and how clergymen may yet find meaning in their work. The author is pastor of the Madison Avenue Baptist Church in New York City. $4.95

Pastoral Care in Crucial Human Situations

WAYNE E. OATES and ANDREW D. LESTER • A collection of pastoral experiences and research which illuminates and illustrates the whole field of the care of persons in times of deep stress. Compiled by various authors, the book deals with practical theology for such times as childbirth, the retarded child, the child with cancer, the chronically ill and disabled, the emotionally disturbed, and has a final chapter on community social disasters. Each chapter is introduced by the specific medical doctor with whom the author worked in a hospital situation. $6.50

The New Shape of Pastoral Theology

WILLIAM B. OGLESBY Jr., editor • Written in honor of Seward Hiltner's creative work in the field, these 24 essays explore the development of pastoral theology and suggest avenues of investigation for the future. Former students and long-time associates — all leaders in the field of pastoral theological thought — present a comprehensive assessment of the growth of their discipline since its beginning in the early 1900s. Index. $7.95

Learning About Pastoral Care

CHARLES F. KEMP • Designed to allow the reader to teach and grade himself, this study guide contains many sections arranged so that he can check his own reading, observation, and experience with the facts and with widely accepted principles of pastoral care. The topics include historical perspectives; the application of psychology to pastoral care; ministry to the sick, sorrowing, alcoholic, aged, handicapped, underprivileged, delinquent, and criminal. Bibliography, Index. $5.50 paper

MEN OF GOD
Wesley Shrader
Learning About PASTORAL CARE
Pastoral Care In Crucial Human Situations

CHURCH of the BRETHREN GENERAL OFFICES • Elgin, Illinois 60120

LOOK FOR THESE FEATURES IN THIS messenger

Seven Words for the Seventies. *In recent years representative groups of Brethren have discussed the goals and priorities they think the church should strive to follow in the next decade. From these* Messenger *has selected several key words to feature along with interpretive statements and program developments – not the last word, but some leading words that supplement the General Board's report to Annual Conference. The words: identity* (page 1), *evangelism* (page 4), *celebration* (page 6), *communication* (page 10), *caring* (page 12), *partnership* (page 14), *and redeployment* (page 17)

A Greater Role for Women in the Church? *Has the church been "masculine-dominated" so long that women must accept second-class status? Or do most of them prefer to work unofficially in the church fellowship?* A quick look at women's involvement in contemporary church life by Robert J. Hastings. page 20

Why Men Leave the Ministry. *One of four contributions in which readers speak to topics about which they have serious concern.* by Chauncey Shamberger (page 24). Other contributors are Patricia Good (page 25), M. R. Frantz (page 25), and Dorris Blough (page 26)

Other features include "Day by Day," by Norman and Kay Long (page 27); a review of two recent books on the Ten Commandments, "Laws to Obey or a Compass to Guide?" by Howard H. Keim (page 28); and an editorial, "The Vital Center," reprinted from the July 1, 1950, *Gospel Messenger* to mark one editor's twentieth anniversary (page 32).

COMING NEXT

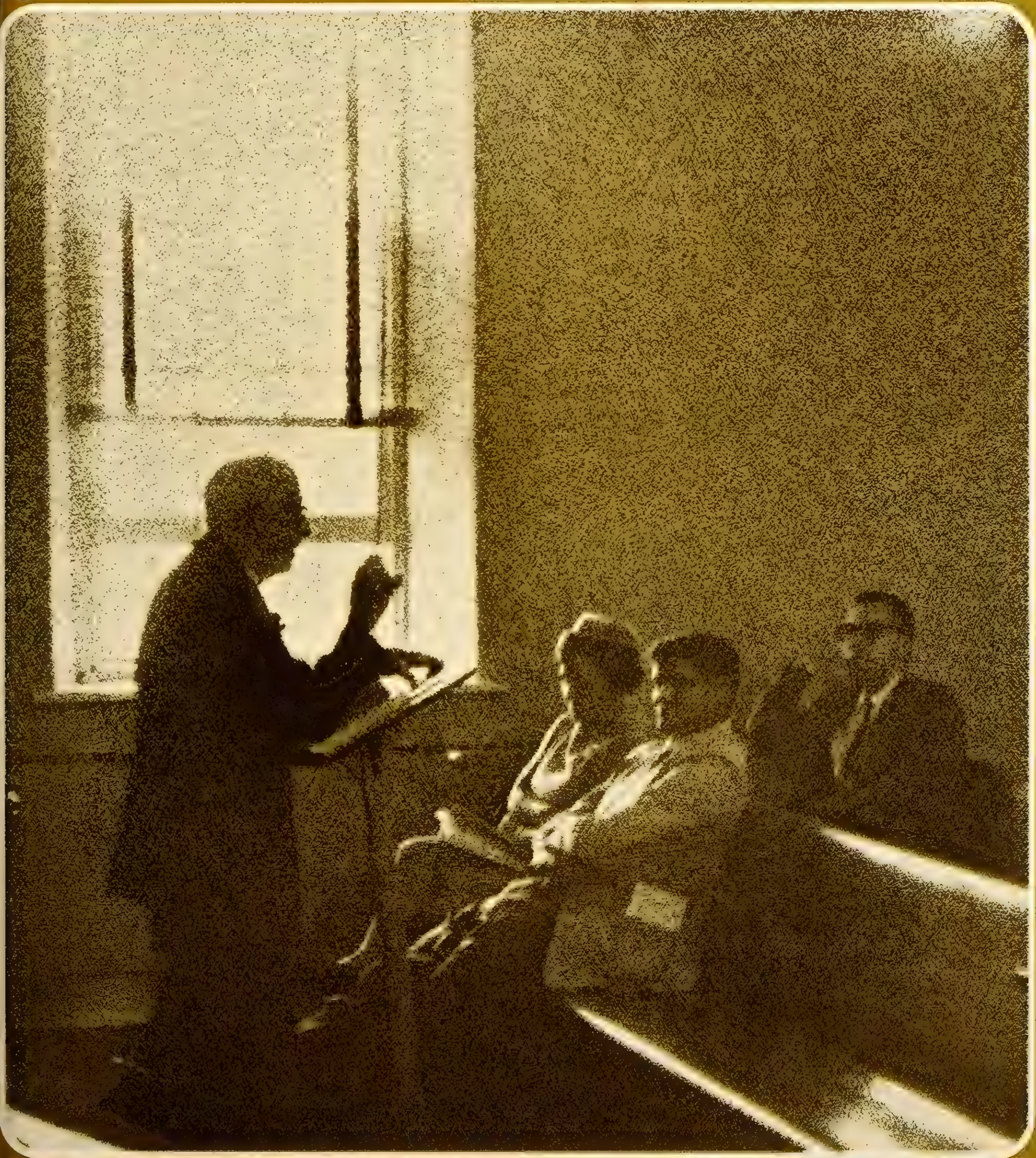
Since the majority of Messenger *readers were unable to be present at Lincoln, Nebraska, last month to view a special exhibit of pictures, posters, and banners interpreting the theme, "Celebration of Hope," a selection of these original offerings will be included in the July 16 issue. . . . Also to be featured are several Conference addresses, many of which deal with the same theme. The first of these to appear is Richard Landrum's message on "Promise and Mission." . . . In "Man of the Soil, Man of Faith," Jimmy Ross pays tribute to a farmer-preacher whom he succeeded in the pulpit of a Maryland church. . . . Some parents encounter difficulties if their children's grandparents are of another faith. La Vernae J. Dick suggests creative ways of facing any such problem.*

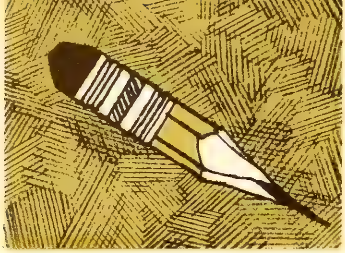
BYLINES: Collaborating on gathering and writing material for "Seven Words for the Seventies" were Brotherhood staff members. . . . Editor of the *Illinois Baptist* **Robert J. Hastings** has authored several books and has contributed other articles for use in Messenger. . . . Onetime denominational youth director **Chauncey Shamberger** lives in Weiser, Idaho, where he owns a fruit ranch. . . . Lima, Ohio, is the home of **Patricia Good.** . . . **Rachel Frantz** resides at Elkhart, Indiana. Her husband Elvin is with the national CROP offices. . . . A frequent contributor to Church of the Brethren publications and former missionary to Nigeria, **Dorris Blough** lives in Nampa, Idaho. . . . Book reviewer **Howard Keim** serves the Peoria, Illinois, congregation as pastor.

VOL. 119 NO. 1

messenger
CHURCH OF THE BRETHREN 7/16/70

Man of the Soil–Man of Faith





readers write

EVIDENCE OF SICKNESS

The displaced values of our American society are disturbingly presented in your issue of Feb. 26, 1970. If anyone wonders what sickness is afflicting our youth or the blacks, let him compare your articles on "Hunger Is" and "Parishes and Space"; let him compare the pictures on page 2 and page 24; let him compare broken-down shacks to $120,000 remodeled sanctuaries; and let him feel the sickness that wells up within him.

Rolland Smith

Bui, Nigeria

BELIEVE EVERY ACCOUNT AND PROMISE

Whether fact or fiction, L. Byron Miller's article on page 9 of the April 9 Messenger is heresy and blasphemy. But I am not surprised, for I have seen disbelief in the Bible developing in the Brethren Church (of all places!) for some years. . . .

The hope of the Old Testament and the basis and promise of the New Testament is the resurrection of the dead in the last day. If you do not believe one part of the Bible, you have no basis for believing any other part of the Bible. If you take out of the New Testament everything that is "contrary to natural law," what do you have left? A good philosophy of life (and nothing more). But that can be found in any public library, or you can write it yourself.

Has the body of believers been wrong through the centuries in believing every account and promise in the Bible that is "contrary to natural law"? If so, then the church was founded on "myths" and "fiction." Is it true (according to many theologians in the NCC and the WCC) that the Bible is not the infallible word of God but just a social gospel written by the ancients the best they knew? If so, then, as these same theologians have intimated, the leaders of the rioting, looting, burning, and murdering civil rights marchers would be better qualified to write in place of it a bible of social justice free from "myths" and "fiction" which would not be "contrary to natural law" and therefore tell us that there is no heaven, no hell, no reward, no punishment, no hereafter, because, according to this "age of scientific reasoning," the death of the body is the end of all.

Joseph D. Saylor

Royersford, Pa.

BEST ONE YET

The photograph on the cover of the May 21 Messenger is the best one yet! I am writing the photographer today to say the same.

Most welcome, too, was the article about the young people who are serving their BVS assignment at the Douglas Park church. There are many other good things, but these come to mind at once.

Mrs. Herbert Michael

Iowa City, Iowa

NOTE OF THANKS

Just a note to express appreciation once again. . . .

Thank you specifically now for "Let Me Dissent From Despair" (May 21). How sorely we need such message and uplift! . . . .

Elizabeth J. Rogers

Bemidji, Minn.

LET FAMILIES PLAN THEIR OWN

In answer to Carolyn Bricker's letter (June 4), if her parents had followed this pattern, she wouldn't have been here to write such a letter. . . .

I am not opposed to adoption. I have two grandchildren, out of the fourteen, who are adopted. They are dear to us; we claim them as our very own.

When we tell law-abiding citizens how many children to have, who has them? I also believe everyone has a soul and a right to live, and I try to love everyone, rich or poor, old or young, black or white.

Let's be more worried about soul salvation. There still is a heaven and a hell. Do we care? We really need more missionaries right here at home. Where is our concern for our fellowmen? . . . .

God has really blessed us. I thank him for every one of [our children and grandchildren]. I pray we will let families plan their own and put our abilities in other places.

Mrs. Russell Kessler

Astoria, Ill.

THE GOOD WORK IS SPREAD AROUND

At different times I've thought I'd write and express appreciation for certain Messengers which were especially good. But these good impulses often get sidetracked!

The May 21 issue I think is one of the best. I enjoyed it so much that I tore most of the articles out to send to some young couples who won't get the Messenger. So — the good work is spread around.

Mrs. Lloyd Studebaker

La Grange, Ind.

BETTER METHODS NEEDED

I agree basically with the letters by Carolyn Bricker and Marie Ingerman (June 4), urging families not to have more than two children biologically. Yet, in defense of numerous couples of my acquaintance, I would like to make an additional point.

These couples had decided not to have more children, but the means of contraception they chose failed them. One of the women was taking birth control pills according to directions at the time she conceived! Most of the others were using methods considered slightly less reliable than the pill because they were concerned about the pill's side effects. One of the women had asked her doctor to be sterilized but was told that the hospital would not approve it because she had "only three children."

Obviously, better methods of contraception are needed. Many experts believe that such methods could soon be developed if a crash program of research were undertaken. Such research might develop simple, inex-

PHOTO CREDITS: Cover, 7, 8 Emory Draper; 3-4, 15 (bottom) Don Honick; 10 Berne Greene; 11 Ed Carlin; 12 Religious News Service; 15 (top) Chapin Studio, Nampa, Idaho; 16-17, 18 courtesy of Bethany Theological Seminary; 21 Philip Gendreau; 28 Gentry Photography, Harrisonburg, Va.

Kenneth I. Morse, editor; Wilbur E. Brumbaugh, associate editor; Howard E. Royer, director of communication; Linda Beher and Jeanne Donovan, editorial assistants. Messenger is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918 under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1969. Messenger is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version. Subscription rates: $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan; life subscription $60; husband and wife, $75. If you move clip old address from Messenger and send with new address. Allow at least fifteen days for address change. Messenger is owned and published every other week by the Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill. July 16, 1970.

A
C
P

Copyright, Church of the Brethren General Board, 1970. Vol. 119 No. 15

pensive contraceptives that could be used by the millions of uneducated people around the world who have no access to medical supervision. Also, expanded reproductive studies might lead to effective methods of birth control which would be acceptable to the Roman Catholic Church under its present interpretation of natural law.

I am certain that few legislators are likely to "go out on a limb" to appropriate the funds for a speeded-up program of research unless there is a strong public demand for it. Let's begin creating that demand!

Esther Ho

Chicago, Ill.

DON'T GET INVOLVED

I have just read your article "The Shape of the Future Church" (June 4). I can say I don't quite agree with you.

I don't think the church should try to keep up with the social, local, civic, state, national, and international life.

I am not one who believes that merging with other churches and having worship services together is always a good idea. It is getting us too close to a one-world church.

I don't think the church should get involved with such things as Head Start, day-care nurseries, or scouting. I firmly believe if more mothers were at home where they belong, today's youth wouldn't be feeling as if they had been abandoned.

I believe the Brethren practices of worship that were taking place ten to twenty years ago were leading more people to God than the religion you are talking about today.

I think good old-fashioned revivals and altar calls and honest and dedicated pastors are what servants of God are looking for.

If the church continues to change so radically, I am going to have to look for one of those churches which deliberately exclude themselves from contact with other churches.

Mrs. Charles Mason

Oakland, Md.

WITH GOOD READING

Our God is in his heaven of love. . . . He gives us our needs. He gives us his love. He gives us our churches and our ministers, too. Yes, he gives our church Messengers, too. And may God bless the ones who get Messenger ready for us, with good reading for us all.

Ethel Back

Covington, Ky.

Page One...

One of our editors recalls the informal way in which Messenger reporters used to describe the sounds and the sense of an Annual Conference. For example, Edward Frantz started out one of his annual reports by saying, "The joys of an editor are beyond all reckoning" (1934). Then he proceeded to document these joys by recording in considerable detail all that happened from the time he left the Elgin railway station until Annual Conference ended with a benediction eight days later. He dropped names freely in his diary accounts, but he managed also to cover all important issues.

The present editor recalls a kind of apprenticeship he served during the Conference of 1950, when he helped Desmond Bittinger prepare copy that would appear in four successive issues of the *Gospel Messenger*. By that time Conference already resembled a "three-ring circus," with single or parallel sessions running from early morning until late at night.

In recent years reporters have not tried to cover all Conference activities (we counted 153 scheduled events in the Lincoln program booklet), but this magazine has sought to bring informative news articles, pictures, and a summary of elections, appointments, and decisions. We are reserving a major section of our next issue (July 30) for a Conference report. Also, beginning with this issue, we are planning to feature several of the week's addresses and Bible messages. The theme of this year's Conference will be prominent in most of the speeches. It appears also in graphic ways, well illustrated by the selection of banners (see pages three and four) which individuals have already made for a Conference exhibit.

In saluting contributors to this issue we note the presence of four pastors among writers. *Richard L. Landrum,* offering his Annual Conference address, serves the Rochester Community Church of the Brethren, Topeka, Kansas. . . . A recent graduate of Bethany Theological Seminary (see page 16), *Jimmy R. Ross* has accepted the call of the Codorus congregation in Southern Pennsylvania. . . . *Ellis G. Guthrie* pastors Southern Ohio's Eaton church. . . . Book reviewer *William Faw* lives in Los Angeles, California, where he is pastor at the Imperial Heights church.

As moderator of the 1969 Shenandoah District conference, *James M. Bryant* used as his address what Messenger has printed as a Speak Up selection. Besides being an ordained minister in the Church of the Brethren, the Staunton, Virginia, resident is with the department of welfare and institutions, Commonwealth of Virginia.

Among poets, *Sara G. Wilson* lives at Hartville, Ohio, where her husband David serves the Church of the Brethren as pastor. Their home is near Kent, the site of the event she describes in her poem. . . . Baltimore, Maryland, is the home of *Robert Hale*. . . . Now at home in Waynesboro, Pennsylvania, *Prudence Engle* spent two years as a BVSer at Brethren Action Movement's North Manchester, Indiana, headquarters. During her tenure she toured the midwest as a peace education fieldworker. . . . *Ruth Gregory* (Mrs. Wayne),Olympia, Washington, attends the Olympia Community church. . . . . Buffalo, New York, is the home of *Anthony R. Petrosky.*

The Editors

Promise and Mission

by RICHARD L. LANDRUM

Most of us were nurtured in the Christian hope as a promise to be fulfilled beyond human history. So we've talked of heaven's dream. We've debated heaven's location. We've speculated about how God will resolve complicated, painful dilemmas into a victorious kingdom of relationships

Sometimes we have even played God by trying to determine who's going to be included in that kingdom. You and I? somebody else? everybody? We've done all manner of nonsense about heaven, but not enough of what heaven was intended to inspire us to do — to live for the kingdom of God in the midst of this world.

This world is terribly impatient with religious talk about heaven "someday." People want to know what we have to offer *now*. So go the cries of our day: "Freedom now!" "Life now!" "Peace now!" "Food now!" "Justice now!" We have talked too much about this life's being preparation for heaven, when heaven should have been the vision motivating us to live this life well. Because of us many are saying, "I like your Jesus who acts, but I can't stand your God who does nothing."

Our religious task is to witness to the God who does something by doing something ourselves. We are to give hope to this world through mission. As God's people in Jesus Christ we have inherited a mission; the world inherits the promise.

1.

What is the promise? God said to Abraham, "I will make of you a great nation. . . and by you all the families of the earth will bless themselves" (Genesis 12:2-3). A crucial insight in the promise of God is that mission is limited to this world. The Old Testament scholar Gerhard von Rad observes that the Hebrew understanding of blessing was material prosperity, the gift of a promised land, or the making of a great nation. The blessing would extend to all the families of the earth. Von Rad interprets this to mean, "The extent of the promise now becomes equal to that of the unhappy international world." Mission is limited to this world.

The next step follows easily. If mission is limited to this world — its economics, its geography, its international condition — then mission must have political implications. The complaints of so many disturbed folks that the role of faith is nonworldly and nonpolitical is a contradiction of the biblical promise of God to Abraham. The real evidence of mission is blessing, in the persons and structures of this world, all the families of the earth.

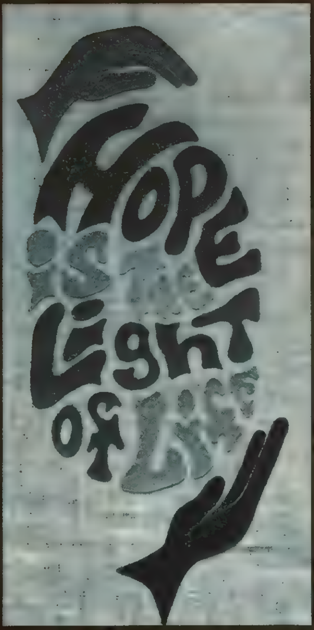
To say that mission is limited to this world and has political implications, however, does not negate the importance of heaven beyond history. We trust that God's purposes cannot be foiled by historical tragedies. Fulfillment awaits beyond the end of history. But the point is that we cannot do anything about heaven beyond history except trust God enough to do heaven's work on earth.

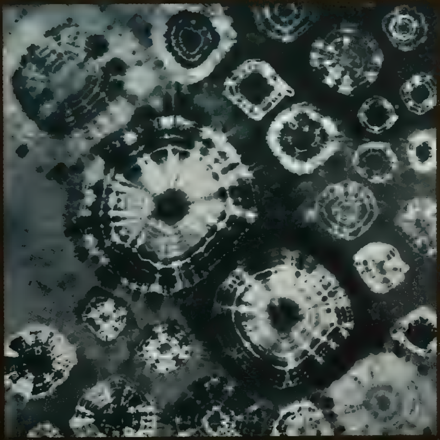
Abraham did not share our New Testament dream of heaven, but his dream of a promised land and a people through whom all the nations would be blessed moved him out in faith. Breaking away from his past, Abraham followed God into the promising future, but that future was fraught with risk and peril. He broke with the familiar to wander on the desert like a nobody in search of someplace. His journey led Israel into slavery in Egypt. Abraham's journey continued in Moses, through the Exodus, through the Red Sea to thirst and hunger in the wilderness. Centuries later, Abraham's people became the Kingdom of David, only to be conquered in the years to come by Babylonians, Persians, Greeks, and Romans. Israel knew all the sufferings of war, death, sickness, slavery, and separation. But always some people in Israel retained the vision of a promise that God would fulfill.

Continued on page 5

Celebration of Hope

A selection of banners and posters on the Annual Conference theme





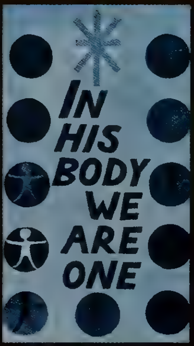
THAT THE SUN WILL RISE

HOPE

In the Dust--
there may
yet be
JOY
Lam. 3:29

hallelujah

"Consider the lilies......"


IN
HIS
BODY
WE
ARE
ONE

The trouble with the Israelites was that most of them remembered the promise of blessing for themselves but forgot the mission to all the families of the earth. The story of Abraham's people is a story of God's faithfulness and Israel's unfaithfulness. They want blessing but despise the families outside Israel. They forget justice and righteousness in their life together. The prophets recall the people — Isaiah, Jeremiah, and Amos! But the people persecute and kill the prophets.

One Israelite came who was faithful. One man became for all the families of the earth what Israel was not, love and righteousness; one man, the revelation of God, Jesus Christ, was crucified for his faithfulness in behalf of our unfaithfulness and raised as Lord of the church.

The Genesis text reappears in the third chapter of Acts, following our Lord's ascension and the gift of the Holy Spirit upon the church. Why does the text recur in Acts? Because the church is called through repentance to become the new Israel, the Body of Christ. Through the church, the mission limited to this world with political implications is carried out on behalf of all the families of the earth.

The forerunner of mission is repentance. So often we, like Abraham's people before us, want to be blessed but forget our mission to all the world; we fail to be faithful to the image of the man on the cross. We misappropriate hope beyond history so as to excuse ourselves from responsible participation in history. So our religion becomes a lie. Peter's words in Acts to us who would hope in the promise of God are, "Repent, therefore, and turn again, that your sins may be blotted out, that time of refreshing may come from the presence of the Lord" (Acts 3:19). In Jesus Christ a repentant people become Abraham's people whose mission is limited to this world with political implications.

2.

The pressures and conflicts of our day make us painfully aware that we must gain some perspective on how the church shall fulfill its mission. Obviously, we are called to be faithful like Abraham — moreover, like our Lord Jesus — but in our day faithfulness can only be exercised in the context of promise and doom. We cannot live in mission without a sense of doom under God's judgment upon the sin of the world nor without a sense of the promise of what God in his mercy can do in this world.

We have reason to sense the doom. Periodicals often feature such questions and responses by puzzled experts as this recent statement in *Tempo* by Russell E. Train: "Can man survive, in a world worth living in? Perhaps the best answer at this time is: The issue remains in doubt." The survival issues are capital P words of doom: Pollution, Population, Paternalism, and Provincialism!

Pollution is intensified by population explosion. Population pressures are intensified by inequities in distribution of wealth and the ugliness of starvation. Impending massive death from environmental crises, nuclear war, and battles between haves and have-nots confronts us.

Though we have the technology to change this picture of doom, paternalism and provincialism stand in the way. Paternalism is forcing our solutions onto others for whom our remedies are their maladies. Paternalism is racism. Paternalism is taking from others the right to have a voice in their own destiny. Paternalism is a war in behalf of others that destroys others. Provincialism is narrow-mindedly acting as though our own local experience and national interests were the only meaningful modes of living. The day of nationalism must end or the world will end. New structures for justice in the world community are imperative for survival. Our political and religious structures are paternalistic and provincial manifestations of sin. We want blessing for ourselves but forget the mission of God to the wider world necessary if men shall live much longer on planet earth.

Enough of doom talk! We must also have hope, but hope cannot be escapism. That is irresponsible. There is a disturbing hope syndrome among us. I wonder what it means. Annual Conference concentrates on "Celebration of Hope." Local church members complain, "Don't tell us that awful news from the world. Preach good news. Give us hope." Such anxious chatter about hope may be unchristian. Does this chatter mean we want only to escape the world in which we are called to be faithful?

The Christian hope calls us to face the tragedies of threatening events in this world in the hope that God can always redeem us and his world. Christian hope faces and identifies the real problems so as to deal with them. We are not called by heaven to "cop out" of the world but to cope in the world. Our hope beyond history gives us an eternal dissatisfaction with the status quo that causes us to work for something better.

The late, lovable, but opinionated Joe Pyne featured an interview on his television show between a Pentecostal minister and a university professor. The Pentecostal reviewed his book on prophecy. His brand of prophecy was a preoccupation with getting ready for Jesus' second coming. He felt Jesus' coming was immanent because of current events accelerating toward doom. The university professor was impatient with the minister's almost total failure to see the religious task as a mission in this world. He said, "What we had better do something about is the apocalypse that is coming because somebody's poisoning our air and water without our permission, and somebody's sending our young men off to fight imperialistic wars against their will." The apocalypse will come too soon if people can only be irresponsibly preoccupied with hope beyond history.

The mission of the church is to keep heaven's promise before us so that we can work creatively with the forces of doom. Faithfulness, therefore, must hold promise and doom in tension. This kind of hope is responsible. It identifies and faces real problems. It holds fast to the faith that God can work through us and around us in a sinful world.

3.

With this kind of perspective, holding promise and doom in faith's creative tension, the meaning of God's call to Abraham is very concise. The church inherits a mission; the world inherits the promise.

God will work through us. The promise is to Abraham's people, who we are in Jesus Christ. We witness and serve in the faith that the world inherits the blessings of our mission. The theologian of hope, Jurgen Moultman, says, "The Christian church has not to serve mankind in order that this world may remain what it is, nor may be preserved in the state in which it is, but in order that it may transform itself and become what it is promised to be."

A faithful church will be an agent of change and service, a model of what God can do and shall do. We must be a people who love, forgive, and help one another and those outside the church. Our involvement in the world must be action to bring about responsibility in the persons and structures of the world.

Several months ago a young man shared his despair with me. Though a delightful and very brilliant person, he had dropped out of school. He was overwhelmed by the terrible state of the world. The only way he could hold his life in balance in his mind was to accept that this is the way the world was destined to be. Like every living body born, so created earth, too, must deteriorate and die. He lived just barely beyond the borderline of despair by accepting inevitable doom. Several months later we visited again after he had wandered around the country reading, thinking, and talking with people. His outlook had changed. He believed that man's insight and technology could lead to a new age. He described mankind and human history as "the consciousness of God."

We are not faithless victims of despair. It is a sin to despair. For despair means losing faith in God's promise to bless us and all the families of the earth. The doom must be faced, but in the faith that God shall fulfill his promise. All human history is to become more fully the consciousness of God where what God shall do in heaven shall bear fruit on this earth through mankind.

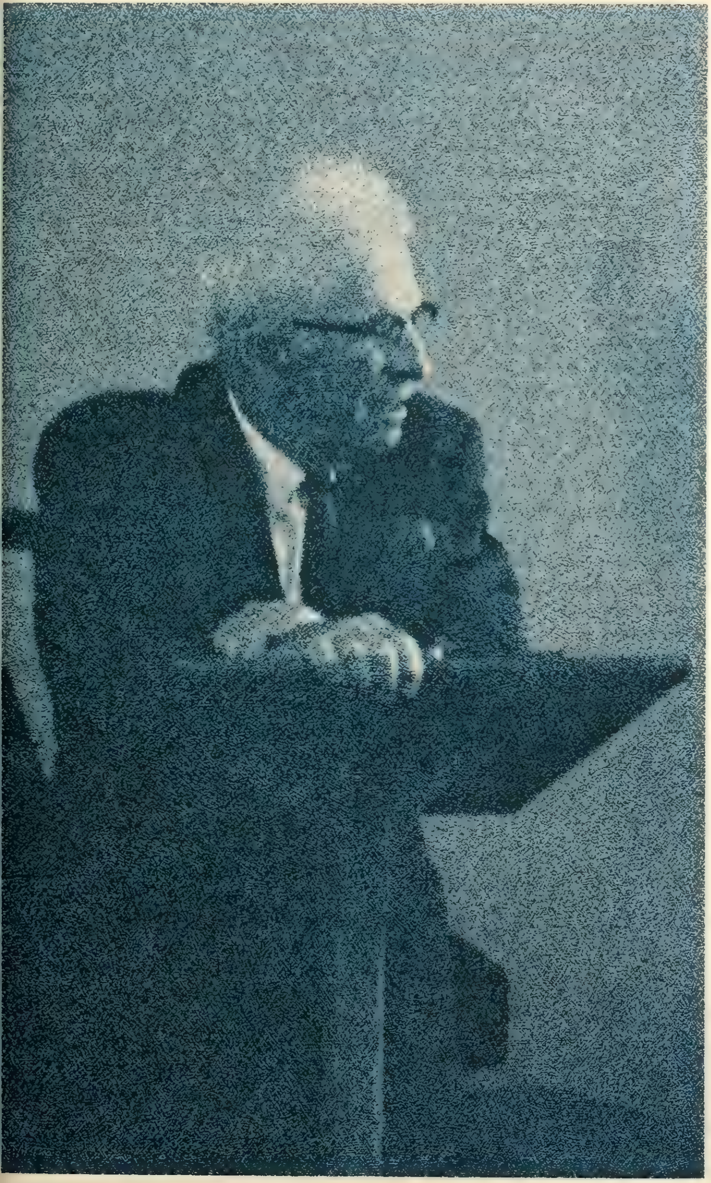
We are not called to bring in the kingdom of God in this world. The forces of doom, the demonic, are too real for that. God alone can defeat them. We must trust God enough to engage with him in the battle to bring his consciousness to the minds and forms of this world. Though the kingdom is not come in fullness, by the power of God at work in us, we can make this world more livable for more people until kingdom comes in fullness.

Don't cling to the desire to be blessed, forgetting the call to mission to all the world! Turn from self-centered religious dreams that produce no responsible involvement in this world. The promise of God to Abraham's people, who we are in Jesus Christ, is a mission limited to this world. It has political implications. There is hope for the world. We have inherited a mission; the world inherits the promise.

Can we possibly believe in hope within and beyond history? No! Not unless someone lives like Jesus, responsibly with hope in the face of doom. This God has done for us most fully in Jesus Christ and also in those before us who believed and followed the Lord.

We can believe. The kingdom is coming. Don't just wait for it! Repent. With great joy live fully and responsibly now! □

Man of the Soil–Man of Faith



by JIMMY R. ROSS

When Rowland Reichard gets to heaven, chances are he'll do one of two things: tell God a joke or ask him a question.

That may sound unusual and even irreverent — but only to persons who do not know this old Brethren preacher. His humor and intellectual curiosity make him one of the most remarkable men I have ever known.

Rowland Reichard served the Manor congregation in Maryland for forty-eight years as a free minister. I learned to know and admire him while I ministered in the same congregation for six years as its first full-time paid pastor. The first time I met Rowland I noted a twinkle in his eye as he shook my hand. I couldn't decide whether it was curiosity or mischievousness. Later I learned that it was a mixture of both. His hair is white, but I soon realized that his mind is keen, alert, and searching. The slightly stooped, almost frail, body conceals a spirit that is vibrant, strong, and tough. The people of the Manor congregation called him "The Preacher." He called himself "that crazy old man." To me he is "Brother Reichard." This man, with his quick mind and ready laugh, represented to me the best of what is becoming a bygone era in the life of our denomination: the free ministry.

John Rowland Reichard has lived all his life in Washington County, Maryland. He was born there in 1891. His parents, Robert H. and Otelia Reichard, were also lifelong residents of the

To quote a youthful student of Rowland Reichard: "The old Preacher is really cool. He's neat!" Oldsters think so too western Maryland county.

Educated as a child in the county's public school system, he went on to receive his degree in horticulture at the University of Maryland in 1913. After graduation, he returned to the farm and joined the Manor congregation. A year later he was elected to the ministry. Since that time, and until 1963, he served as pastor of the Manor congregation, which at one time had five meetinghouses with three ministers. Until retirement Brother Reichard served at least two parishes as pastor, the Manor and Downsville churches.

He is married to Mary Katherine Martin. They have five children, two girls and three boys.

Early in his life, The Preacher was confronted with a crucial decision. Should he be a teacher, a preacher, or a farmer? Fortunately for the Manor church and for persons who have benefited from his ministry, Rowland Reichard decided to be a preacher-farmer. And so he became a man of the soil and a man of faith. His choice illustrates the basic loves of his life: the church, the soil, and people.

The strength and commitment of The Preacher were evident early in his life. Long before BVS and draft resistance became popular he declared himself a conscientious objector. In September 1917 he was drafted into the army and sent to Camp Meade. By July 1918, because of his CO stand, the army had assigned him to the Aaron Newcomer farm near Ringgold, Maryland. Later he was returned to Camp Meade to receive his discharge from the army.

The church soon became and has remained an essential part of The Preacher's life. His contributions to the life of the church are the best evidence of that. Eleven times he served as delegate to Annual Conference, and ten times he went as delegate to district meetings. He held the office of district moderator several times, served on Standing Committee, and over the years held various positions on the district board.

As a pastor he baptized, counseled, married, and buried an unknown number of his friends and parishioners. Some of the baptisms were performed in the winter, outside, at nearby Antietam and Conococheague creeks. The number of baptisms would, by his estimate, exceed 300. But since record keeping is not one of The Preacher's concerns, he does not know how many persons he married and buried in the forty-eight years of his ministry. It is estimated that thus far he has preached around 3,000 sermons.

As a man of the soil, Brother Reichard knows the value of growth to all living things

But his contribution can be appreciated even more by realizing how important he has been to the people he served. The relationships he shares with the people of the congregation reflects the vital and significant ministry he has carried out in his lifetime.

The traits of openness, graciousness, and humor, essential in being able to relate to persons, are apparent in his friendships with persons of all ages. No generation gap separates Rowland Reichard from the young people of his church. They enjoy his company, and he respects them and delights in their youthful enthusiasm. There is no attempt on The Preacher's part to "talk their language," but he does try to understand what they say. The young people know that when they make a suggestion, express an opinion, or share a feeling, he really listens.

During vacation Bible school, it is not unusual to see him take his turn at bat, try his hand at finger painting, or get involved in a heated discussion with members of his class after the regular session is over. Of all the people who have taught the junior highs, including the pastor, Brother Reichard has been most popular. As one student said to me, "The old Preacher is really cool. He's neat!"

Just as the young people feel he is "with it," the older folk sense in him a genuine concern for their feelings and problems. There is no attempt on his part to belittle or to question the reality of their fears and pains. In fact, they receive strength and comfort from his ministry because he admits to having the same fears and pains. Together he and I frequently conducted anointing and funeral services. His way of expressing his faith and hope showed that he cared and felt with the people who were suffering and grieving. Their pain was his pain; their grief, his grief.

More than once was I impressed by the look of appreciation and love for this man in the eyes of those to whom he ministered. In this way our ministry together was not one of competition, but one of mutual support and caring.

Rowland Reichard's contribution to the larger church and his ministry to the people of his parish reflect much about him as a man. But even though facts are helpful and statistics impressive, they don't really describe the man I know as Brother Reichard.

It would be easy to assume that The Preacher is provincial since he has lived in the same place all his life. But that would be a mistake! Our conversations soon revealed to me that Brother Reichard is very much aware of the world in which he lives. His lifelong tenure in Washington County has not given him a narrow and restricted view. His natural curiosity and lively intellect prevent that from happening. And newspapers, magazines, and books are his windows to the world.

Often I went into the Hagerstown City Market to do some shopping. There, sitting behind the counter of his booth, the Preacher would be engrossed in a book or a magazine. Usually it was necessary to peck on the countertop in order to get his attention. He admits that he is more interested in talking with people who came by to visit than he is in making a sale. I feel the same is probably also true as far as books are concerned.

One day, as we were driving to visit and anoint a critically ill member, I asked Brother Reichard how he had been able to retain his positive, optimistic, open attitude, since I observed the opposite happening to many others as they grew older. Modestly and with wit he questioned my evaluation of himself. But he did admit that if what I claimed about him was true, it probably was because of his faith and his love for people, the soil, and books. "I will never learn everything I want to know. I have yet to meet an uninteresting and unlikable person," he said.

Our conversations bear out his words. Talking with The Preacher is exciting and challenging. His intelligence is noticeable, not by the information he disperses — he doesn't do much of that — but in the pertinent questions he asks. His manner of asking questions is not an attempt to achieve brilliance at the expense of others but to show his genuine respect for the other person's opinion. Whenever he asked me a question, I felt complimented.

Though in his seventies, Brother Reichard looks forward more than he does backward. In his conversation there is little, if any, recalling of the "good old days." Most of his thoughts and remarks about the past are to help him understand the present. He often said to me that the good old days exist only in people's imaginations.

The wit and the humor of this "crazy old man" are both perceptive and enjoyable. Many times he said that he didn't feel that young people were nearly as foolish and silly as he was. He doesn't take himself too seriously. He laughs mostly at himself. His enjoyment comes from laughing with people about a good joke, not at them.

When I visited him, we sat in his greenhouse and talked. I shared with him my hopes and dreams for the church, the ideas I had about how the church might better fulfill its mission and ministry. His openness enabled him to listen to me and to take seriously what I said without feeling threatened.

Similarly, he was not a threat to my work and efforts — indeed, he was my most ardent supporter. There was no bitterness or suspicion to strain our friendship. We disagreed, but we didn't become disagreeable. We shared the feeling that friends don't suspect and fear each other; they trust, love, and respect each other. So, my calling him "brother" is more than a title of respect. It describes our relationship.

I was told — warned — that it might not be easy to go into a church where the previous minister planned on staying on as a member. With reservations I accepted the call to become pastor of the Manor-Downsville churches. But now I am glad that I did. I will always value highly the relationship and experience that Brother Reichard and I shared. It has been and will continue to be a real influence on my life.

Perhaps more than anyone I know, Rowland Reichard recognizes the need for change in order for growth to occur. There is no fear for the future for him, only hope, optimism, and excitement. As a man of the soil he values the importance of growth. As a man of faith he trusts God and the future enough to let the growth take place in his life and in the lives of the people around him. ☐

POETRY

May 4, 1970

Sandy, Allison, Jeffrey, and Bill are dead.
Dean is maimed for life.
The charge: being there.
"Now maybe they will learn," the people say.
They were students, ordinary students, wanting peace.
There were agitators, troublemakers, those who threw stones.
There were young men with guns, real guns, loaded.
Boys with real war toys.
Shots rang out. Blood flowed. Students died. Because they were there.
Mothers and fathers weep. It's a sad day.

Many other people died today in Vietnam and Cambodia.
The charge: being there.
Viet Cong were there. We cannot take chances. The village was erased.
Young men with guns, real guns, loaded.
Boys with real war toys.
Shots rang out. Blood flowed. Peasants died. Because they were there.
They were people, ordinary people, wanting to live.
Mothers, fathers, grandparents, and children weep.
And the mothers of the soldiers weep.
And the Prince of Peace weeps.
Oh, God, the world is sad today.

by Sara G. Wilson

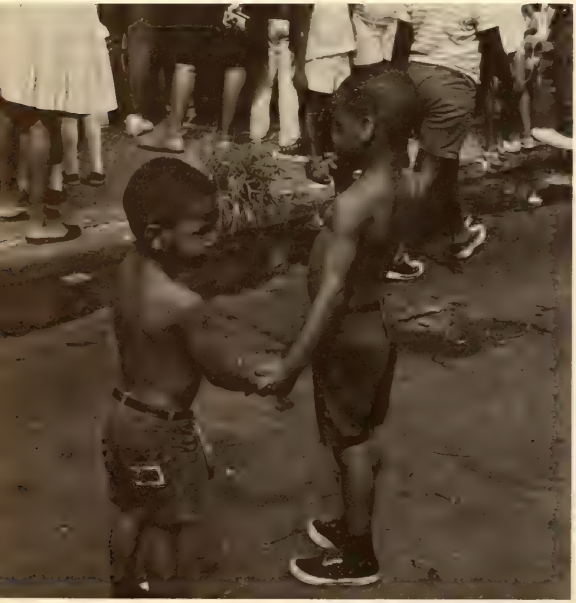
The Shepherd

If I know the Shepherd,
the capricious antics
of wanton sheep
will not disenchant me,
for I will keep
my faith in him extant.

If I know the Shepherd
and recognize his voice,
the fickle stupidity,
the carnal vices,
the far-out wanderings
of others in the flock
will not efface my credence;
still I will follow him
whose love and faithfulness
is still immutable and sure.

If I know the Shepherd
I will not flee the fold
because of some hypocrisy
or shame of other sheep.

by Ruth B. Statler



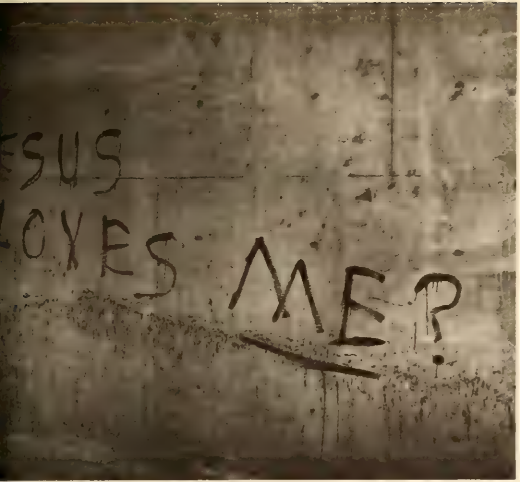
MAN

Under the sophisticated veneer,
under the mores and morals of a decadent age,
under even the basic instincts,
there is good in man.

At unguarded moments it wells up . . .
in pity for an amputee,
in tenderness for my wife,
in compassion for all the world's children.

Better than a shot,
a pill,
a fix,
is a cup of cold water in His name.

by Robert Hale



Locked Doors

Why is it that there are always locked doors
at the end of wild runs in the rain
and splashing through puddles
that splash up to your knees,
holding hands and laughing to the night
with someone who is a miracle?

Always the locked doors at the end
as though they don't want us in,
don't want us dripping and laughing and dancing
down their sterile, silent halls,
past their carpeted, clean, well-lighted places.

But we have a key
and maybe that's why there are locked doors —
so we have to use them:

So we have to take time,
stand dripping
and fumble with the key
to fit it to the lock
and exert the force to turn it.

So we learn how to open their doors
and let ourselves in;
so we know we can do it —
can be stopped, can unlock them,

and then go on dancing and running and laughing,
holding hands with someone who is a miracle.

Maybe that's why there are locked doors.
Maybe. . . .

by Prudence Engle

Christ Is Alive

Christ is alive
and in our midst.

He is love —
abundant love
forgiving love
accepting love
working love
listening love
enthusiastic love.

Wherever people are,
there is Christ —
waiting to be taken into our hearts.

He is oftentimes camouflaged by
harsh words
sarcasm
unloveliness
dirt
inconsiderateness
frowns
noncommunication
But he's there.   I call him love.

He's there in all humanity.

by Ruth Gregory

Commitment

From Jerusalem to Jericho
They fall among the thieves;
They lie there spent and struggling —
The spirit sees and grieves.

From Watts to New York City —
No matter what has been —
It now becomes my privilege
To take them to the inn.

by Betty Fox Solberg

news

Peru strives for recovery

"How does one describe the massive individual sufferings — the stench near piles of rubble under which still remain bodies, the dazed, hopeless, haunted look in the eyes, the almost continual funeral processions, the masses being said, the services being conducted — and side by side the struggle by those still living to continue to exist."

This painful assessment of the life processes in the wake of massive deaths from the Peruvian earthquake in May came from Wilson O. Radway, Church World Service executive, only two hours after his return to this country from a personal inspection of the disaster area.

"I stood there and cried like a baby," he said, in viewing a town of 15,000 that had been leveled except for its recently built bank. Yet life goes on as surviving Peruvian Indians dig out pots and pans and hammer them into usable shape, uncover small stocks of food, scavenge a piece of broken plate from which to eat a few beans, and make reed mats to provide walls for a bit of family privacy.

Volunteer efforts: Massive emergency relief efforts were being coordinated by the Peruvian government, the Red Cross, and several Christian voluntary agencies, among them Church World Service, Catholic Relief Services, and Seventh Day Adventists.

As reports of the disaster grew increasingly worse, the Church of the Brethren contributed $5,000 from the Emergency Disaster Fund for immediate use by Church World Service. Additional gifts from the fund by the General Board were being considered as this was written.

"Half of New Windsor" was sent through Church World Service in support of the material relief efforts, said service center director H. McKinley Coffman.

Stockpiles used: Specifically, 200 tents, 3,000 blankets, 500,000 water purification tablets, and $50,000 of antibiotics were sent to Peru from CWS stockpiles.

It was but one part of a growing inter-religious effort to provide assistance and alleviate suffering in the devastated country where more than 50,000 persons are believed dead.

One relief spokesman reported that even to trained rescue personnel the devastation was "unbelievable." The greatest need, he indicated, was for blankets and winter clothing.

Organizers needed: Needed too, said Mr. Radway, are bilingual nurses, persons with community development and organizing skills, reconstruction tools, and engineers to relocate entire towns of three and four thousand people.

The coastal town of Chimbote, with 200,000 inhabitants, was at least 80 percent destroyed. "The whole town just heaved up," said Mr. Radway, leaving the docks of the fishing town five feet above the water.

The CWS operations director indicated that the destruction and suffering are beyond measurement to North Americans trying to understand the tragedy. The U.S. aircraft carrier *Guam* is using its fleet of helicopters to reach villagers trapped in the mountains — where untold thousands of deaths may swell the toll that will likely make this the largest natural disaster of the decade in this hemisphere. Cargo planes from scores of countries bring into the Lima airport needed materials for the disaster area that is over 250 miles further north of the country's capital.

Church aid: What in the aid effort can churches constructively do to help? Suggested Mr. Radway: "The massive home destruction is so great that there is no sense of us even attempting to build houses. They need to get their water systems for irrigation and drinking backing into operation. Sanitary facilities and medical stations are needed, and schools must be reopened. In community development, I think, is where churches can play the biggest role."

In the early hours of the disaster the Salvation Army dispatched a team of workers to Peru, and released $40,000. Catholic Relief Services diverted to Peru some 770,000 pounds of food and clothing, valued at $444,000 aboard three

Awaiting evacuation in the quake-ravaged coastal city of Chimbote, Peru, are a mother and injured children. It looked as if the whole town had "just heaved up," reported Wilson Radway from the scene

ships destined for other South American countries.

Vatican appeal: The United Methodist relief agency sent $10,000 for emergency aid through the CWS channels to be used primarily for blankets and vaccines in possible typhoid and cholera outbreaks. Additional supplies came through an appeal of the Vatican to 94 nations.

Despite relief efforts undertaken, they were small compared to the needs of rebuilding ahead. Deaths and property damage are beyond inventory, making the earthquake the most disastrous one since 1935, when 60,000 persons died in India.

Observes Mr. Radway, after his personal inspection: "Turn the radio on in Lima and listen to it for an hour and you go away sick because it's just a continual broadcast of 'Mr. Pedro, your grandchildren were killed,' and so on and so on — all day long personal messages going out."

Some survivors from the city of Yungay, one of many completely destroyed, huddled in the shadow of a huge white statue of a Christ figure with arms extended, familiar to tourists visiting the Andes. It was, as if for a moment that week, that the statue-protector had forgotten the country's people.

After twenty-five years

TWENTY-FIVE YEARS AGO, in a destructiveness unknown before, war took on a different dimension when a quarter of a million persons died in an instant at Hiroshima and Nagasaki, until then two obscure Japanese cities.

The anniversary of those bombings will be noted on August 6, Hiroshima Day, when a delegation of six Japanese will carry a peace message from the mayor of Hiroshima to President Nixon. A vigil in Lafayette Park, across from the White House, and subsequent retreats on the East Coast will note the event.

A member of the peace delegation sent on behalf of Japanese Christians by the World Peace Center in Hiroshima will be Naoyuki Haguma, a resident of that city and a guest this month at the La Verne, Calif., Church of the Brethren.

Mr. Haguma, a recent medical graduate, is spending his time before the Washington visit in conversing with civic and social groups of the community, in participating in the corporate worship and life of the congregation, and in relating in specific ways to the district camp program, La Verne College, and Hillcrest Homes. He is living with families of the La Verne congregation.

Observes Pastor Leland Wilson: "For us, the visit is a symbol of our commitment to peace and the rejection of war that we find central to Christ. It is a symbol of Christian unity, reaching across nation and denomination in the common focus on peace. It is a symbol of the continuing peace heritage we have known as Brethren and the quest in which we must join with all the peoples of the world."

Europe-bound for study

FOR 44 COLLEGE students next fall, classes and conversation will become an exercise in German or French. Participants in the Brethren Colleges Abroad program will earn a year of academic credit at either Philipps University at Marburg, Germany, or the University of Strasbourg in France.

The BCA program is not totally Brethren nor will study in a foreign country be completely new to several of the students. Seven students from other than the six cooperating Church of the Brethren colleges will take part.

And, notes BCA coordinator A. G. Breidenstine of Lancaster, Pa., three women among the number — Carol J. Bowman and Ruth E. Keeney of La Verne College and Joane F. Grimley from Thiel College — were born in Nigeria and attended Hillcrest Schools.

In numbers, 18 students will be at Strasbourg and 25 will attend Marburg. Miss Keeney will participate in an exchange at Göttingen University in Germany.

Resident directors for the year will be Professor and Mrs. George T. Dolnikowski from Juniata College, at Marburg, and Professor and Mrs. Herbert M. Ingraham from Manchester College, at Strasbourg.

Students in the BCA program next year will be:

Juniata College: Adele E. Aboutok and Susan E. Griest at Strasbourg; Lois C. Cory, Sally J. Diehm, Barbara E. Grubb, Anne M. Holzinger, Marilyn J. Long, and Linda S. Merz at Marburg.

McPherson College: Dolores A. Myers at Strasbourg; Marsha K. Adkins, Michel J. Eltschinger, Miriam J. Miller, and Arlan G. Wine at Marburg.

Manchester College: Carol R. Antaki, Brenda K. Biggs, Jane L. Kreiger, Lowell F. Lavy, Jeanie M. Meek, and Janina Traxler at Strasbourg; Thomas A. Bever, James A. Brugh, Marian G. Cripe, Crissie A. Dice, Gerald F. Miller, and Homer K. Rogers at Marburg.

Elizabethtown College: Donna L. Bartieson at Strasbourg; Robert H. Jones Jr., Charles V. Miller, and Joyce E. Wells at Marburg.

Bridgewater College: Ruth M. Ferree and Connie J. Keller at Strasbourg.

La Verne College: Carol J. Bowman and Catherine A. Higgins at Strasbourg; Gail R. Doramus, Joan R. Hartmann, and Linette A. Snavely at Marburg.

Other Marburg participants are Kathy S. Burkhart, Messiah College; Ruth E. Dyck, Goshen College; and Gregory M. Tropea, Moravian College. Also going to Strasbourg are Anne C. Clark, Pacific College; Deborah I. Conrad, Goshen College; Joane F. Grimley, Thiel College; and Barbara J. Stucky, Bethel College.

A Spanish study abroad program is available in Latin America through the Council of Mennonite Colleges.

A healthy NAE gathers

"Listen to what is being said."

This catch phrase, used often during this spring's gathering of the National Association of Evangelicals, suggested for the two Brethren representatives a sense of new openness within the group that encompasses some two million conservative Protestants.

Signs of increased openness among evangelicals and with others were noted in evaluations of the 28th annual meeting in Kansas City by W. Hartman Rice, pastor, Columbia City, Ind., and Robert W. Neff, Bethany Theological Seminary professor.

There is a willingness at least to listen, says Mr. Neff. He came from the convention sensing a less aggressive posture on the part of the evangelicals and in conversations saw "a more sensitive mentality as opposed to the bulldozer technique where the answers are clear and the field firmly staked."

Yet, Bob Neff opines that such openness may be more a phenomenon at the national level than at the local level. Interchurch relationships in cities and towns across the country remain minimal, he says, despite the opening of more regional field offices and "the apparent health of the organization."

"Maturity gap": The difference may imply that the NAE is experiencing a "maturity gap": "One sees the national institution reaching maturity but at the same time local churches have not kept pace," reports Mr. Neff.

If there was openness, of a kind, in acceptance, in being heard in small groups, there appeared to be little open dialogue on the convention floor in the discussion of issues, appearing to reflect the established NAE centralized pattern of authority.

The program of the convention itself exemplified an openness to the world, to "an increasing concern for the impact of the gospel in the work-a-day-world in which we live," according to Mr. Rice.

"Prayer, the authority of the scriptures, and dependence upon the Holy Spirit were high priorities throughout the conference. Yet even though many references were made to personal salvation, basic beliefs, the second coming of Christ, and so forth, these were never divorced from an emphasis on Christian discipleship."

There was no sanctuary at the convention from the relentless patter of social issues, race, war, drugs, sexual promiscuity, pollution, and the youth rebellion.

Impact of youth: Youth made their impact in both convention programming and leadership. A young musical group sang old favorites and contemporary songs as visuals of draft resisters, war protestors, and the horrors of war were shown upon a screen.

One of the young musicians spoke of his own draft status and his stance in relation to war. Observed Mr. Neff: "No one got up and left the service."

Youth were represented in the convention delegate body as well. "In its business sessions the NAE opened its door for youth to serve on the various commissions," Pastor Rice says. "As younger leadership comes to the front, this will influence the life and future direction of NAE."

Would Brethren feel comfortable among the evangelicals? Both observers in effect give a "yes" and "no" reply: Yes, Brethren would find points of common agreement, but no, the noncreedal Brethren would encounter difficulty committing themselves to the statement of faith of the NAE.

"Although a number of Brethren could affirm the statement of faith, I would think that a noncreedal church such as our own would find it difficult to reduce the New Testament to the creed of the evangelicals," says Mr. Neff, who sees the NAE statement the major obstacle to the Church of the Brethren joining the evangelical fellowship. "We would have to turn our backs on our own church heritage."

Pastor Rice notes the same problem, but perhaps with a greater optimism. "Some Brethren would have difficulty in signing the statement of faith, believing that it is too restricted and not open enough. The nature of biblical authority is still a major problem for many Brethren.

"Some of us, however, could very well sign the statement because these truths we believe. If the statement is weak at any point, it is in my opinion not in what it does say, but rather in what it does not say about discipleship."

There is room for divergent viewpoints within NAE, and such matters as Calvinism, war and peace, holiness, and baptism are still open issues within NAE, he says.

In this second encounter of the Brethren in the annual meeting of NAE Robert Neff and Hartman Rice came away with some positive impressions of continued Brethren involvement, at least on a representative level. "I believe we need to be in touch with NAE. Many Brethren would feel a closeness to them at many points," Pastor Rice says. Professor Neff sees the Brethren supplying an important voice within the NAE convention, noting that "many Brethren might find more kinship than they might first expect from evangelicals."

International flow

A contribution has been sent from Nigeria for the Fund for the Americas, aimed as fostering minority development and race education in the United States.

The gift, totaling $280, was part of the outreach sharing of the Hillcrest church. The appeal was sparked by a junior high group which had listened to the Fund for the Americas recording and studied the goals of the program.

In a second unique act of sharing, the Church of the Brethren received a check for $1,166 from the United Methodist Church, in recognition of services rendered to Methodist men in Civilian Public Service in World War II. The money in turn has been channeled to ecumenical ministries working among draft emigrants in Canada.

Idaho Mother of the Year

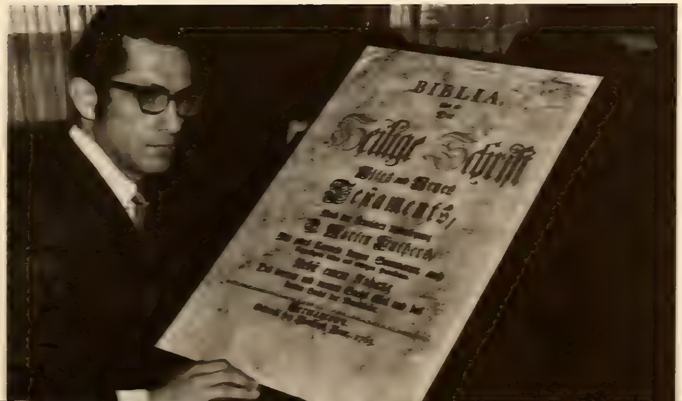
Named Idaho Mother of the Year this spring was Mrs. Minnie Edgecomb Keim of Bowmont, mother of five children and widow of Pastor Richard V. Keim. She was sponsored for the honor by the Bowmont Grange, in which she is an officer, and the Nampa Toastmistress Club. Mrs. Keim has 17 grandchildren, 21 foster children, and, with her husband, assisted in the rehabilitation of two refugee families from Hungary and Germany. A McPherson College graduate, she has been a teacher, physical therapist, doctor's aide, and church worker.

Zigler portrait presented

A new portrait of M. R. Zigler, one of the church's leading statesmen for peace, is on display in Zigler Hall at the Brethren Service Center in New Windsor, Md. Mrs. Harold Hersch, a professional artist from Manassas, Va., shown with Dr. Zigler, did the portrait at the suggestion of her in-laws, the O. R. Hersches. It was in 1944 that the Brethren Service Commission, under Dr. Zigler's leadership, purchased the former Blue Ridge College campus and soon initiated food and clothing relief programs from the center. In true "Ziglerian" fashion, M. R. observed at the May 6 presentation of the portrait that his philosophy always has been to keep one foot in the church and one foot in the world in order to work through both.

Graphic from Saur Bible

A title page of the Saur Bible, 1763 edition, has been enlarged and displayed as one of several new graphics at the Church of the Brethren General Offices. The page was photographed, then silk-screened on antiqued parchment by staff member Wilbur E. Brumbaugh. The Saur Bibles were the first European language Bibles printed in America, and preceded even the publishing of complete English versions. The Saur editions still are admired for their craftsmanship.



Bethany Seminary: Class of 1970

TWENTY GRADUATES of Bethany Theological Seminary were granted degrees on June 8 at the school's campus at Oak Brook, Ill. Members of the 65th graduating class were:

Vernita Jane Davis. From Greenwood church in the Southern Missouri-Arkansas District. Daughter of the C. F. Nehers of Cabool, Mo. Married to Glen R. Davis, pastor, Enders, Neb. Two children, Glen 4, Sara 20 months. McPherson College. Former biology teacher in Kansas and scientific assistant, Field Museum, Chicago. Master of Religious Education.

Richard N. Dial. From Pomona church in the Pacific Southwest District. Son of the Nolan M. Dials of San Diego, Calif. Married to Donna Van Devewter. La Verne College. Entered Brethren Volunteer Service July 1, to be assigned to West Hollywood Presbyterian Church. Master of Arts in Theology.

Robert W. Knechel Jr. From Crest Manor church in the Northern Indiana District. Son of the Robert Knechels Sr. of Johnstown, Pa. Married to Terrie Kercher. Manchester College. Former associate pastor-director of University Methodist Church Wesley Foundation, Northern Illinois University. To assume pastorate of yoked parishes, Christ church, Wooster, and Paradise church in Northern Ohio District, Sept. 1. Master of Divinity.

James H. Lehman. From East Petersburg church in Eastern Pensylvania District. Son of the Henry S. Lehmans, Manheim, Pa. Married to Peggy Anne Katonah. Juniata College. Former youth worker, Northwest Youth Outreach, Chicago. Planning to enter pastorate. Master of Divinity.

John William Lowe Jr. From Hanover church in Southern Pennsylvania District. Son of the John William Lowes Sr. of Hanover, Pa. Married to Pamela Brubaker. Juniata College; Temple University, Philadelphia. To become part-time pastor, Drexel Hill church, Atlantic Northeast District, Sept. 1. Master of Divinity.

James Emery Miller. Member York Center church in Illinois-Wisconsin District. Son of the Vernon F. Millers of Arlington, Va. Married to Mary Johnson. Manchester College. To enter alternative service Sept. 1, with assignment of tutoring and directing Christian education at Friends Bible Institute, Kalmosi, Kenya, East Africa. Master of Divinity.

James H. Ott. From Bridgewater church in Shenandoah District. Son of the Howard Otts of Bridgewater, Va. Married to Penny Dale Johnson. Two children, Nathan 3, Sheila 2. Bridgewater College. Former first lieutenant in United States Air Force. To become pastor of Green Hill church, Salem, Va., this month. Master of Divinity.

Jimmy R. Ross. From Blue Ridge Chapel church in Shenandoah District. Son of the Gilbert Rosses, Waynesboro, Va. Married to Betty Chiles. Four children, Michael 14, Sharon 12, Cheryl 11, and Pam 8. Bridgewater College. Former pastor Immanuel church, Elkton, Md.; Manor congregation, Hagerstown, Md. To become pastor of Codorus church in Southern Pennsylvania District, Sept. 1. Master of Divinity.

Gary R. Rowe. From Chapel Hill United Church of Christ, Penn Central Conference. Son of the Ralph Rowes of Camp Hill, Pa. Married to Judith

J. Davis

R. Dial

R. Knechel

J. Lehman

J. Lowe

J. Miller

J. Ott

J. Ross

G. Rowe

D. Schultz

K. Shaffer

G. Snavely

J. Swigart

R. Vonderlack

D. Wade

L. Weddle

K. Wenger

G. Whisler

L. Witkovsky

D. Young

Rand. Juniata College. Assumed pastorate of Community of Christ the Servant church, Downers Grove, Ill., July 1. Master of Divinity.

Donald A. Schultz. From Cedar Rapids church, Iowa-Minnesota District. Son of Mr. and Mrs. Albert Schultz of Ely, Iowa. To wed Christine Helstern this month. McPherson College. Interested in medical technology missionary program. Master of Arts in Theology.

Kenneth M. Shaffer Jr. From Denton church in Mid-Atlantic District. Son of the Kenneth M. Shaffers Sr. of Denton, Md. Bridgewater College. To join staff of Parish Ministries Commission, General Board, Sept. 1. Master of Divinity.

George H. Snavely. From the Annville church in Eastern Pennsylvania District. Son of the George W. Snavelys of Lebanon, Pa. Married to Vida Sue Werner. McPherson College. Former Brethren Volunteer Service worker at Gould Farm, Great Barrington, Mass. To become minister of Christian nurture, Elizabethtown church in Eastern Pennsylvania, Aug. 8. Master of Divinity.

Jay Leon Swigart. From Maitland church in Middle Pennsylvania. Son of the George Swigarts of McClure, Pa. Married to Leona Stains. Two children, Suzanne 6, and Laura 18 months. McPherson College. Former youth director and assistant pastor, Bethel church, Naperville, Ill. To become pastor of Lower Conewago church in Southern Pennsylvania, Sept. 1, where in 1969 he was summer pastor. Master of Divinity.

Robert W. Vonderlack. Member of Covenant Church. Son of the Leonard Vonderlacks of Lombard, Ill. Married to Julie Anderson. North Park College. To become pastor of Batavia church, Illinois-Wisconsin District, Sept. 1. Master of Divinity.

Daniel L. Wade. From York Center church in Illinois-Wisconsin District. Son of the L. N. Wades of Gary, Ind. Married to Carol Ruth Wieand. Manchester College; Indiana University. To engage in doctoral studies in New Testament, University of Chicago, and continue in youth work at First United Presbyterian church, Downers Grove, Ill. Master of Divinity.

LeRoy C. Weddle. From Bloom Methodist Church in Kansas. Currently member of York Center church in Illinois. Son of the Walter Weddles of Bloom, Kan. Married to Connie Sue Andes. One child, Dana Robin 3. McPherson College. Former farmer in Kansas and minister of education, Central church, Roanoke, Va. To become pastor of Peoria church in Illinois-Wisconsin District, Sept. 1. Master of Divinity.

Kenneth Edward Wenger. From York Center church in Illinois-Wisconsin District. Son of the Edward G. Wengers of Roherstown, Pa. Married to Rebecca Joyce Warner. Bridgewater College. Previously taught public school. To become pastor of the Milledgeville church in Illinois-Wisconsin District, Sept. 1. Master of Divinity.

Glen D. Whisler. From the Beavertown church in Michigan District. Son of the H. Arthur Whislers of Beaverton, Mich. Married to Kay Felger. Manchester College. Formerly taught school at Wabash, Ind. To become pastor of Yellow Creek church in Northern Indiana District, Sept. 1. Master of Divinity.

Lowell H. Witkovsky. From the Beaverton church in Michigan District. Son of the Elden Witkovskys of Breckenridge, Mich. Married to Delma M. Miller. Three children, Marlys 15, L. David 13, and Paul 11. Manchester College. Formerly served in United States Navy, with Dow Chemical Company, Midland, Mich., and as pastor, Roann church in Northern Indiana. To become pastor of Meadow Branch church, Mid-Atlantic District, Aug. 15. Master of Divinity.

David S. Young. From Hanover church in Southern Pennsylvania. Currently a member of First church, Chicago. Son of Mrs. Grace M. Young, Hanover, Pa. Married to Joan E. Reznar. Elizabethtown College. To become pastor of the Bush Creek church in Mid-Atlantic District, Sept. 1. Master of Divinity.

The pastoral call

THERE'S A FAIRLY common feeling around the Brotherhood that while Bethany Theological Seminary may be a good graduate school, it does not prepare enough of its students for the pastoral ministry. This has been stated by pastors and laymen and written about in Brethren publications. Even the seminary students themselves, especially the first-year juniors, talk about pursuing careers in new experimental ministries, college teaching, youth work, religious writing; anything but the pastorate. But when graduation rolls around three or more years later, it is surprising how many graduates choose to give the pastorate a chance.

Last month 17 students were graduated from Bethany with a Master of Divinity degree, two with a Master of Arts in Theology, and one with a Master of Religious Education. Of the 17 students graduating with the M.Div., 13 will be entering the pastorate (12 in Brethren pastorates). That's over 70 percent, and the other five M.Div. graduates will pursue careers closely related to the church: Elgin staff, alternative service, part-time pastorates. Richard Dial, one of the first students to graduate from Bethany in the new Master of Arts in Theology program, will be entering Brethren Volunteer Service.

Gradual growth: Jim Lehman from Manheim, Pa., was one of those 20 persons who earned and received their degrees on June 9. When Jim came to Bethany following graduation from Juniata College four years ago, he could not even consider the pastorate. Now his plans are to accept the call of a small Mennonite Church in Evanston, Ill., if they ask him. What happened?

Jim, like most students who enter seminaries these days, has not always been a *believer.* While tying and retying his tie as he prepared to go to commencement, he talked about changes in his life: "It wasn't so much the pastorate itself that bothered me but rather my own lack of faith. I had to find out if the Christian faith made any sense. The change has not come so much in my vision of the pastorate but in my own pilgrimage of faith."

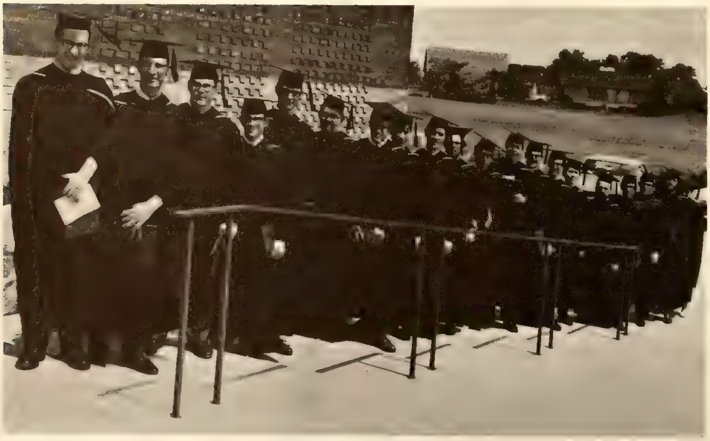
He smiled at his wife, Peg, who was listening intently, then continued, "I became a believer through gradual growth. There was no instant revelation, but rather a grappling with the faith through men and relationships here at the seminary. For me the two basic questions I had to deal with were whether I would be a Christian and what I would do vocationally for the rest of my life. The questions are interrelated. I could not seriously consider the pastorate until I had worked through the first question."

When asked if being an ordained minister (he had been ordained a few days before graduation) would make him psychologically a different person, Jim replied, "No. I will, however, make more of an effort to take responsibility in the church, but there is no qualitative difference in me as a person — I'm no different now than before I was a minister." Then he turned and asked his wife if he had responded to the questions honestly. She nodded her agreement.

Beyond rebellion: Unlike Jim Lehman, the ministry has always been a real possibility to Bob Knechel, whose father is the pastor of the Walnut Grove Church of the Brethren in Johnstown, Pa. Bob and his wife Terrie have accepted the call of yoked congregations at Wooster, Ohio. He talked about his decision to enter the pastorate as he drove to the grocery store to pick up a few items about two hours before commencement would begin. "Because my father is a pastor the ministry has always been before me as an option, but in recent years I saw it as more of a handicap than an advantage. But after working through some natural rebellion, I've embraced my family and homelife."

When asked if he and his father would differ on what they see as the role of a pastor, he replied, "The basic difference would be an attitudinal one. His generation looks upon the role of the pastor as a more authoritarian person: the leader of the congregation. I believe that the pastor should be an enabler or professional layman."

On being called: Bob admitted that he is a little bothered about choosing the ministry in much the same manner that another person would choose a craft



Bethany's latest graduates: The majority choose to give the pastorate a chance or vocation. He does not feel called to the ministry in any dramatic sense but rather in what H. Richard Niebuhr, a contemporary theologian, refers to as an "ecclesiastical call"; that is, a congregation or individuals say, "Hey, you'd make a pretty good minister."

Before Bob accepted his ecclesiastical calling, he considered other professions. He gave some thought to mental health work but decided that the pastorate offered the opportunity to work with more of a variety of persons. He also related a conversation he had with an employment counselor which made him aware of certain commitments that he'd already made: "The interviewer asked me if I wanted to make a lot of money. When I said no, he couldn't believe me. Then he told me that I wouldn't be an asset to any business if I didn't want to make money. I more or less talked myself out of that option."

As the car swung into the seminary drive, Bob commented on what it might take to make him leave the pastoral ministry. "I don't really know for sure because I haven't been there yet . . . but I guess I'd leave the ministry if I found out that no one really wanted to take any responsibility for the faith and witness of the church. To put it in business terms, it would be hard to work for a company that didn't want to sell its product or didn't even know what its product was."

Finale: Two hours later the graduates and the "significant others" in their lives (parents, faculty, wives) gathered in the chapel. Robert V. Moss, president of the United Church of Christ gave the commencement address on "Ministry in a Time of Polarization." President of the seminary Paul M. Robinson spoke from Romans 12: "Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God. . . ." Then Jim Lehman, Robert Knechel, and their eighteen classmates received their diplomas and walked quietly into the court yard and clicking cameras. — TERRY PETTIT

Once Over Lightly

THE NEWSLETTERS of congregations and districts carry a great deal of serious material — but not all of it fits that mold. Note these gleanings:

Item. In Hummelstown, Pa., a communitywide meeting was scheduled some weeks back on a very urgent concern. The topic: "All About Drugs." The speaker: Dr. Walter Fix.

Item. Readers of one Brethren newsletter were informed that a couple of parishioners had painted a parsonage bedroom "passionate blue." No clue was given as to implication.

Item. The district office in Southern Ohio had an unprecedented number of phone calls over a two-day period. About 30 of the calls came as the result of the wrong number listed in the "help wanted" ads of Dayton papers. The ad read: "Barmaid: Nights, experience or will train. Call after 9 a.m." Observed district officials: "It was interesting to get reactions when callers learned what office this was!"

Item. Among sermon topics chosen by Brethren ministers: Pastor Kenneth L. Gibble, Ridgeway church, Harrisburg, Pa.: "A Return to Chaos, or How Noah Managed to Stay on Top of Things." And by Prof. Graydon F. Snyder at a Bethany Seminary convocation: "Jesus Loved the Establishment, or How to Be a Christian Even at Bethany."

What's in a name? When it comes to accenting celebration and hope, a few Brethren parishes are off and running. Certainly in name, at least.

There is, for example, the *Hope* Church of the Brethren in Michigan and the *New Hope* congregations in Arkansas, Indiana, Tennessee, Virginia, and West Virginia. Virginia also has a *Hopewell* congregation.

In a similar vein, Pennsylvania has a Brethren church named *Bannerville;* Indiana, a *Blissville;* Ohio, a *Happy Corner;* North Carolina, a *Fraternity;* Maryland, a *Harmony;* Virginia, a *Unity;* Missouri, a *Peace Valley;* Minnesota, a *Golden Valley;* Michigan, a *New Haven;* Pennsylvania and Virginia each, a *Mount Joy;* and Ohio and California each, a *Paradise.*

Cause for rejoicing may also abound among the Brethren of Virginia's *Free Union* church, Ohio's *Gratis* church, and Indiana's *Windfall* church.

Twice burnt: In reissuing the 1911 *Inglenook Cookbook,* the current crew of Brethren Press feels just as jinxed as the first publishers must have 60 years earlier.

The editors of the original edition discovered that while reference was made in the book to burnt sugar cake, no recipe appeared. In a preface to the edition just reprinted, this fact is pointed up as a human interest note, with mention given to the recipe now appearing on page 296.

A plague on 296

The hitch, however, is that in the reprint page 296 is blank, except for the heading, "Cakes." Obviously the reprint was drawn from the uncorrected version while the preface was based on a corrected copy. Brethren Press is now making recipes of burnt sugar cake widely available.

For page 296, mind you.

Nostalgia: "It's the best car west of the Mississippi," declared Lyle C. Albright, regarding the vehicle which he drove 98,000 miles over the Iowa and Minnesota district. "It symbolizes a big chunk of my life's energy invested in a task I love."

Sharing his sentiments in the district newsletter, he informed pastors they would see him pull into their driveways next in a new Torino. "I call it Flame," he wrote, "and you will understand when you see it. It could symbolize the Holy Spirit, or as my wife puts it, it could say something else about a 50-year-old man."

When Grandparents Are of Another Faith

by LA VERNAE J. DICK

"I hope that you won't be sorry," my mother commented in that tone of voice which told me that she thought I would be. I had just told her our three sons, aged 14, 11, and 7, were going to spend part of the summer with their grandma who is of another faith

Mother told me later that my father had said that he hoped our boys would not come home confused. "You know she will probably tell them a lot of things we don't believe," she added.

More and more parents face the problem of part of their family's being a different religious faith. When they find themselves in these circumstances, what should they do? Should they refuse to allow both the grandparents and the children the joy of getting to know one another?

As a parent who has faced this problem, I would say an emphatic no! This is a day and age when it is not very likely that any person can live a lifetime in a secluded area with only Brethren. It is also improbable that the spirit of ecumenism will spread so widely that there will again be only one universal church. Children will constantly come in contact with all kinds of religious practices. A tolerance for beliefs which are different from our own is becoming an absolute must.

Undoubtedly there are some real dangers in exposing children to a situation in which another faith may be presented to them, perhaps in the most glowing terms. Parents do have a responsibility in preparing their children for such an exposure. The following suggestions can serve as guidelines to help parents and their children face these issues realistically.

1. **Be frank with your children.** Compare your faith and that of the other person for them.

Our children have always known that Grandma goes to church on Saturday and why she does and why we do not. If information such as this can be given over the course of years and in a matter-of-fact way, it is much easier for the children to accept the differences.

It also helps them to know why their family chooses to practice Christianity in a specific way. Therefore, they have answers for themselves when their faith is questioned and another faith is presented. This also helps them not to be unduly influenced.

Above all, be honest with your child. Brethren certainly have no corner on truth. For instance, where should nonresistance cease? We cannot be absolutely sure. We should be careful to say that we have faith that we feel is correct but that we cannot absolutely prove that it should always be practiced. In this way we establish a foundation of truth upon which we can build a religious faith of reason as well as emotion, of logic as well as faith.

2. **Emphasize that every person has a right to choose for himself the religious faith which he shall practice.**

The early Anabaptists were willing to be persecuted because they believed that every person should have a right to choose whether or not he wanted to be a member of a church. This teaching is still valid today and has become one of the tenets of religious freedom. It can be put to good use when explaining to children why other family members have a different religious faith.

3. **Don't make fun of religious practices which are different from your own.**

Studies suggest that the attitudes of parents in promoting positive acceptance of persons of different religious faiths are extremely important. Children's prejudices are rarely based on their own experiences.

Ridiculing a person because of his religious practices belittles and humiliates him, even though he may not be present. Children pick up these feelings quickly and then display them in having an attitude of

disrespect toward the other person.

4. **All persons should be appraised in terms of their merits as individuals.**

"I hate Mike Norton," Ken said one day as he was helping his mother with the dishes.

"Oh, why?" she questioned.

"He's a Jehovah's Witness," Ken replied. "And he does the craziest things. He won't stand up for the flag salute or sing "The Star-Spangled Banner."

"Does that mean that there is nothing good about him?" his mother asked.

Ken thought while he wiped another plate. "I guess not," he replied. "He sure is fun to play ball with."

To judge a person only by the way he differs from us is an injustice. Parents can help their children gain a useful characteristic by guiding them to look at people from all angles.

5. **Have faith in your own teaching and that of your church.**

While it often seems that children are absorbing very little of the pertinent doctrines of the church, there is good evidence that identification with a religious group becomes well established in childhood. If children have been adequately instructed in religious teachings, they will incorporate them as a permanent part of their beliefs and will continue to feel their influence for many years to come.

So parents should make a conscious effort to see to it that their children have ample opportunities to learn about the doctrines of the church both at home and in the church. Then they can be reasonably assured that their children will not be swayed too easily by the teachings of another religious faith.

6. **Have faith in your children.**

Children think more than adults give them credit for doing. Research studies indicate that religious identifications develop gradually and usually become firmly established during grade school and junior high years.

As a general rule, even adolescents tend to uphold religious values which are somewhat similar to those of their parents. In a study of 10,000 young people, eighty-one percent had the same church affiliation as both of their parents (H. M. Bell, *Youth Tell Their Story).*

Giving children the opportunity to be confronted with another faith allows them to test their own ideas of what Christianity is all about. It also gives them experience in coping with conflicting views and not being unduly influenced by them.

7. **Allow your children to attend the other person's church when visiting.**

Even if parents make no direct attempts to teach their children not to respect another person's faith, it can be done indirectly. Attitudes are conveyed to children in such ways as forbidding them to attend another person's church. Children who are restricted in this way may become bigoted, while those following tolerant parents may develop wholesome attitudes toward others of different faiths.

8. **Answer any questions the children have when they return home.**

It is not wise to question children extensively after they have visited in a home of another faith. However, parents should leave the door open so that the children will feel free to discuss anything which is bothering them.

Our sons, when coming home after a visit with their grandma, ask many questions. We try to get them to reason out the answers for themselves. It is a parent's privilege to say how he feels and to give his children the benefit of his knowledge and experience but not to impose answers upon them.

One day several years ago a friend and I were watching our children play in the water at the edge of a lake. A few years before my friend had lost a child by drowning.

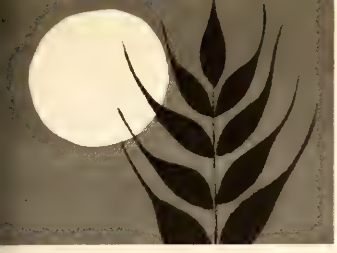
I could not help but be amazed that day at how relaxed he was. Finally I said, "Ralph, I'm a little puzzled — ."

"Oh, what about?" he asked.

"I was just thinking about how you lost Tomny in the water. How can you be so relaxed and unafraid now?"

He smiled softly. "Losing Tommy was one of the hardest things that ever happened to us," he replied. "But I decided then that it was far better to teach our other children to be safe in the water rather than to be afraid of it."

Our world is becoming more crowded with people every passing year. As a result, people are living closer and closer together. People constantly rub shoulders with people who have different religious faiths. As time goes on fewer families will represent only one religious faith. It is becoming a necessity to teach our children how to cope with conflicting religious points of view and how to live tolerantly with people of other faiths. Our children will grow stronger when we have been wise in leading them toward an acceptable view of tolerance. □



day by day

When we went to the informational meeting for parents who were considering being licensed for foster care, the social worker put us at ease by telling us the story of a boy, whom we shall call Timmy, who was adopted and who had a brother and a foster sister. Theirs was a beautiful family relationship, but for one of Timmy's school friends it was hard to keep straight. Finally, one day in perplexity he said: "Timmy, you're a funny kid! Last year when you came to school your name was Smith; this year you're the same kid, but your name is Jones; and now you've got a sister, and her name isn't Jones or Smith either one. I don't get it!"

"Well, it's this way," explained Timmy importantly. "My brother was born to us, and I was bought, but that little sister . . . we just borrowed her for awhile!"

Yes, "born, bought, and borrowed"! What a marvelous mixture! Our family knows, because that's exactly what we have: Our oldest is born to us, our youngest is adopted, and our middle one is our foster boy. We know what it is to be sons and daughters of earthly parents. But what does it mean to be a son of God?

Jesus is *the* Son of God, but in Christ we have the privilege of being *a* son of God. Consider in your family what it means to be able to pray, "Our Father . . . ", knowing God as his sons and daughters.

Perhaps the illustration of "born, bought, and borrowed" says to us that no matter how we come to our earthly family, whether by birth, adoption, or foster care, we are mainly members of the family because we're loved. And likewise, the main fact of our relationship to the Father is that we are childen of his love.

In your family's moments together each day, use the scriptures as springboards for your discussion. Here are some basic principles as background material for you as parents.

Our relationship: We are related to God through his son Jesus Christ. This is basic. All human beings are God's creation, but for all Christians there is a special relationship which is ours only through Christ's redemption on the cross.

Our relationship to the Father is particularly akin to the human experience of adoption. If your family has experienced this, you can readily appreciate this truth. In a sense, every family is based on adoption, because marriage itself is based not on a blood relationship but on a loving choice of each other as husband and wife.

Also, if we are God's sons, then we are brothers of each other. Talk about the implications of being brothers and sisters in Christ, of belonging to the same "family."

Our privileges: As God's sons, we are his heirs. All the wealth of his spiritual estate is ours. Consider what this means, to have as our inheritance the abundant life, the Holy Spirit, forgiveness, and eternal life in heaven.

Our responsibilities: Talk about what is required of a good son. Discuss obedience . . . what is means to be the Father's obedient sons.

Our acceptance: Though each one of us is unique, God loves us all equally; he shows no partiality.

A certain mother was trying to get across to her children the fact that though each was different, though some were adopted and some born to her, she loved them all equally. But they couldn't understand this. She sent them all out of the kitchen, each to a different part of the house; then she called them all back in and said: "Now, just because you came to me through different doors, does that mean I love any one of you any less or any more? Or course not! Even though one of you came to me through the porch door, one through the hallway door, one through the dining room door, and one through the pantry door, you are all here with me now. Each one of you is precious to me, uniquely and yet equally!"

So, too, between us and our heavenly Father exists the loving Father-Son relationship; through Christ we belong to his family. What better place to learn what this means than in our earthly family relationships? And conversely, what better way to see what our home should be like than by seeing what it's like to be a son of God? — Norman and Kay Long

DAILY READING GUIDE July 19 — August 1

Sunday Romans 8:12-17. All who are led by the Spirit of God are sons of God.

Monday Romans 8:18-25. We wait for adoption as sons.

Tuesday Galatians 4:1-7. Being his sons, we are God's heirs.

Wednesday Luke 11:9-13. A father gives good gifts to his children.

Thursday Proverbs 4:1-9. A father instructs his son.

Friday Matthew 21:28-32. Jesus tells a parable of two sons.

Saturday Galatians 3:6-9. Are we men of faith?

Sunday Ephesians 1:3-10. We are destined to be God's sons through Jesus Christ.

Monday 1 Thessalonians 5:1-11. We are sons of light, not darkness.

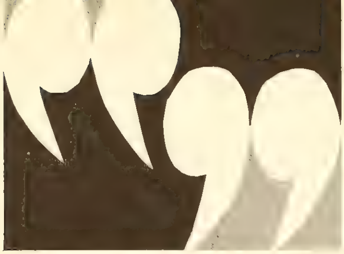
Tuesday Philippians 2:14-18. Children of God live in a crooked generation.

Wednesday 1 Peter 1:13-21. We are to be children of holiness.

Thursday Psalm 144:12-15. The psalmist prays a prayer for the future.

Friday 1 John 3:1-3. We are children of God now — and forever.

Saturday Galatians 4:21 — 5:1. We are sons of freedom, not slavery.



speak up

A High Priority for New Testament Baptism

by Ellis G. Guthrie

The Church of the Brethren came into being in 1708 on the banks of the Eder River near Schwarzenau in Germany. Its birth was the result of many hours of Bible study and reading church history. Most of Germany was under the influence of state churches, and people living under the jurisdiction of a state church were compelled to be of that religious persuasion or face the consequences — harassment, imprisonment, even death. The Brethren adopted the New Testament as its creed, and for works decided to follow Jesus in all he said and did.

Because Jesus was baptized and taught baptism, the rite received high priority among the early Brethren. Although the rite (and even the form) has not been abandoned, it has been dangerously de-emphasized. This is proven by the fact that at Conference level, the decision was made that members of churches with no baptism are eligible for membership in the Church of the Brethren as well as those who have received a radically different form of baptism. Because of their study of the scriptures and of church history, the early Brethren concluded that trine immersion forward was the form practiced by the disciples. What value is this for 1970?

Our whole way of life today is geared to make the individual supreme. Television, radio, and newspapers shout their wares. This product will make you more of a man or woman. That will make you more popular. This will make you happier. That will make you sleep better. The whole sweep of liberalism and the social gospel is geared to make the individual feel that he is king. However, there is only one King in the kingdom of God. That is Jesus Christ.

Baptism declares man to be a sinner dependent upon the grace of God. Man needs to be changed. Baptism, as expressed in immersion, says a man must die. The old man must be put away so that the new can come. Immersion is a burial, it is a death. The modern, egotistical, self-centered world needs this message. To belong to the kingdom of God a man must first die. And why three immersions? Three is a perfect number. It means wholeness and completion. A man, to be a Christian, must completely die. No part of the old nature is to be left to corrupt the new. So he is buried three times in baptism. All is dead; the old life is past and gone. He comes forth a new man in Christ Jesus, completely subject unto the son of God. The forward action is because Jesus bowed his head in death but the symbolism is just as rich and meaningful.

Man avoids and evades death of the body as long as possible. The real tragedy is that he avoids death of the old man almost as fanatically. But those who become Christians do not. They face death. They meet it head-on. They submit to it of their own volition. They are baptized face forward into death. Can any other form of baptism be as rich with meaning as this? Surely the command to baptize came from the depth of God's wisdom.

At this point someone is likely to think, "Baptism doesn't save anyone." He can, of course, point to a number of persons who went into the water dry sinners and came out wet sinners. If this is said as a matter of fact, it is one thing. But if it is said to minimize the importance of baptism, even immersion, if you please, then it's another. A man could, with just as much accuracy, say: "Marriage is a failure. People go into it with no intention of keeping their vows. It is legalized adultery for some. I'm just as righteous and more honest living with a woman without any legalistic marriage ceremony." How easy to set aside beliefs and practices we don't want to observe, even though they be from Christ himself! ☐

A Ministry on Two Levels

by James M. Bryant

For the church effectively to minister in the next decade, it must minister on both a personal and a social level.

For the church to minister on a personal level, it must remain cognizant of the two extremes in individuals whom it must serve. One is the seeking, adventurous personality who is willing and eager to change, even searching out change. At the other extreme is the satisfied, complacent individual who is completely happy in his own role.

I believe we find these two extreme individuals described in a parable that Jesus told about the lost son. You recall that there were two sons in the story described in Luke 15: The younger son was quite dissatisfied with his life in his father's home and decided to go out and seek his fortune in the world. I do not want to give the impression that any person who is adventurous or eager for change should be identified with the prodigal son. This young man came to the point that he could recognize his relationship with his father and say, "Father, I have sinned against God and against you. I am no longer fit to be called your son; treat me as one of your hired workers." He was then on the road to returning to his father's home. This young man has specific needs that must be fulfilled. The church must create an atmosphere in which he can make his declaration and then be received as the prodigal son's father received him.

Consider also the older son — this young man could not understand why the whole household should be turned upside-down, why they should be singing and celebrating just because it pleased his irresponsible scamp of a brother to come back home, poor as a church mouse, obviously badly compromised, when there was nothing else left for him to do. We certainly see an attitude here that is easily recognizable in ourselves when we look at the younger generation today. Jesus tells us that the father came out and begged the older brother to come in, saying, "My son, you are always at home and everything I have is yours." We need to remember that the father provides that reassurance in ministering to the needs of the elder brother. The church needs to be aware of the needs of the complacent, self-satisfied individual who must continually be challenged but yet needs to be reassured of the love of the father and the strength of the organized church.

At the same time the church is ministering to these two extremes on a personal level, the church must be ministering on the social level to the community. The church must be social in its ministry. The unpopular subjects of poverty, of white-black relationships, of urban problems, as well as other social problems, must be dealt with and must be spoken to by the church as an organization. A study made by General Electric in 1968 calls attention to several forces working for social change in the United States during the next decade. It notes that because these are multiple problems, no one single organization can effectively combat them. To me, this is saying that we cannot wait for government, but that we must turn to a combination of government, business, foundations, and other nonprofit organizations if we are going to find adequate solutions to these problems.

We must reach agreement that persons in need deserve our help because they are in need. We have been and are still hung up on "why" we should help people. It is time to get to doing, not because the persons needing help are black, belong to a minority group, or have been discriminated against; not because a group of militants say they will burn our buildings if we don't help. We must meet their needs because they have a need and we have the substances with which to help.

At the same time the church is ministering to personal needs and social needs, there must be a delicate balance between the two, covered with an atmosphere of learning that makes this ministry attractive and meaningful to all people. We need to recognize that we are no longer an agricultural society or even an industrial society. Yet most of the characteristics of the organizational and behavorial patterns of the church date back to an agricultural society. We traditionally meet for our worship service at eleven o'clock because by that hour morning farm chores can be completed, with ample time to get to church, and enough of the day remains after church to get back home to complete our chores. This is no longer the nature of the majority of families in churches. In the writer's church, we were surprised to learn through a congregational study that there are no farm families or families directly engaged in farming in the church.

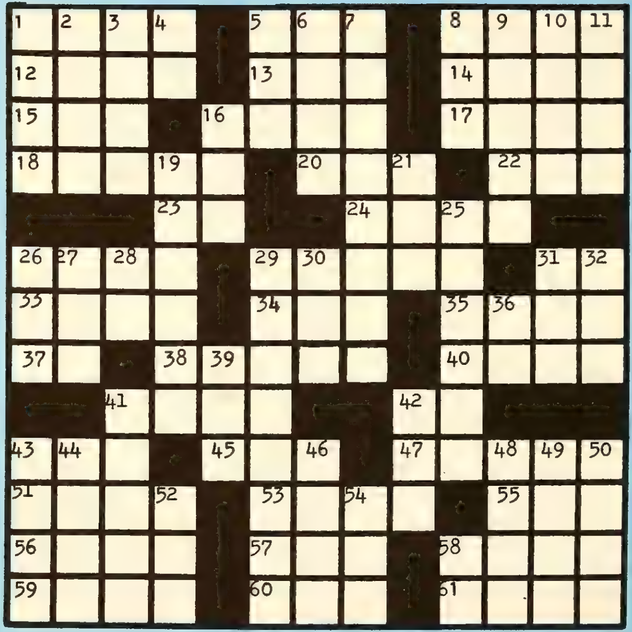
We need to remember that the dominant institution in the postindustrial society, according to the GE report, most likely will be the educational institutions. And it is here that I feel that the clue will come to give us the balance that will make an effective ministry.

Often when we look at the ministry of the church, we see it either as a social ministry or as a personal salvation ministry. I have attempted to reaffirm that this is not an either/or situation, but for the church effectively to minister it must minister on both levels. ☐

EDITOR'S NOTE: MESSENGER *is eager to encourage its readers to speak up and speak out on topics about which they have serious concern. We welcome their comments, whether they come in the form of brief letters we can publish in our Readers Write page, in longer statements such as those appearing here and otherwise under our "Speak Up" heading, or as still longer articles that develop a particular point of view. Such statements may or may not reflect the views of a majority of readers. They may or may not agree with official stands taken by the Church of the Brethren. But we respect each writer's right to be heard, and we try also to be sensitive to the reader's right to disagree.*

Sing Unto the Lord!

by Carol Conner



ACROSS

1 Make a joyful noise
5 Self
8 Put voice into action
12 Humble
13 Speed up engine
14 Butter tree
15 Indian tribe
16 Eagle
17 Sweet drink
18 Gathering
20 Age
22 Dark bread
23 You
24 Musical scale degree
26 Rouse our hearts
29 Make glad with songs
31 A
33 True reproduction of music
34 Color graduation
35 Girl's low voice
37 Half an em
38 Singing group
40 Raced
41 Lyre
42 Us
43 Make wordless music
45 Languid
47 Wear away
51 Enthusiasm
53 Forte
55 Negative
56 Against
57 Letter (abbr.)
58 Old Testament
59 Scold
60 Urge
61 Consider

DOWN

1 Stimulus
2 Little bit
3 Carol
4 Great (abbr.)
5 Do wrong
6 Heredity transmitter
7 Supervisor
8 United States mail (abbr.)
9 Half step up in pitch
10 Wriggly
11 Appointment
16 Part of a needle
19 Words of a song
21 Devoured
25 Eradicator
26 Her
27 Soft metal
28 Providing
29 Performed in chorus
30 Association (Hawaiian)
31 Had a meal
32 Bend downward
36 Phonograph record
39 In what way
41 Fine violin
42 Marry
43 Listen to music
44 Arm bone
46 Musical tone
48 Wind instrument
49 Have courage
50 Mild cheese
52 Nothing
54 Vase
58 Touchdown (abbr.)

Why Do Renewal Attempts Fail?

THE CHURCH IN EXPERIMENT, by Rudiger Reitz. Abingdon, 1969. 205 pages, $4.75

THE SCHIZOPHRENIC CHURCH, by Robert Lee and Russell Galloway. Westminster, 1969. 192 pages, paper, $2.65

CAN THESE BONES LIVE? by Robert S. Lecky and H. Elliott Wright. Sheed & Ward, 1969. 201 pages, $5.50

THE SECOND Protestant reformation, from 1957-1967, died in stillbirth. Renewers and reformers, armed with a renewed social gospel, a romantic fascination for the secular world, and a quiver filled with social welfare and social action techniques, encountered the lumbering dragon of city politics and the deep moat of church lethargy. By now the valiant worldly actionists have either jumped into the mouth of the dragon to gain political power by which to transform Chicago into the New Jerusalem, leaped into the moat to gain denominational power by which to transform the Church Lethargic into the Church Militant, have shed their armor and crept away, or have fallen between the dragon and the moat — victims of an untransformed world and an unrenewed church. Social service and then black-white social action have failed to reconquer the kingdom for God.

In conducting our postmortem we must ask two questions: Why did renewal lead to the backlash that killed it, and where are we now? To deal with these questions we turn to these books by Reitz, Lee-Galloway and Lecky-Wright.

Reitz gives an excellent portrayal of the wide range of renewal and reform attempts. While distinguishing between six levels of renewal (congregational, specialized ministries, centers of spiritual renewal, training institutes, church planning efforts, and city-wide ecumenical councils), he focuses on the first two. After this elaborate and helpful description he suggests the theological style of all these efforts: action theology, iconoclasm, experimental ferment, missionary zeal, and ecumenical cooperation. This is a helpful description of what forms renewal and reform took, but reading Reitz's book gives one no indication of a postrenewal period.

The Lee-Galloway book gives us good clues as to what happened to the attempts at renewal. It analyzes the decision-making process by which the San Francisco-Oakland Presbytery chose to sit on its hands rather than finance Saul Alinsky's community organizing typhoon for the Bay Area. It then traces the impact of the dispute on the local congregations and the community and concludes with some interesting observations on what happened and where we are now.

The controversy brought to the surface the underlying dualism found in all congregations and denominations (that between "churchly" and "worldly" Christians). This dualism became a polarization leading to nondecision. The conflict had minor educational value, caused almost no attitude and opinion change, and accomplished little in the community.

The "churchly" Christians emphasize supporting the society; comforting members; maintaining the church; conducting worship, prayer, and Bible study; individual-to-individual social change; and harmony at all costs. "Worldly" Christians emphasize criticizing the society; challenging members; risking the church's future; and participating in community outreach, corporate-power social change, and conflict prior to real reconciliation.

The failure of renewal would be seen by Lee-Galloway as the result of the following process: (1) The actionists emphasized one extreme — and sought power to enforce it. (2) The traditionalists backlashed against that extreme in the name of the other extreme — and sought to remove the actionists from power or to neutralize their power. (3) Once the *ideological* conflict became a *power* conflict, the sides were polarized and there no longer existed an overarching power that could arbitrate and bring the conflict into creative channels. Lee-Galloway maintain that both "worldly" and "churchly" concerns are a part of a church's responsibility. Where there is no conflict the church must be ignoring at least one side of its responsibility. Therefore, congregations and denominations must develop a "multichurch" plu-

for your reading enjoyment

Parish Picnic

JEAN REYNOLDS DAVIS ■ Here is a charming story of parish life, a delightful sequel to A HAT ON THE HALL TABLE. A newly ordained curate, John Woodward, arrives at St. Michael's with progressive ideas for updating the church. He convinces the rector's wife, Barbara Nelson, that she is a frustrated housewife, who must get "out into the big world" to try her wings. Lucia, the curate's wife, is much like Mark Nelson in disposition and she turns to the rector for comfort and counsel. The interweavings of passions and loyalties among the two clergymen and their wives is at times provocative, at other times extremely funny, and always very real. **$4.95**

The Spring Wind

GLADIS DEPREE ■ The delightful story of a young American family's encounter with Chinese culture and customs in Hong Kong. Eager to understand and to relate to the people they had come to serve, the DePrees were not content to learn the Chinese language. Eventually they took the unusual step of moving into a local Chinese community, sharing the daily life and festivals, determined to be "just a Christian family" among their neighbors. The DePrees suggest new and exciting dimensions to Christian missions. The story is filled with colorful information and is told with warmth and charm. **$3.95**

CHURCH of the BRETHREN
GENERAL OFFICES
Elgin, Illinois 60120

REVIEWS / *continued*

ralism which allows nonpolarized conflict that does not force the hand of either extreme. Within each congregation and denomination there might exist task forces that act out of their concern without first trying to get the entire congregation or denomination to take such action. The wheeling and dealing for power to force the congregation or denomination to take their line of action has, more than anything, killed renewal attempts. Congregational renewal died by stalemate, while the financial plug was pulled on experimental ministries.

Lecky-Wright urge the "worldly" Christians to forget about both struggles, either (1) trying to re-form the church according to their vision or (2) trying to do their action thing within the institutional church. They trace the valiant attempts to renew and reform and conclude that the kiss of death came to renewal when the denominational offices embraced renewal as a last-ditch attempt to salvage the church from the clutches of irrelevancy and death (remember Mission One?). Lecky-Wright would have us "be the church," underground or otherwise, and let the institutions go hang: "The decent thing for church institutions would be to die," for "a time has come to stop asking the church to be the church. Let the bones rattle as they will. Someday the church as a whole may be alive with faith. At the present, individuals and groups wanting to be Christ-bearing and Christ-receiving may have a more viable and responsible choice than attempting to renew the church's structure and thinking." Their final call to the church, as they drift off into the Galilean hills: "Let the church renew

FAITH LOOKS UP

Frequently in closing my talks with young people I say, "Have faith in God, have faith in your fellowmen, have faith in yourself, always do the best that you know, and you will succeed."

Now to explain these remarks. First, and perhaps most important, is have faith in God. My faith in God as the creator of the universe and all therein is that he is "the same yesterday, today, and forever." So we can depend on God to continue to give to man opportunities to live and succeed.

Have faith in your fellowmen. I believe that the great majority of people are making a reasonable effort to do right as they see it and that they will treat me right, certainly so long as I treat them right.

Have faith in yourself. This seems most important to me because I feel that this is what I can do most about.

I think the most important decision in my life was made when I was eight years old. I had once gotten the blues, but, as is usually the custom, I got over them and got happy again. Now the event that I am going to recite happened seventy-seven years ago, just a few feet from where I am sitting today. I was beginning to feel discouraged, so I sat down and reasoned to myself like this: "I had the blues once; I got over them. If I get them now, I will get over them again, so what's the use in getting the blues? I just won't do it." And from that day to this I have never allowed myself to lose faith. Oh, of course, I have been much happier sometimes than others, but I have never allowed myself really to get discouraged. I remember thinking, "Well, yes, all of the boys at school can outdo me physically and most of them are ahead of me in books, but I have a good home, plenty to eat, good Christian parents, good brothers and sisters, and all of my schoolmates and friends usually treat me well. So if I do my very best I will come out all right."

As I look back over my life I can see many imperfections and mistakes, but I have succeeded far beyond my expectations. Much of the credit goes to my fellowmen, especially my family, my good secretary and my wonderful wife, who are making these the happiest days of my life. And I feel that even with all the modern-day trouble, this is still a good world in which to live. So I say to myself and to all others, "Have faith in God, have faith in your fellowmen, and have faith in yourself."

CHARLES W. WAMPLER, farmer, banker, and businessman, is widely known, especially in Virginia, as the "father of the turkey industry." His recently published autobiography, "My Grandfather, My Grandchildren, and Me," reflects his activities as president of a feed company and a hatchery, as a trustee of Bridgewater College, as Sunday school teacher, as a director of the Virginia Children's Home Society, and as a member of dozens of local and state agricultural organizations.

itself, if it has room under the renewal umbrella. And someday when the money runs out, the dead can bury the dead."

Slay the dragons of society! Forget about wooing the church as your ally, and forget, even, about tackling the monsters in the ecclesiastical moat. With Malcolm Boyd, they are "not interested in renewal of the old nor in tearing down the present structures." They "want to work to build the new."

The actionists have been slapped for their attempt to grab and wield power to force the church to become relevant. Should they halfway retreat to doing their own thing within the structures, or should they fully retreat to secular existence so that they have only secular establishments to fight? This is not an idle question for followers of Alexander Mack who chose to leave the church and set up a sect; not to mention Jesus, who ended up not renewing Judaism but starting this whole mess we are out to reform! — WILLIAM FAW

SURROUNDING SERVANTS

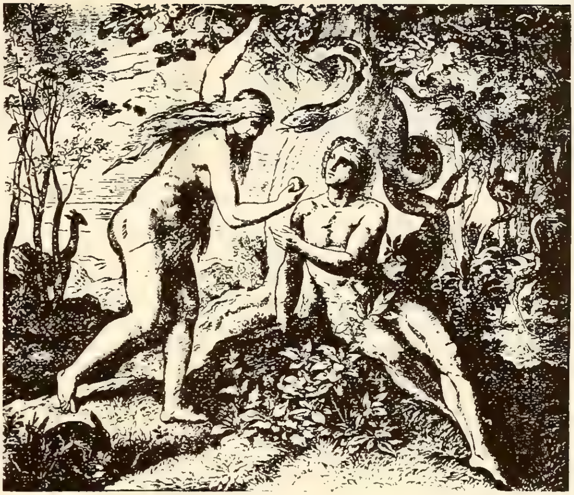
gentle goes
the supple wind
through her
tangled hair

a flower
transformed to a face
stares back
bewildered

The archaic tree
bows reverently
as if begging
dignfied abstention

I picture her
commanding all
that so unwillingly
encompasses her.

by Anthony R. Petrosky



THE BEST INTERPRETATION OF THE BEST-SELLER OF ALL-TIME

THE INTERPRETER'S BIBLE

A complete biblical reference library in twelve volumes—the most valuable key to the Scriptures

- Double text—King James and RSV in parallel columns
- Exegesis on every passage
- Outline and full-color maps
- Complete indexes—by subject and Scripture
- 720 pages of general articles

Single volumes, $8.75; 12-volume set, $89.50
Deluxe leather edition (sets only), $199.50

THE INTERPRETER'S DICTIONARY OF THE BIBLE

The complete, illustrated biblical encyclopedia—unexcelled in scope, usefulness, and authority

- cross and Scripture references
- 163 pages of maps—full-color and outline
  Defines and explains:
- All proper names, significant terms, and subjects in the Bible and Apocrypha
- Major biblical doctrines and theological concepts

4 volume set, $45

At your local bookstore
ABINGDON PRESS

in brief

PERSONAL MENTION

Moving this month from Modesto, Calif., to New Windsor, Md., is **Carl Beckwith,** newly-appointed coordinator of the New Windsor Service Center program and assistant director. He has been with the Modesto Center since 1966. . . . Returning to full-time capacity as field secretary of the Church of the Brethren Mission in Nigeria this month is **Roger L. Ingold.** He has been "on loan" from the CBM position while serving as assistant in the rehabilitation program of the Christian Council of Nigeria.

* * * * *

Appointed to Ohio's board of examiners for the licensing of nursing homes in the state is **Ira Oren,** administrator of the Brethren Home at Greenville. He will serve also as vice-chairman of the board.

Our best wishes go to **Mr. and Mrs. William Hoshield,** Battle Creek, Mich., and to **Mr. and Mrs. Earl Wetsel,** Harrisonburg, Va., who celebrated golden wedding anniversaries recently. . . . The **Irven Schrocks,** Pasadena, Calif., observed sixty years of marriage this spring.

PASTORS AND PARISHES

Reelected to the city council of Glendora, Calif., is **Arthur Baldwin,** pastor of the Church of the Brethren there. . . . **J. W. Hines,** High Point, N.C., has been licensed to the ministry.

Entering service at a yoked parish, Prairie City/Morgan Valley, in the Iowa-Minnesota District will be **Max Gumm,** who has resigned at the Cando, N.D., church. . . . Replacing him there will be **Glen Fruth,** coming to Cando from a pastorate at the Cajon Valley church in California.

Farrell Culler joins the Bethel congregation in Nebraska as pastor, after a tenure at the Bethany/Rockingham yoked parish in Missouri. His successor there is **Terry Hatfield,** who goes to Missouri from the Faith congregation at Batavia, Ill. . . . Leaving the Germantown Brick congregation in Southern Virginia will be **Alton McDaniel** who has accepted the call of the Staunton church in the Shenandoah District.

Moving westward in September will be **Albert L. Sauls** to accept pastoral responsibilities at the Wenatchee Valley church in Washington State. He had been serving the Oakton, Va., congregation in the Mid-Atlantic District. . . . To serve the Manchester congregation as minister of education is **James E. Talcott,** who has resigned as associate executive secretary, Pacific Southwest Conference.

Relinquishing his post at the Pleasant View church in First Virginia is **Walter Shank,** who has contracted with the Eden Valley congregation in the Western Plains District. . . . Retirement activities for **Dale Ferris,** former West Coast field director for Church World Service, will include a part-time pastorate at the Paradise church in California.

* * * * *

Jay Gibble has accepted the call of the Ambler congregation in the North Atlantic District and will leave his present pastorate at the Twenty-eighth Street church, Altoona, Pa., in September. . . . A licentiate from the Mansfield, Ohio, area has received a part-time pastoral post at the Richland church, Northern Ohio. She is **Mrs. Nettie Sheets.**

CALENDAR

July 17-19	District conference, Northern Indiana, Goshen College
July 17-19	District conference, Iowa and Minnesota, Cedar Falls
July 23-25	District conference, Southern Virginia, Winston-Salem, N.C.
July 24-26	District conference, Shenandoah, Bridgewater College
August 7-9	District conference, Middle Indiana, Manchester College
August 14-15	District conference, Southern Indiana
August 14-16	District conference, Southern Missouri and Arkansas, Wynne, Ark.
August 14-16	District conference, Oregon-Washington, Forest Grove
August 14-16	District conference, Southeastern
August 21-23	District conference, Northern Ohio, Oberlin College
August 21-23	District conference, Western Plains, McPherson College
August 27-30	District conference, Michigan, Carson City

Leaving an assistant pastoral post at the Stone church, Huntingdon, Pa., is **Robert Hess,** who will go in October to a full-time pastorate with a new congregation, the Northeast fellowship, at Fort Wayne, Ind. . . . Roanoke's Central congregation in First Virginia will welcome **Ruth Anna Hoff** in September as director of Christian education. She has been serving in a similar capacity at the Flat Creek Mission in Southern Ohio.

* * * * *

Remaining in Northern Indiana is **John McCormick,** who will become interim part-time pastor at the Rock Run church in that district, after serving at the Pine Creek church. . . . In another interim part-time post, **Charles Moynan** is carrying pastoral responsibilities at the Olympia church in Washington State. He comes from the Presbyterian pastoral ministry.

The Mount Bethel congregation in the Shenandoah District will lose **Ira Petre,** who will go to the Big Swatara church in Eastern Pennsylvania in a pastoral capacity. . . . Accepting a part-time pastorate with Eastern Pennsylvania's Long Run congregation is **H. Dale Zimmerman.** He has resigned at the Center/Middle Creek yoked parish in Western Pennsylvania.

* * * * *

The White Branch congregation has called **Ben Simmons** to serve in a full-time capacity. Mr. Simmons will go to the Southern Indiana congregation in September from a youth ministry at the La Verne, Calif., church.

A brief illness claimed the life of **E. J. (Ernie) Rowe,** Jonesboro, Tenn., June 8, 1970. He had been pastor of the Jackson Park Church of the Brethren for six years.

POTPOURRI

Commemorating its 100th anniversary will be the **Pitsburg, Ohio, congregation,** with festivities Oct. 10-11. Among current plans are an old-fashioned breakfast, a program based on the history of the church, and a special love feast and communion.

Five successive Monday nights Oct. 26 — Nov. 23 have been designated for the annual interdenominational **Religion and Life School** to be held on the Manchester College campus. Five current issues will be on the docket for discussion and study this year, among them drug use, the Bible, and sex education. Inquiries may be directed to Dean L. Frantz, Director of Church Relations, Manchester College, North Manchester, Ind. 46962.

Local clergymen at Westminster, Md., sponsored a Memorial Day **service of prayer for peace,** hosted by the Westminster Church of the Brethren. . . . Quinter, Kansas, will sponsor an International Christian Youth Exchange student for the 1970-71 school year as a community project underwritten by various service clubs, the senior class at the high school, and the churches of the community.

* * * * *

Two congregations, anticipating summer visitors from other parts of the Brotherhood, are announcing changes in their summer worship schedules. At **McPherson, Kansas,** Pastor Harold Z. Bomberger indicates that from July 19 — Aug. 16 morning worship will begin at nine o'clock, followed by a shortened church school period and a talkback with the pastor. . . . During August the **Nicholas Gardens congregation** at Springfield, Oregon, will meet for weekly worship on Wednesday evenings at 7:30, instead of on Sunday mornings, according to Pastor Gene Hipskind. No Sunday services are planned until resumption of the regular schedule in September.

CAMPUS SCENE

Gifts totaling $205,000 from the Lewis F. Graff estate will be used at **Elizabethtown College** for development purposes, according to President of the college Morley J. Mays. . . . **Juniata College** has received first-place honors in competition with 367 small, private, coeducational liberal arts colleges for its outstanding record of alumni giving.

La Verne College was the scene during the winter and spring of a pilot program under which twenty California Youth Authority wards were selected for ten months of college work. . . . Six Juniata College students appeared at a **special hearing** in May to voice to a panel of U.S. representatives their views on military and foreign policies of this country. Spokesman for the entire group was Jonathan Hunter, Modesto, Calif. Other participants included Marta L. Daniels, Cherry Hill, N.J.; Karen Jones, Ridgewood, N.J.; David Kaltenbaugh, Ligonier, Pa.; Karl Kindig, Clearfield, Pa.; and Linda Markey, Indianapolis, Ind.

* * * * *

Observing inner-city classrooms, conversing with welfare and community leaders, and attending Operation Breadbasket meetings were among experiences of **Manchester College** students who participated in six work camps in Indianapolis' inner city. Organized jointly by Community Faith in Action and the social science core faculty of the college, the project elicited positive responses from participating students.

* * * * *

Commencement speakers at Church of the Brethren-related colleges ran the gamut from mayor to ambassador. **Richard G. Lugar,** mayor of the city of Indianapolis, addressed the graduating class at Manchester college in Indiana. . . . University of Virginia president **Edgar F. Shannon Jr.** spoke to 176 graduates at Bridgewater College. . . . Former U.S. ambassador to Indonesia **Howard Palfrey Jones** told a commencement audience at Juniata College that ignorance and misunderstanding are what bring nations to the point of war.

Asking "Where Do We Go From Here?" was Dr. Elmer B. Staats, comptroller general of the United States and an alumnus of **McPherson College,** as speaker at his alma mater's eighty-second commencement exercises. . . . Also at that Kansas college, President J. Jack Melhorn acknowledged the **largest single gift** in the history of the college, a $600,000 unitrust from the Royer Dotzours.

* * * * *

Five Bethany Theological Seminary faculty members have received promotions, three to full professor. **Dale Brown, Donald Durnbaugh,** and **Donald Miller** rank now as full professors; **Robert Neff** and **Byron Royer** received associate professorships.

Three Juniata College students — **Carol Diehl,** Farmington, Pa.; **Linda Markey,** Indianapolis, Ind.; and **Jonathan Hunter,** Modesto, Calif. — have been named to a fifteen-member church relations council, newly formed at the Pennsylvania school to encourage greater interaction between the Church of the Brethren and the college.

DEATHS

Becker, Samuel T., Mount Joy, Pa., on April 2, 1970, aged 60
Billsborough, Myrtle, La Verne, Calif., on March 23, 1970, aged 85
Blough, Mahlon J., Maple Spring church, Western Pennsylvania, on Dec. 18, 1969, aged 90
Boor, Pearle M., Westernport, Md., on Feb. 21, 1970, aged 83
Buchannon, Florence, McVeytown, Pa., on Feb. 2, 1970, aged 78
Burrington, Sophia, La Verne, Calif., on March 25, 1970, aged 78
Canada, Elizabeth M., La Verne, Calif., on March 14, 1970, aged 88
Cassel, Marian K., Englewood, Ohio, on March 1, 1970, aged 53
Claar, M. Swigart, Claysburg, Pa., on March 31, 1970, aged 64
Cottle, R. L., Hopewell, Pa., on March 15, 1970, aged 76
Harris, Myrtle A., Mountain Grove, Mo., on Feb. 23, 1970, aged 74
Heckman, Charles, McVeytown, Pa., on March 20, 1970, aged 43
Hetrick, Ervin G., Hanover, Pa., on April 5, 1970, aged 85
Hyde, Lewis, El Cajon, Calif., on April 5, 1970, aged 85
Karns, Chloe, Dayton, Ohio, on April 6, 1970, aged 86
Knox, Wooda, Grindstone, Pa., on Nov. 28, 1969, aged 75
Wolfe, Alvy Ray, Point Marion, Pa., on Aug. 27, 1969, aged 65

A New Interpretation—But the Draft Remains

A decision of the U.S. Supreme Court last month grants the right of conscientious objection to men who oppose military service on moral and ethical grounds. Previously the Selective Service law was interpreted to provide such a classification only to those whose objection was grounded in religious training and belief.

The new decision clarifies and broadens the base of conscientious objection to war. At one time, local draft boards were expected to make sure that applicants for objector status manifested some kind of a belief in a "Supreme Being" in order to qualify as a religious objector. A few years ago a ruling of the court said that men having nonreligious objections could still receive the CO classification if their deeply held moral and ethical convictions reflected some sort of religious basis. But it has still been common for draft boards to consider church membership, attendance at Sunday school, or written statements of religious belief as basic evidence of "religious training and belief." It will now be possible for draftees who claim no religious allegiance but who do feel strongly and genuinely opposed to military service, to qualify as a conscientious objector.

The new interpretation should not only widen the scope of conscientious objection. It should also put an end to the discrimination by which it was much easier for young men who were members of a recognized "peace" church to be given a I-O classification than for others, equally sincere, who had no such obvious mark to identify their religious background. This was not a deliberate purpose of the law, but this is the way many local boards operated.

We are confident that members of the Church of the Brethren, whose young men have frequently benefited by this kind of discrimination, will be happy to see it ended. There should be no question now. Denominational tags never have been reliable guides to discerning a person's deeply held convictions. Draft boards can no longer disqualify an applicant for conscientious objector status on the grounds that he belongs to the wrong church or to no church at all. They will need to look more earnestly and more fairly at the sincerity of his opinions and convictions.

We hope that the Supreme Court will continue to review constitutional issues relative to the draft. Specifically we would like to see a decision recognizing the validity of selective objection. Persons who object to participation in a specific war and who do so on moral and ethical grounds also should have a choice of alternatives to military service. One U.S. District Judge has already ruled that total pacifism is not required and that selective objection should be recognized. We hope the U.S. Supreme Court upholds his decision.

But of greater importance to all who question the morality of war is the existence of the draft itself. Despite some slight reforms, the basic conscription system remains. Increasingly, sensitive persons are reminding us that the whole apparatus of the draft should be opposed and its application resisted. By the time this editorial appears Annual Conference will have had an opportunity to amend the church's official statement on war to give recognition and support to draft-age members who, following the lead of their consciences, choose "open noncooperation with the system of conscription."

But the church will need to do far more than up-date its policy statements. We would like to see every member engage in both heart-searching and Bible-searching in order to decide, whether he is of draft age or not, just where he stands on conscription and war-making. Brethren are inheritors of a tradition that early in its history called for resistance to war and conscription. This was one reason why our fellowship developed in this country rather than on a continent already plagued by militarism. But the evils that Brethren left Germany to avoid have grown to gigantic proportions in this land. Once again true discipleship calls for resistance. Do not be surprised if we have hard decisions to face. It could happen that our prayerful study will lead us to the place where we must choose whether to obey God or a system that denies his kingdom. — K.M.

MMUNICATING TO THE MAN IN THE PEW

Handbook on Church Public Relations

$1.50 paper

A 64-page manual, comprehensive yet tightly written, with pointers on press relations, broadcasting, advertising, parish publications, audio visuals, community relations, innovations. Designed for local church use, the handbook is produced by the Religious Public Relations Council.

Communication for Churchmen

A series of three volumes (a fourth is yet to be published) designed to give churchmen a better understanding of communication and learning. All edited by B. F. Jackson, Jr.

Volume 1: COMMUNICATION – LEARNING FOR CHURCHMEN

$5.95

The authors discuss the meaning of communication for churchmen, the learning situation in the church, and the use of printed and audiovisual resources.

Volume II: TELEVISION – RADIO – FILM FOR CHURCHMEN

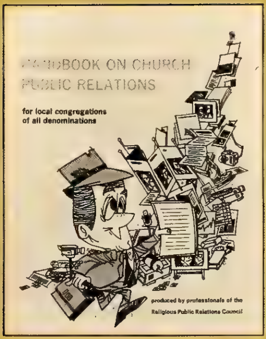
$6.50

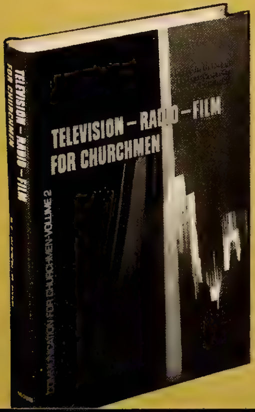
Three experts – John M. Culkin, Peter A. H. Meggs, and Everett C. Parker – reveal that television, radio, and film are giants of great promise if they are understood and turned to the work of the church. Each is discussed in depth. Illustrated.

Volume III: AUDIOVISUAL FACILITIES AND EQUIPMENT FOR CHURCHMEN

$7.50

The essential "how-to" side of the audiovisual revolution is introduced by Donald Ely, Edward George, and James Alexander. The possibilities of modern audiovisuals unfold. Illustrated.


HANDBOOK ON CHURCH PUBLIC RELATIONS
for local congregations of all denominations
produced by professionals of the Religious Public Relations Council


TELEVISION – RADIO – FILM FOR CHURCHMEN
COMMUNICATION FOR CHURCHMEN-VOLUME 2

**Church of the Brethren
General Offices,
Elgin, Illinois 60120**

LOOK FOR THESE FEATURES IN THIS *messenger*

Promise and Mission. *It's one thing to talk about heaven as the fulfillment of God's promises. It's another thing to do what heaven was intended to inspire us to do — to live for the kingdom of God in the midst of this world.* an Annual Conference message by Richard L. Landrum. page 2

Man of the Soil — Man of Faith. *Rowland Reichard served a Maryland congregation for forty-eight years as a "free" minister. But he was also a farmer, and his dual role illustrated the loves of his life: the church, the soil, and people.* by Jimmy Ross. page 7

Peru Strives Toward Recovery. *The disaster was so widespread, one of the worst in history, that relief efforts must also be massive. Churches help to mobilize financial and material resources for emergency aid.* page 12

When Grandparents Are of Another Faith. *More and more parents confront situations where someone among relatives and in-laws may be of a different religious faith. Included are guidelines to help parents and children face such issues realistically.* by La Vernae J. Dick. page 20

Why Do Renewal Attempts Fail? *Despite energetic efforts and innovations by renewers and reformers, the church is often more lethargic than militant. Three recent books offer help in understanding why.* a review article by William Faw. page 27

Other features include a sampling of entries in the Conference exhibit of banners and posters devoted to the "Celebration of Hope" (page 3); a short anthology of poems by Sara G. Wilson, Ruth B. Statler, and Robert Hale (page 10) and by Prudence Engle, Ruth Gregory, and Betty Fox Solberg (page 11); a report on the Conference of the National Association of Evangelicals (page 14); an introduction to the Bethany Theological Seminary class of 1970 (page 16); two "Speak Up" selections, "A High Priority for New Testament Baptism," by Ellis G. Guthrie, and "A Ministry on Two Levels," by James M. Bryant (page 24); a puzzle by Carol Conner, "Sing Unto the Lord" (page 26); "Faith Looks Up," by Charles W. Wampler (page 28); and a poem by Anthony R. Petrovsky (page 29).

COMING NEXT

Look for several pages devoted to a report of Annual Conference highlights, reflecting action on issues discussed at Lincoln, plus pictures of personalities and summaries of essential programs. . . . The moderator's address not only reviews the year just ended under Dr. A. G. Breidenstine's leadership but also looks ahead to some of the challenges the church must face as it considers "Christian Priorities for the Seventies.". . . J. Wayne Judd describes a current opportunity for Brethren today to offer the same kind of concern and ministry that the earliest Brethren accepted when they sought refuge in a German principality, "In Gratitude to Prince Henry."

VOL. 119 NO. 1

messenger
CHURCH OF THE BRETHREN 7/30/70

Annual Conference '70: A Celebration of Hope

readers write

YOUNG-AT-HEART OLDSTERS

Bravo to the Stay-young Club of Fahrney-Keedy Home for finding joy "doing their thing!"

With the sad state of the world to be concerned about, why do people have to pick at a group of young at heart oldsters who, as does my own dear mother, are busy living and enjoying life instead of whining about their aches and pains.

The world may blow up one of these days but some people can only pick at others for their different ideas.

No wonder young people are protesting. I'm not so young and I'm protesting too, nonviolently of course.

Verda Mae Peters

Union, Ohio

SHOWING THINGS AS THEY ARE

I feel a mixture of amusement and concern over the pious writers (June 18) who were so alarmed with Messenger's "showgirl cover." Hypocrisy is the name of the game.

What kind of Christian can become so concerned over what is condoned in the theater and so unmoved over the evils we not only condone, but even contribute to elsewhere?

For example, pictures showing the rearing of small children in rat-infested ghettos and training our young men for involvement in questionable military evils have appeared in Messenger, but they don't seem to bother us to the point of action.

We have allowed much ugliness in our society. To some of us, ugliness is "dancing girls." To others, ugliness is hunger, starvation, murder of innocent persons, disregard for human life in general. We can't make evil go away by ignoring it, or by cancelling subscriptions to magazines that show things as they are. We were put here to improve that which offends us.

It appears that the blindfold we wear to shut out the unsightly also hides God's word from us as we piously shuffle pages in the good book. I hope Messenger continues to show things as they are.

Marion E. Dulabaum

Uniontown, Ohio

WHY MANY YOUTH READ MESSENGER

I thought the cover and spread (April 23) illustrated the point beautifully. It showed what many senior citizens are doing to keep their spirits young — not only the Holy Spirit, but the human spirit as well. For what are we without the human spirit? Without it we would not be able to receive within us the Holy Spirit.

The letters only showed the narrowmindedness of those who sent them. Because the Messenger is a "Christian" magazine does not mean that its contents should relate solely to the Bible. Every Christian knows (I think) that God and religion are also found in everyday life — not just in the Bible and in church. Can't these points be brought out in a religious magazine without an onslaught of disapproval? Clean out your minds, people, and see what you are doing to keep *your* spirits young! . . .

I read Messenger and enjoy it because it is not a stiff, religious magazine, and I think that is why many other youth read it as well.

Carol Flory

Marion, Iowa

APPRECIATION

I want to tell you how much we appreciate your wonderful magazine, covers and all (especially April 23).

I was heartsick to read the letters from impolite, thoughtless and unkind people. . . .

I wish more people would try living the Bible rather than just literally quoting it with such vindictiveness.

My dear mother spent her last years in our wonderful Brethren Home. I accompanied her to several of their annual masquerade parties that the employees gave at Halloween. I wish everyone could realize the need of all people to live a joyous, active life.

Lucy Fourman

Arcanum, Ohio.

A REAL BARGAIN

I would like to defend Messenger and the oldsters (April 23).

Man — created in the image of God to participate in his creating — how wonderful to see old people who often feel useless doing just that. Unfortunately our pietistic background had divorced religion and drama, two functions which "came out of the shadows of prehistory hand in hand." Again, Wayne Rood in The Art of Teaching Christianity reminds us that "Christianity is from first to last and from top to bottom a real drama characterized by the actual interaction of divine and human."

How unfortunate that we have pigeonholed drama into "secular" or "religious" or "sinful" or "ok," forgetting that drama which portrays life realistically as God created it can present powerful moral and spiritual insights — even when it comes out of "Hollywood."

Now to defend the format of the Messenger! It is a rare church magazine which can appeal to aesthetic as well as moral and spiritual sensibilities. After reading a rather bland, boring weekly of another denomination as part of my job, I say keep up the good work. I find more thought-provoking, spiritually enriching, and socially conscious articles here per page — enough to make the subscription a real bargain!

Lorene Moore

Manhattan, Kansas

RATINGS FROM G TO X

I feel the Messenger as a Christian magazine deserves the rating "G" for general audiences. Yes, the Messenger has something in it for everyone — the whole family can enjoy it and gain something from it. Now, for you, the writers of those letters (June 18), I would consider *you* X-rated Christians — no one under 18 years of age

---

Photo Credits: Cover, 3, 5, 6, 8-9, 12, 14-15, 16, 29 Don Honick; 13 artwork by Wilbur E. Brumbaugh; 20 David S. Strickler; 22, 32 Clark & Clark; 27 Religious News Service

---

Kenneth I. Morse, editor; Wilbur E. Brumbaugh, associate editor; Howard E. Royer, director of communication; Linda Beher and Jeanne Donovan, editorial assistants. Messenger is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918 under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1969. Messenger is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version. Subscription rates: $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan; life subscription $60; husband and wife, $75. If you move clip old address from Messenger and send with new address. Allow at least fifteen days for address change. Messenger is owned and published every other week by the Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill. July 30, 1970.

Copyright, Church of the Brethren General Board, 1970. Vol. 119 No. 16

hould come under your influence because here is a strong possibility you would corupt their minds. Those letters show how orrupt your minds already are.

Now for a few words in support of the eople about whom you wrote. I have isited Fahrney-Keedy Home many times nd have also worked as a volunteer in the eauty shop washing hair. It is a joy just o be around these folks because they radiate appiness and youthfulness. By presenting heir program "A Musical Tribute to George ohan," they are sharing their happiness nd youthfulness with others (which I conider a very Christian gesture). I also conider these performers a fine group of Chrisians (G-rated even). But because you are -rated Christians you look no further than hysical appearance.

Also, because of your X-rating as Chrisians I can see why you would be shocked y the picture appearing on the cover of he April 23 edition of the Messenger. You anted to see an old, wrinkled, depressed ady sitting alone in a room, since this is hat you feel old-age should be like. But s G-rated Christians the Messenger put on he cover the picture of what old people re capable of being — youthful and happy and overcoming many handicaps in the rocess).

RACHEL BITTLE

yersville, Md.

N AVENUE OF COMMUNICATION

I have just finished reading the long list f subscribers' comments about the April 23 over and the criticism of the up-dated art ork in recent issues. . . .

As an artist and teacher I thoroughly njoy Messenger's new look in art. The oodcuts in this issue (June 18) were superb nd much more meaningful than photoraphs of the same subject.

People who lack the capacity to appreciate ood art are artistically-deprived, which is ot unlike being culturally-deprived. In eduation the culturally-deprived students are orrected through exposure and experience n culturally significant areas.

Messenger is to be commended not conemned for exposing its subscribers to the reative arts. I am sure that art will continue o be one of the major avenues of communiation within religion.

SALLY A. REECE

allas Center, Iowa

The Church— How Goes It?

How goes it with the church? This is one question that every Annual Conference must face. Official reports, filled with information and properly audited, are revealing in their own way. You listen to discourses on the state of the church and they help you understand where we have been, where we may be, and perhaps where we may be going. And then, of course, there are the issues that surface early, with which delegates must deal. We hope that the pages which follow convey, either by picture or by word, some of the self-assessment Brethren took of their own church while meeting at Lincoln last month.

But resolutions and votes, speeches and services, statistics and records, important as they are, tell only part of the story. You must listen also to the way people talk, note how they feel, observe their moods and attitudes. At the risk of offering only limited and biased observations, and knowing full well that no one reporter can do justice to the totality of a denominational conference, here are a few thoughts about the Church of the Brethren in June 1970.

1. Let's begin by recognizing that polarities exist and that the gaps between groups are deep enough to cause concern. Communication is difficult even in face-to-face encounters. But we note many indications that people really want to understand each other and they try to be good listeners. It is evident also that we do not divide readily into young versus old, rural versus urban, conservative versus liberal, east versus west, or north versus south. Brethren still pick up sides quickly, but the teams change with each new issue. About as soon as you are ready to pin a label on your brother you discover that it doesn't really fit him.

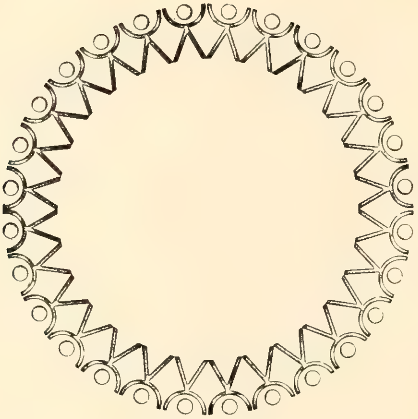
2. We do have a morale problem. You cannot evade it by wishing it were not so or excuse it by saying that other churches have a more serious one. Trying to be relevant to one's own time and faithful to the gospel at the same time is bound to be exhausting. It is easy for pastors to despair of seeing their churches come alive and for laymen to become unhappy with leaders who agitate for change. The old landmarks are hard to see, and the new directions are not yet tested. No wonder morale is shaken.

3. But the conference theme called us to celebrate hope. With all our failures to be and to live as the body of Christ, there was a spirit at Lincoln that speaks well for the future. We'd like to capture a little of that spirit in three words. First, we sense a desire for *authority*. Not for a legalism, or a dogmatism that would be deadening, but for a firm foundation in faith that does not change with changing circumstances. Many find this authority adequately expressed in Jesus Christ; others would like to see it translated into rules to live by or a creed to recite.

Second, we note a longing for *authenticity*. To be a genuine person, accepted, loved and trusted within a community. Some find their identity by holding on to recognizable labels. Others are testing labels and rejecting some of them. But the search for authenticity is common to everyone.

Third, we observe a hunger for *affirmation*. Even when our convictions require that we speak a firm "no" to militarism, injustice, greed, irresponsibility, and immorality, still it is obvious that to deny is inadequate. But we are not always clear as to what we affirm. How it goes with the church in the seventies may well depend on how well we are able to live positively in this decade for Christ and his kingdom. — K.M.

ANNUAL CONFERENCE '70



A proper news story, even one appearing five weeks after the event, should limit itself to significant actions, the kind that change basic policy, set new directions, record accomplishments, or recognize failure. In the case of the Lincoln Conference, there were several such "headliners," and they deserve to be given prominence in the reports that follow. But a Brethren annual gathering never quite fits the category of recognizable conventions. Things happen there that would never make the front page or even the back page of a news journal, but somehow they seem just as important in the life of a church fellowship as the banner stories.

This is the reason that MESSENGER *reporting will not only give attention to the usual newsworthy events but will seek also to reflect something of the spirit and quality of the 184th recorded Annual Conference of the Church of the Brethren. The illustrations that appear include some that are candid and obviously unrehearsed, along with some that are formal. The news notes describe many programmed features but are not limited to them. The quotes reecho some of the speeches but include also a few comments from the floor and from behind the scenes. But first, a look at the major issues.*

The Issues: Debated & Decided

On noncooperation with the draft

By a vote of 754 to 103, considerably more than the two thirds required for policy decisions, delegates indicated their approval of changes in the denomination's basic statement on war which would give equal support and commendation to young men choosing either alternative service or noncooperation with the draft. Although the official statement of the church on war, originally developed in 1948, had been updated by Conference action as recently as 1968, the General Board brought to Lincoln several proposed revisions. They were prompted by the growing number of draft age youth who for reasons of conscience have decided that they cannot cooperate with the Selective Service System even to the point of accepting alternative service as provided currently for conscientious objectors.

Opportunities were given early in the Conference for delegates and others to raise questions and concerns relating to the proposed changes even before they would be brought to the floor of Conference. At three locations hearings were held to provide discussion of the issue of noncooperation. While there was some debate in the sectional meetings, the accent was more on clarification than on challenge.

The revised statement was interpreted as having two thrusts: one, urging Brethren to step up efforts in leading people to develop convictions against war, and second, supporting those who choose open noncooperation with the draft as well as those who engage in alternative service.

Although most of the discussion on the Conference floor dealt with the advisability of specific amendments, several delegates raised questions about direct support of noncooperation. A delegate from Huntingdon, Pennsylvania, urged Conference to retain the original statement, since it was positive; the new direction might be interpreted as being negative. Concern was expressed also lest in supporting noncooperation, the church would be

Conference participants stand up and speak out: far left, Dean Miller, Illinois; upper left, Stephen Reid, Ohio; left, Virginia Blair, Pennsylvania; above, William Faw, California; lower left, Hydema Bwala, Nigeria; below, Ina Ruth Addington, Tennessee.

placed in a position of advocating civil disobedience. A board spokesman explained that there was a difference between counseling and advocacy. The church would not tell a draftee what position to take, since this decision he must make for himself.

An amendment proposed by DeWitt Miller, by reordering and rewording several sentences in the statement, gained the approval of delegates. It made it clear that "the church pledges its support and continuing fellowship to all of our draft age members who face conscription." At the same time it indicated that the church would "commend to all of draft age, their parents, counselors, and fellow members, the alternative position of (one) alternative service as conscientious objectors engaging in constructive civilian work, or (two) open nonviolent noncooperation with the system of conscription."

Delegates also approved an amendment offered from the floor which added a new section concerning the church and the support of national defense. The addition urged members to divorce themselves as far as possible from "employment and investment" related to defense industries. It also asserted that recruitment on Brethren-related college campuses by armed forces representatives would be inconsistent with the church's position.

An attempt to postpone action on the paper by recommitting it to the board was the subject of sharp debate. Several young persons of draft age called on the delegates to act now and not to delay. Many of their comments were similar to that of Tom Kinzie of Tonasket, Washington, who said, "We have got to get the church on the rock of Jesus Christ. Our allegiance is to Christ, and nothing else will do. Do not speak of what is legal and illegal. Speak only of what is right and wrong on the basis of the teachings of Jesus Christ."

On a hope for peace

Earlier a special resolution stating "a hope for peace" gained almost unanimous support from the delegates, but several of them questioned whether it really was an adequate response or if it went far enough. The Conference had listened to an address by Dr. David Waas, a professor of history at Manchester College, in which he urged Brethren today to "come down from the attic," to take a new look at the Brethren peace heritage, and to capture a vision of a "radical reformation witness." He noted that the American heritage and Christian duty are sometimes confused. He said, "The nation desperately needs the critical judgment of the church in a time of crisis." He urged Brethren to be evangelistic about proclaiming the peace witness to the world.

Speaking in favor of the paper but indicating that it did not go far enough, Arthur Gish said that the real problem is a "crises of faith." He noted that many Brethren had supported the Cambodia invasion and that many colleges seem to play down the peace testimony of the church. He asked, "Are we committed to Christ or to the pagan society around us? Is Christ Lord, or is Richard Nixon lord? We should begin to study the Bible and to take it seriously."

Questions relating to the draft received attention in other Conference sessions. At a peace luncheon Jeremy Mott, a Quaker and noncooperator with the draft, stated that conscientious objectors from peace churches are putting themselves in untenable positions as pacifists by accepting the privilege of alternative service when the government has denied so many others. Mott was in prison for seventeen months for leaving his alternative service project after nine months. He said, "The truth is that jail isn't so bad. More people might resist if we didn't overemphasize the suffering of prison."

On equality of women

In the final business session delegates adopted with practically no discussion a resolution on equality for women: "The time has come to confront the conditions which prevent women from enjoying the equality of opportunity and exercising the freedom of choice which is their right as human beings." Specifically the church was asked to support action that would bring women into full participation in the mainstream of American society "exercising all the privileges and responsibilities thereof in truly equal partnership with men."

The resolution asked the General Board to appoint a committee, at least half its members women, to write a major paper stating the church's position on women in the church and in society. The board was urged also to help educate and sensitize persons and institutions as to attitudes toward women which are dehumanizing. The resolution also included support for an equal rights amendment to the United States constitution.

This significant response to a growing concern on the part of many women would not likely have developed had not a small group of women been active just preceding and through all the days of Conference. The General Board noted a letter it had received in advance of the Lincoln meeting from Mrs. Dorothy Ewalt of Harmony, Minnesota, urging the board to initiate action that would change the name of the denomination. Her concern was that the name Church of the Brethren might prevent women from feeling that they were equal members of the Brotherhood. She suggested that the word *Brethren* "gives denominational sanction to the 'male superiority domination lie' that runs through Western culture and religion."

Although the board did not act directly upon this suggestion, members agreed to give special attention in November to the role of women in the life and leadership of the church. The board also added a preliminary statement to one of its replies to a query which recognized that there is a significant sense in which women may be regarded as a "minority group." Concern for women's rights was evident in a Conference exhibit and in a series of evening conversations on the changing role of women.

Another current issue of special interest to women, but one that raises questions for all Christians because of its legal and moral questions, was reflected in two queries concerning abortion. The district board of Southern Ohio through its district meeting asked that Conference arrange to have a position statement on abortion prepared for discussion at a later Conference. This query suggested that abortion is a theological and ethical issue, that members of churches are not clear in what a Christian position should be, also that states are now revising their abortion laws and members are in the need of guidance from the church. Another query from the Mid-Atlantic district board asked for a similar study.

Delegates approved the request for a committee and provided for the election of five members by Annual Conference who would serve together with one appointed by the General Board and another by the seminary. Of fifteen nominated for the committee, the Conference delegates chose five women, Terry Murray, Nancy Faus, Marianne Pittman, Lauree Meyer, and Sonja Griffith.

On the Fund for the Americas

Considering the major attention the Louisville Conference gave to issues related to the "Crisis in the Nation" and considering also the confusion that accompanied the manner in which that Conference attempted to implement a resolution for action, it was not surprising that a major item for discussion at the Lincoln Conference should be the Fund for the Americas in the United States (FAUS).

Delegates to this year's Conference gave overwhelming approval to a three-year extension of FAUS, continuing the program of race education and minority development at a yearly goal of $100,000. Ongoing programs include funding community organizations and economic development projects, and sponsoring a series of race training and race education retreats that were started during the past year. The policy of maintaining the effort separately from the Brotherhood Fund will be retained, but an amendment introduced at this Conference and supported by delegates guarantees a fund level of $100,000 for next year and provides that any differential between contributions and the goal should come from General Board's undesignated reserves.

Amendments were voted down which would have increased the yearly goal to $200,000, which would have set a separate goal of $100,000 yearly for congregational support of local projects, and which would have placed a three-year guarantee for the fund level of $100,000. A new development authorized by delegates this year would establish an investment division to the fund with a minimum goal of $50,000 and a projected goal of $200,000. This division would make available funds

Susan Farringer, facing camera, was one of nine youth who met with the Parish Ministries Commission and its staff.

Am I your sister?

Speaking, listening, walking, thinking – all of these are part of the context of Conference. Top left, Gary Wilson; left, Dale Brown; bottom left, Korean exchange student Young Oak Cho; above, Arthur Gish and Harold Martin; below, A. G. Breidenstine, Earle Fike, Joel Thompson.

lesignated by businessmen and others who are willing to participate directly n economic development among minority groups.

Statements on the part of delegates and others revealed that many Brethren would like to see the amount of the Fund and the scope of its activity considerably enlarged. Many feel that the entire program should be incorporated as a part of the Brotherhood Fund and not handled separately. Others called attention to the controversial nature of he program and the fact that it has not eceived widespread financial support. Still others expressed a concern that opportunities for evangelism were overooked in the administration of the Fund. One black woman, a licensed minister, suggested that the name of the program be changed to Home Missions ince churches would be more willing to give to a project if they were assured that Christ was at the center of it.

Early in the week three simultaneous hearings on the Fund for the Americas engaged many persons in raising questions concerning projects that have been funded and the kind of financial support that has been made available. Words of appreciation came from persons who had had an opportunity to see how funds were being administered. A few persons questioned the value of race training retreats.

In a related action, taken in response to a query received last year, delegates acted to provide more adequately for the recruitment and training of ministers from minority groups.

Confessing that "the incredible whiteness of the Church of the Brethren is a blot on its ministry," the Conference approved specific recommendations addressed to local congregations, to Bethany Theological Seminary, and to the church at large. By means of an amendment to the paper prepared by the General Board, delegates clarified references to the seeking of more members from minority groups in the constituency areas of churches so that this would not appear to be only a strategy for obtaining leaders from such groups. Churches were also asked to assess their "interracial stance" and to develop programs of intercultural and interracial leadership exchange, including persons from the Third World.

The paper suggested that Bethany Seminary admit to degree programs students who qualify on "life experience" and that the General Board consider support of minority control leadership training institutions.

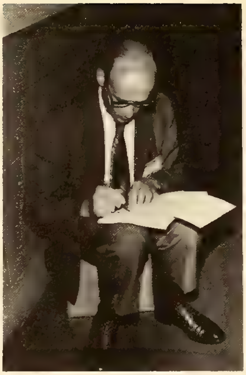
The Issues: Declared & Discussed

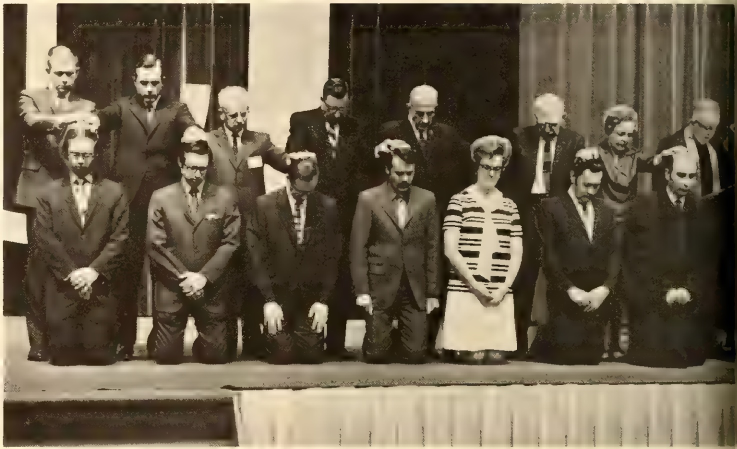
Evangelism in the seventies

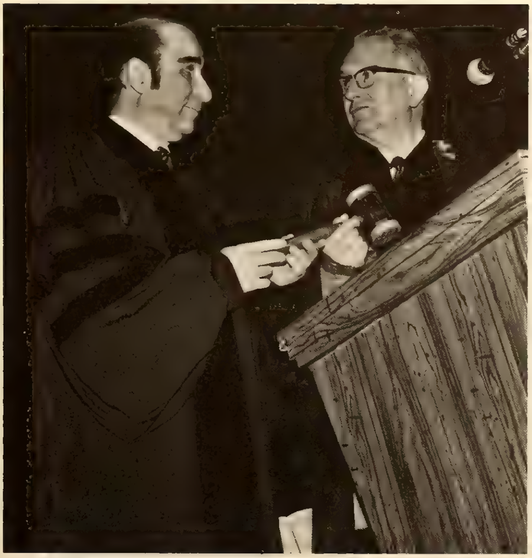
The issues about which a Conference evolves are not necessarily limited to tems on a business agenda. Surely one of the most openly declared concerns at Lincoln related to the importance that hould be given to evangelism. Even before the Conference was officially on ts way, "Evangelism in the seventies" was introduced as the major theme for he pastors' association retreat.

The guest leader for that full day of sessions was Dr. Myron S. Augsburger, president of Eastern Mennonite Colege and Seminary in Harrisonburg, Virginia, and a well-known leader of evangelistic crusades and preaching missions. He spoke twice to pastors and their wives who had gathered for the preconference retreat, using as his topics "Christology and Evangelism" and "A Place to Stand in Evangelism." The college president described himself as "innovation conservative." While acknowledging that among evangelicals pacifists are somewhat rare, he asserted that he is a pacifist precisely because he is an evangelical.

An important dimension of evangelism was both declared and illustrated in Dr. Augsburger's address at the opening worship service of the Conference. His subject was "The Church Confronts Secularism." He described secularism as "America's new religion," particularly when it seeks to organize life as if no God is present. He contended that the church has something to say to a secular world. It has a faith to affirm and to offer. The church must prevent the secularist from claiming wholeness for himself. At the same time the church can enrich secularism by its gift of Christian meaning revealed in the arts, the humanities, and the sciences. One of the most pressing needs today is to help people understand that God and America are not synonymous and that God has something to say to culture and society.







Symbols and gestures, music and movement — all are a part of the celebration of hope. Opposite page: top left, Alvin Brightbill; top center, Loren Bowman; top right, Otis Kitchen, Doris Coppock, Irene Noffsinger, Hazel Guyer; center, the service of consecration; bottom left, Covenant players; bottom right, women discuss the role of women. This page, top, gestures of hope; bottom left, anchor of hope; bottom center, transfer of leadership.

To be conservative theologically does not require one to be conservative on political and social concerns, the speaker declared. To the contrary he maintained that those who take the kingdom of God seriously "can be quite liberal and flexible" in that they stand in a "loose relationship" with earthly institutions and powers.

The Christian can "sit loose in the saddle and know how to roll with the punches," he said, "because he does not have to have security tied up in earthly things."

In the concluding portion of his address Dr. Augsburger spoke more directly to individuals, calling for an honest, authentic commitment to Christ, a willingness "to grow beyond what we are now," and an exploration of the implications of faith for the total life. He urged the Christian not to compartmentalize life so that conviction and belief are isolated from the rest of life.

Asserting that "what God wants to do in the world he begins by doing in a person's life," the speaker concluded his service with an invitation for persons present to rededicate their lives and to indicate this, if they wished, in a visible way.

But one day, even a full day with a major Conference speaker, did not suffice for evangelism concerns at Lincoln. Two of the Insight sessions held in late evening provided an opportunity for Brethren to exchange ideas, definitions, feelings, and techniques relating to the evangelistic work of the church. A luncheon conference provided further opportunity to hear a denominational director of evangelism, Dr. Joseph H. Yeakel, general secretary of the general board of evangelism of the United Methodist Church.

In reporting on goals and plans for General Board activities, board and staff spokesmen emphasized that evangelism was already receiving a priority in total church programming. In presenting a close-up on aspects of General Board responsibility, Phyllis Carter, a member of the Parish Ministries Commission, observed that "the institutional church can still carry the good news." She called attention to goals established by the Parish Ministries Commission which she described as *identity,* indicating "who I am and whose I am"; *celebration,* "a cause to celebrate"; *evangelism,* "telling the good news"; and *participation,* "witnessing by involvement in the world."

Listening and working together

Concerns relating to church union and possible church merger actually received less attention at this Conference than at many others. However, as part of the report of the Committee on Interchurch Relations, a panel composed of two Brethren representatives and two American Baptist representatives discussed the conversations that have taken place in recent years involving these two groups. The Conference also provided an opportunity for representatives of other churches to bring fraternal greetings. Four of the Insight sessions in the evening were especially planned to enable Brethren to "listen to other voices."

At one of these, Raymond B. Hain, a Roman Catholic priest and president of the Lincoln Ministerial Fellowship, said that the beautiful thing in ecumenism is that Christians have a new consciousness of one another. He said, "If we can at moments clearly come together in Christ Jesus and sense our identity one with another, then something can really happen." In another meeting William Keeney, dean of Bethel College, Newton, Kansas, and Chairman of the Mennonite Central Committee's peace section, offered an overview of developments within the Mennonite family. As a nonresistant, nonconformist people for whom escape from persecution often has been the mode of survival, he said the tendency has been for Mennonites to withdraw from conflict. "But many are asking," he said, "whether our task is not to be more involved in conflicts, trying to reconcile in righteousness rather than withdrawing to live in peace."

Of more immediate concern to many at the Conference was the partnership demonstrated in overseas churches. What this partnership could mean for Brethren was illustrated by precept and example at the interpretation luncheon, at which two members of the World Ministries Commission staff, one a former missionary in Ecuador, and the other a member of the church in India, defined partnership as a process still coming of age.

Merle Crouse noted several signs of immaturity in stateside attitudes toward overseas churches, but he pointed also to signs of progress such as the participation of Brethren churches in the Church of North India, the turning over of the Dahanu Road Hospital in India to a local board, and the service of Shantilal Bhagat on the World Ministries staff. From the vantage point of having lived until quite recently in India, Shantilal described the "lingering image of nineteeth-century missions" as reflecting a time when Christianity was identified with colonialism. He stressed the importance of changing from "the church overseas" to "service with the same churches."

Information and insight

A quick glance at the Conference program was sufficient to assure delegates and others that many urgent topics of the day would be touched on sometime during the Lincoln activities. Typical of these sectional meetings, labeled "Insight 70," many of which were scheduled for weekday evenings or Sunday morning, were three that Messenger reporters attended.

To give guidance to persons interested in taking a look at poverty in the United States, William Faw, a pastor whose experience has been largely with city churches, set forth a biblical outlook on poverty. This was followed with information and experience offered by Melvin Gray of Chicago and Paul Brumbaugh of Champaign, Illinois. Faw insisted that the Bible is biased toward the poor. In a rapid survey of both the Old and New Testaments he argued that God has shown special concern for the poor and has supported those who seek social justice for the poor. Melvin Gray displayed graphic information to indicate who the poor are and where they live and to suggest reasons why they are poor.

In another Insight session, James Wall, movie critic and editor of the *Christian Advocate,* urged his audience to accept film "as an art form within a commercial context." Wall suggested that moviegoers should ask, "Who is the author or director of the film and what is his vision or point of view?" The second question to ask is "How did he succeed in doing what he set out to do?"

Given this understanding of film, Wall suggested that sex or vulgarity in films is only important in how it affects the whole. If sexuality helps an author make his point, then it adds value to the whole. But if it is simply tacked on for its own sake and does not help to develop understanding of the characters or the film's point of view, then it should be omitted.

Gerald Sanctuary, director of the Sex Information Education Council of the United States, told another evening session that "even if parents don't say anything to a child about what it means to be a boy or a girl, that silence is a sex education." In discussing sex education in the public schools Sanctuary noted that there are four ways a person receives education in sex: from his home, from the community, from the mass media, and from church and educational institutions. Because sex education in the home is often neglected and because the community and the mass media do not present sexuality responsibly, the speaker asserted that church and educational institutions are asked to provide a responsible program. Sanctuary emphasized that each community must work out its own program and make sure that the people who are going to implement that program are comfortable in their role and in their own sexuality.

The Theme: Defined & Celebrated

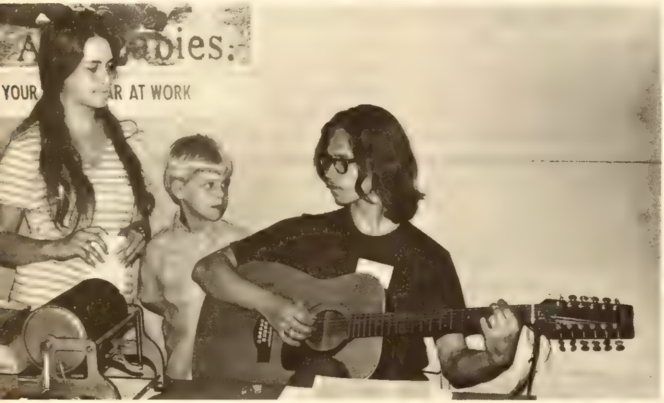
Symbol and study

Central to the worship center at the Lincoln Conference was a large white anchor suspended overhead. The anchor, an early Christian symbol of hope, along with silkscreened banners hung on either side from the top of the arch to the floor, were designed by Wilbur E. Brumbaugh, a member of the Messenger staff. The yard-wide banners featured rows of sixteen-inch gold symbols of a man with arms raised.

The symbol of the man derives from an Egyptian character for hope, and both the anchor and the man are imagery which helped man to speak of hope in ancient times. They called attention throughout the Conference to its theme of "Celebration of Hope."

The theme of the Conference was viewed in a biblical perspective in a series of early morning studies conducted by Eugene F. Roop, Floyd E. Bantz, Allen C. Deeter, and Ronald K. Morgan. Their studies are scheduled to appear soon in the same sequence in Messenger as a series of related articles. One of the late evening sessions provided an opportunity for a Bible study "talk-on," to follow up each morning presentation and to provide some dialogue between the presenter of the biblical study and those who would react to it.

The subject of hope is central also to messages offered by Richard L. Landrum (see July 16 issue), by the moderator (see page 10 in this issue), and by Leland Wilson in a concluding Sunday morning convocation address (scheduled for the Aug. 13 issue).



Activities adapt to the age of participants. Upper left, a drop-in center for youth; center left, music to mimeograph by; lower left, theologian listening; lower center, evangelist speaking; top right, burnt sugar cake pulls the punch line; above, contributor views latest edition; bottom, communication starts at an early age.

The theme of hope received unusual treatment at intervals throughout the Conference when the Covenant Players, a repertoire theater group from California, presented brief skits as well as two or three one-act plays. A self-supporting interdenominational group, the Players since 1963 have performed in thirty-five states and Canada. The group's repertoire includes more than 130 one-act plays, and themes range through ethics, morality, social concerns, human relationships, and involvement. The group presented a play entitled *The Cutting Edge* at the Thursday evening session in the auditorium. They served also as resource persons for several special interest sessions, but probably their most effective contribution came in the form of brief episodes, often inserted during a pause in a business session or even at an appropriate place in a worship service. These small interchanges that they called "stingers" were not only entertaining but were quite effective in making a point.

The exhibit area of the Pershing Auditorium offered a colorful appearance due to the varied way in which banners, posters, and other art forms called attention to the meaning of hope. Buttons reflecting the Conference theme and symbols helped the participants to identify with the mood of celebration. Worship services, both the more formal printed ones for large gatherings and others developed for participation by smaller groups, encouraged a mood of celebration that was frequently quite spirited and joyful. Folk hymns and original songs, sometimes with guitar accompaniment, appeared frequently at sessions. There was the customary emphasis on congregational singing, but a few services went beyond the conventional to include the use of projected slides, recordings, and instrumental accompaniment to encourage more spontaneous participation.

The Saturday evening general session, entitled "Let Us Remember," was designed as a service of celebration. Drawing heavily upon biblical readings, familiar spirituals and hymns, and contemporary readings, the service culminated in an unusual interpretation of the communion service. Persons in attendance shared individual "statements of remembering" on cards which were later posted around the halls of the convention building.

Earle Fike and Wilfred Nolen were responsible for planning and leading the service. Others who helped were Stewart Kauffman as guitarist, Doris Coppock as soloist, Otis Kitchen as chorister, and Susan and James Ockerman as choreographers, along with others who assisted regularly in Conference worship services.

Celebration of a slightly different sort was evident in many of the activities planned each evening for senior high and older youth. But youth were involved throughout the Conference in many more serious activities including active discussion of the issues that most concerned them. During the discussion on peace and noncooperation with the draft, one Brethren youth moved among the audience in the role of a prophet calling the church to repentance. At another time a Korean exchange student wore signs reading "Am I your sister?" Some of the adults were impressed with the meaning of this sort of demonstration, recalling "the image of Amos and other Old Testament prophets who took on sackcloth and ashes." But other persons were turned off by such activities, failing to see any meaning in them.

As for the youth themselves, most of them would probably have supported the suggestions of young people from the central region who were invited to share their ideas with the Parish Ministries Commission and its staff. Among concerns they mentioned were the hypocrisy of adults, the preoccupation the church seems to show with money and numbers, the lack of involvement of the church in social issues, the dearth of real Christian fellowship, the failure of adults to listen to youth, and the need for more personal contact between church leaders and the local church. They indicated that a number of young people are beginning to give up on the church because, as one young girl said, "they get tired beating their heads trying to get action."

The youth suggested that a good motto to be displayed would be: "Christianity — live it or leave it." For them, and for many others at Lincoln, this was the choice that must be faced. Otherwise, there would no hope to celebrate.

Anchor's the Way!

Bob: Lifting weights?

Dana: Huh?

Bob: What are you doing?

Dana: Oh . . . hope. I'm expressing hope. This is a symbol for hope.

Bob: Really?

Dana: Yea, try it. It'll make you feel better.

Bob: I bet it'll make my arms tired.

Dana: Oh, I don't think. . . .

Bob: That really stands for hope, eh?

Dana: That's right.

Bob: I thought the anchor was the ancient Christian symbol for hope.

Dana: Well, yes, it is. There are many symbols for hope.

Bob: But you just use that one?

Dana: What do you mean?

Bob: I mean, you just go around like this . . . to show that you're hopeful.

Dana: What do you mean?

Bob: I mean, why don't you go around looking like an anchor sometimes?

Dana: Well, I . . . .

Bob: Sure, it's easy. All you do is, instead of holding your arms up like this, hold 'em down like this.

Dana: An anchor?

Bob: Then you stand on your head.

Dana: Your head?

Bob: Sure. Now visualize it. . . .

Dana: Now, look, I really don't think. . . .

Bob: Sure, it's great! I'm an old anchor man from 'way back. I mean, hope's a wonderful thing, right? You want to turn the world upside down.

Dana: Yes, but . . . .

Bob: Then get with it, boy. Bottoms up. Christianity begins at home.

Dana: Somehow, it doesn't strike me as the best position for expressing hope.

Bob: Well, it has its drawbacks, but . . . .

Dana: Don't you think the upright position is just as effective?

Bob: Well . . . you mean you think the message gets across just as well?

Dana: I *hope* so.

Bob: "I hope so." Hey, that's pretty good. . . . "I hope so." Hey, that's sure easier.

Dana: Easier?

Bob: Yeah . . . than standing upside down.

Dana: Really?

Bob: Yeah. Hope is a wonderful thing, all right. But every time I turn the world upside down, it makes my head hurt.

CURTAIN?

Dana: There's hope.

CURTAIN!

— *Robert D. Haggard, presented by the Covenant players*

Among those who praised God and celebrated hope: top left, choreographers, the James Ockermans; top right, guitarist and folk singer Steve Forrest; center left, guitarist Stewart Kauffman; center, leaders Earle Fike and Wil Nolen; above, guest drummer Victor Lewis; lower left, the children's choir. "With tambourines and dancing . . . with flute and strings . . . with the clash of cymbals; let everything that has breath praise the Lord!" (Psalm 150)

Christian Priorities for the Seventies

by A. G. BREIDENSTINE

The priorities posed by the Seventies loom large as the church considers its ministry in today's world. Only in God's will can these demands be met with hope

A look into the Church of the Brethren reveals many interesting and contrasting views. Some of our congregations are terribly busy, some are comfortably cozy, and others are seriously tuned-in to our present-day concerns. As a whole, however, the Brethren are too divided in purpose and often insufficiently aware of the urgencies which are upon us.

Thus, as moderator, I am compelled to raise a voice on behalf of the priorities as I see them — first, within the world which God loves, and, second, within the church at whose head is Christ, whom we recognize as Lord. You deserve to know that I hold as a part of conventional wisdom that human problems are solved aright when they are solved within God's will. Correct solutions require theological input. For us as Christians, therefore, tackling difficult problems is not a gloomy, hand-wringing operation; it is an undertaking with promise, knowing that with God there is a hopeful future. I invite your attention to seven burdens of the soul and a recommendation for the church, God's instrument in the world.

Before listing the urgencies which are before us, let me assure you that the facts presented here were researched by Robert L. Heilbroner

for the Fund for New Priorities in America; by Seymour Melman, Columbia University; by the Eisenhower Commission; and by other official reports. It is against this backdrop that I sketch the work load of Christian priorities for the seventies.

1. Our United States military effort

Within our homes a top priority can usually be determined by observation. Just so within our nation. Whatever claims the greatest volume of our resources — time, money, effort, and emotional strain — *is* our first priority. For the United States, therefore, first place must be granted our military effort. It is this effort alone that consumes eighty billion dollars per annum; occupies eighteen army divisions as against eleven in 1961; stockpiles 11,000 deliverable nuclear warheads, compared with 1,100 in 1961; and employs the largest navy in the world. Politically, economically, and militarily we are very much in the killing business.

Yet it is exactly at this time that our resources are needed to inject hope and life into the American society. Where were we Brethren when military affairs got so terribly out of kilter, and how much did we gain financially from war-inspired profits? And why did we fail to heed the late President Eisenhower's warning that the industrial-military-business complex must be kept within the control of U.S. civilians? And how shall we ever recover from all the venom this priority has pumped into our nation's life stream?

2. Our decaying cities

Ever since the days of the apostle Paul, Christians have shown their concern for persons in the large cities. In the United States, however, with only a mild Christian concern, many of our cities are decaying because of a long period of greed and public neglect. A great multitude of poverty-stricken people, often wretched beyond all reason, has been cursed to live in inhuman circumstances. In 1967, ten percent of all white families and thirty-five percent of all black families lived in a condition of poverty, translated to mean an expenditure of $4.90, or less, for each person each week for food. To relieve such poverty in the United States would cost us ten billion dollars annually — half the per annum cost of fighting the Vietnam War.

To rebuild our cities, however, is a tough, long-range job. Conservative estimates reveal costs of twenty billion dollars per annum for each year of the seventies. To undertake such a job will place burdens upon us the like of which we have assumed previously only during world wars. And the bite into our affluence will pain us. I am not at all sure that our Christian churches will be willing to reorder their priorities to accommodate the demands of poverty and the costs needed to rebuild our decaying cities.

3. The elimination of racism

To eliminate from our minds the conviction that blackness spells inferiority is a priority of dimensions quite different from those of militarism and poverty. Fortunately for the Brethren, last year's Conference established the Fund for the Americas in the United States (FAUS) and gave us a vehicle to tackle the job of our racism. While visiting local congregations I observed a wide range of enthusiasm for the Fund. Often, even the realization that *all* white Brethren have possibilities of vast improvement was not yet fully established. And how far we have yet to go! Yet in a positive manner we should now move as speedily as possible toward full racial equality and the wholesale enlistment of dark-skinned youths into the mainstream of our society.

4. Solutions for crime

The cancerous sores of crime have been largely unattended or superficially treated. Two million persons annually pass through our prisons; 300,000 reside somewhat permanently in prison; 800,000 are on probation or parole. And at the present time from fifty to sixty percent return to crime within five years after imprisonment. What a colossal waste of human resources and what a load of misery for our country! Even so, however, at best we provide an average of only one treatment person for 179 inmates; in other instances, one for 550; and in the worst situations, one for 2,400 inmates. Our treatment emphases have not been spiritually humanizing and far too often merely a brutalizing for offenses committed.

5. Restoring the fullness of earth

God looked out upon his creation of the earth and saw that it was good, and upon his creation of man which he saw as very good. But man didn't highly regard these rare gifts and often failed in his stewardship of them. Hence, today we must arrest many years of wanton destruction. Lake Erie is dead and other lakes are choking; the air in our cities is becoming ever more lethal.

Annually we pump 142 million tons of smoke and fumes into our atmosphere and pile the junk of another seven million cars. In addition, we stack twenty million tons of waste paper; forty-eight billion used cans; and fifty trillion gallons of industrial sewerage. To rid ourselves of self-produced waste and restore our precious earth to its fullness will require the creative genius of many God-inspired men, women, youth, and children for years to come. And let us agree at once that it is our Christian duty to start restoration beginning with me.

6. Our increasing population

Without repeating the many available figures related to the coming pressure of our increased population, let me give only two additional recently-obtained findings: (1) In the present decade the number of women in their most reproductive period, 18-32, will double; and (2) the gravity of an overpopulation has already gripped the families of average and above-average mentality and sharp declines in population trends for them are now clearly evident. At the same time, however, those who are disadvantaged in both goods and mentality show a marked increase in their population growth. Thus, in one state (and other states are fairly similar) where presently one out of eight children already requires special education, by 1978 the ratio will be one in five. How God will lead his people in this realm of stewardship is presently unclear. That a reduction in the number of births is required is abundantly clear.

7. For education, a new orientation

What possibly could be a new orientation in education? Let me limit my reply to higher education and church education. It is in these two areas, rather than in elementary and secondary education, where the greatest changes must be made. For the six priorities previously listed — peace, city rebuilding, race relations, crime prevention, ecological reform, and population control, *the locus of research relating to these concerns will shift to our churches and colleges.* Church education and collegiate education will apply research into our future. Such a shift will add zest to tired curricula and give students a new reason for education; they, in fact, will research their own future.

From the churches there will be a strong reaction to the changes required in church-related colleges. Especially for the Brethren, the required relationship of education to our future, to our very lives, will not be evident. Hence our educators will be misunderstood and often inadequately supported.

We, as Brethren, are blessed in higher education beyond our deserving. We have six strong colleges and a graduate seminary of high repute. In this time of our history, as go these higher institutions of ours so goes the Brethren effort toward making a witness in proportion to the needs of the day.

Four roles for Brethren

To serve our God in these days requires a new interpretation of our style of ministry. Traditionally, the professional clergy have had four roles in ministry — *pastor, priest, prophet, and king.* As interpreted in massive research by the late Kenneth Underwood and recorded in his summary, *New Wine,* these four roles can be observed from Old Testament times through the days of the New Testament and down to our day. Since the Reformation, we believe these roles make their claims upon professional churchmen and laity alike. If so, and if we are to be true to our vocation during the years of the seventies, we as Christians must reclaim this style of ministry and translate its meaning for these times. Only if we tackle our churchly and worldly tasks in this fourfold manner can we expect the church and individual Christians to be faithful to God as he leads us.

Let us, therefore, attempt an interpretation for Brethren.

The pastoral role

The pastoral role of the Christian is probably the most obvious role of all. Our pastors and lay counselors care for individuals, counsel, correct, ease emotional tensions, assist in establishing vocational choices, encourage fellow Christians in their faith commitments, and help them regain their God-given humanness. This role in a society that is deeply concerned about the demands of worldly priorities can be so time-consuming that it becomes the Christian's major concern. Even so, the Brethren have not adequately applied this role to the plight of the unchurched; in simple terms we have neglected our evangelization. We have become too concerned with the immediate troubles and ills of fellow Christian sufferers to attend to the sources producing the suffering. Or, put another way, we have allowed the pastoral phase to consume from sixty to eighty percent of our ministerial time, often to the serious neglect of the other phases.

The priestly role

It is expected of us also to be priests: to proclaim the faith; to draw together the churched and unchurched; to lead in worship; to celebrate man's hope; to attend properly to all the ordinances, sacraments, to the reading of scripture, and other ritual acts of the church. No one can say that these high moments in church life are unimportant. To many, through the centuries, these priestly functions have inspired courage, offered hope, and given opportunities for God's spirit to speak to man.

The prophetic role

The role of the prophet is somewhat less in practice within the church. We as Christians do less of judging the justice and humaneness of life. Somehow the findings of the Kerner Report or the report of the Eisenhower Committee, even the Fund for the America's statement — all seem somewhat remote, not intimately churchly and at least not deeply moving.

Our stance as Brethren on the seven priorities listed earlier is too uncertain, too timid. We react very much like the audiences of old when Amos made his prophetic declarations. Racial mercy and justice cause us little or no bleeding. And in self-righteousness we disdain due process in law and charitable treatment of the hardened criminal. Yet all of these ills and countless others require the incisive treatment of the two-edged sword of God's spirit.

The kingly role

Of the four roles here listed, the kingly role is the most neglected. Generally we do not concern ourselves sufficiently about the governance for the welfare of persons. Unjust laws, corrupt government officials, military complexes, neglected educational support, the corruption of our environment, rigged courts, and slanted news media are often considered somewhat outside our interference. We as Brethren don't spend much time in the offices of our elected governmental representatives. We do not speak our minds to the presidents of our colleges. And how we shun labor leaders and political big-names! Yet it is precisely at these high points of government where there is the greatest need for the Word of God to be declared and translated.

This direct approach, in my opinion, is greatly to be preferred over marches, demonstrations, and the carrying of signs — these expressions to be used when closed-door policies prevent our direct testimony. Think again how the prophets of the Old Testament asserted their kingly role to get the ear of their rulers and how Paul made his appeal to Rome. There are many high governmental decisions necessary to insure man's freedom and abundant life in the future. And to speak and persuade at the level of governance is urgently necessary. The reshaping of social structures demands a dimension of faith only God can provide, and we in the kingly role should be his channels.

Conclusion

To weld these four roles into a total Christian ministry will not be easy. New styles of ministry will be required; our churches and colleges must again, as churches of old, become centers where students, businessmen, politicians, ministers, theologians, natural and social scientists, and others sit down together to work their way through to fruitful solutions. Conventional pietists will object to such involvement, but it is chiefly through such encounters that God speaks through his church to the ills in our secular life.

Thus, for our church and for our secular society, the priorities confronting us in the seventies loom large before us. Only in God's will can their demands be met and only with God do we proclaim our Celebration of Hope. □

Annual Conference Resolution

A Hope for Peace

An affirmation

In the midst of a time of urgent crisis at home and abroad, we affirm that these are good times and bad times.

- A time full of hope, yet a time of despair
- A time to love, yet a time of hatred and hostility
- A time for unity, yet a time of widening polarization
- A time to affirm life, yet a time marked by death and destruction
- A time of joy, yet a time of deep tragedy

A time for peace, yet a time of war
Given these times, we of the Church of the Brethren speak our concern

Our focus is

The war in Southeast Asia and its consequences at home and abroad:
The staggering waste of human, material, and financial resources
The increasing reliance upon military might as a way of settling international disputes
The legalized, mass violence of war as manifested in the inhumane destruction visited upon people thousands of miles from our shores
The fear and distrust among nations generated by the competitive development and stockpiling of weapons
The wrongness of the priorities of our national agenda
The tearing apart and the polarization of our society
The continuous use of scientific and technological developments for destructive purposes

There is no hope

No hope in the "body count" but only in assuming that persons count — every person
No hope in "my country, right or wrong" allegiance to governmental authority, but only as duly constituted government is responsive to the democratic processes of critical analysis and of checks and balances, and to the God-given rights of man
No hope in violence whether it be on the college campus, in the city's ghetto, or on a faraway jungle battlefield. Violence is an evil means no matter what the end
No hope in "might makes right," for to follow such a dictum is to court disaster in a world gone mad
No hope in seeking a military victory in international conflicts
Absolutely no hope in remaining silent. Silence at a time such as this expresses the height of insensitivity and it, in the Nuremburg Trial sense, criminal
And so we speak and act . . .

There is a hope

A hope in God who is Father of all men and in Christ, his son, who is the Prince of Peace
A hope in the power of God's Spirit and not in the might of men
A hope in abandoning the sword, for "they who take the sword shall perish by the sword"
A hope that our nation will seek life for others. (A nation that seeks to save its life by military might shall lose it, but a nation whose trust is truly in God need never feel insecure)
A hope that we will reaffirm in ways appropriate for this day and time our long heritage of consistent opposition to all war as being sinful and contrary to the will of God

THEREFORE,

We call upon ourselves as members of the Church of the Brethren

To rededicate ourselves to the principles of love, peace, and humaneness as exemplified in New Testament teachings and as lived and taught by the Lord of the Church, Jesus Christ
To engage our congregations in dialogue regarding the implications of the biblical peace witness in the present crisis
To examine our complicity, direct or indirect, in this war
To take risks for peace and to live out our faith within the context of life
To encourage our legislators to support measures to end the war
To engage in the political process through active support of candidates in the upcoming elections who will work diligently to end the war
To participate in appropriate forms of public witness to end the war

We call upon our government

To take steps immediately to bring about the cessation of all military combat by United States forces in Southeast Asia and the subsequent withdrawal of troops, material support, and technical assistance designed to sustain the war
To redirect our resources and energies to promote peace, recognizing that international and domestic peace will issue from a just distribution of power and resources rather than military capability
To recognize that we cannot pursue peace while at the same time we prepare for war

We call upon all

To join heart and hand in bringing honor to our country and peace and justice to the world

Turn, Turn, Turn, America . . .
Away from greed to sharing
Away from pettiness to greatness
Away from indifference to caring
Away from hate to love
Away from death to life
Away from war to peace
Away from despair to hope
For where there is no hope, a people perish.
Celebrate with peace!

Should Church Camps Be Smaller?

by F. Blake and Gladys Million

In the twenties and thirties of this century the Church of the Brethren was introduced to the idea of having summer church camps as an aid to our religious education, which was for the most part the Sunday school, and as an aid to our evangelism effort, which was mostly one, two, or three weeks annually of evening meetings at the church, with a guest speaker.

As our camps developed they followed in most respects the pattern set by the International Council of Religious Education, which sponsored camps at Conference Point near Lake Geneva, Wisconsin. These camps were large, well-attended, well-staffed, successful enterprises. Those of us who attended as youth experienced a community of common fellowship in Christ across denominational lines — barriers, as some called them — which were wholesome and needed and perhaps have contributed much to the consolidation of denominations in the last decade.

I was one Church of the Brethren youth who enjoyed four such two-week "mountaintop" experiences as we called them then. I was inspired to promote and help in such a camp program in our church. I had sat under the teaching and counseling of Percy R. Hayward, Gordon Howard, Roy Burkhart, and H. G. Rowe among leaders from many denominations.

In 1934, Carl Welch and I contacted Dan West, our youth director at Elgin, about starting a camp in the North and South Carolina District. After a summer camp sharing at Camp Bethel, Virginia, under Rufus Bowman, we launched our visitation of churches in Carl's 1930 Chevy, accompanied by my wife, Gladys, and our baby daughter. We went over real mountaintops in the Great Smokies and encountered whooping cough to promote that first camp dream. We met Loren Bowman in his first summer pastorate at Mill Creek and Melvin Hill. Bob Sherfy came by for a day, singing "Home on the Range" and camp songs, and sermonized at campfire.

In 1936, with our second girl, we came to the Northeast Ohio District as pastor of the Richland church. We attended our first district meeting at the Black River church where a Northeast Ohio District camp was under serious consideration. A. D. Helser was promoting Manchester College, the Brotherhood program, African missions, and the camp. The next year a camp fact-finding committee, headed by Ora DeLauter, recommended to district meeting the abandoned Zion church and additional acres of beautiful oaks and streams to become Northeastern Ohio's first campsite. It served the district well. Church leaders, laymen, youth, and children all were enriched with fine Christian fellowship. Our numbers were not too great so that the values of one large family could prevail, where all were known and all were in the common concern with warmth, love, and sincerity. Discipline and respect prevailed among the children and youth because people's worth and Christian character were the only authorities. It was like a home. All our children remember Camp Zion and the self-sacrificing, committed leaders, their Christian example, and inspired thinking.

Today, under the consolidated Northeast and Northwest Ohio districts known as Northern Ohio, a new and much larger camp of over 200 acres has been established near West Salem, Ohio. It has an excellent name: Inspiration Hills. The planners have consulted the specialists. It is intended to serve the churches of all of Northern Ohio. Some of the concerns I express here can be planned for and retained in smaller, decentralized units and other ways. I sincerely pray that this new effort may serve the next thirty years as well as Zion served the past thirty years.

However, either because of my age or because of the times in which we now live and the changes so apparent around us, I am apprehensive lest we think that anything bigger is better. If Christ were here today, he might offer a parable suggesting that as man gets the big-head he stops thinking with his heart. The big church may risk losing the "spirit," becoming cold, impersonal, institutional, overorganized, with too little authority to give guidance, warmth,

ıd discipline to our children and youth.
. serious reexamination and awareness
f what mass industrial production, ac-
ompanied by technology and big busi-
ess, has brought to civilization was
ointed out to all of us on April 22.
cological problems are surely a result
f man's planning too big without God
ıd his neighbor. As man thinks about
gger supermarkets, bigger farms, super-
ghways, bigger jet planes, bigger
ombs, bigger budgets, bigger govern-
ents, bigger armies and national guards,
gger church unions, he also thinks
oout bigger riots, strikes, wars, and de-
ruction. Yet some educators today
e returning to the little red schoolhouse
ructure as a most successful instrument
ıd the most natural environment for
arning, especially of social concepts.
How about the little church? What
alues have we passed by? How about the
naller, more personal, locally initiated
ıd indigenous church camps? What
alues are we ignoring? Has the bigness
bsession done something to us which
e are unable to see because the disease
as limited our spiritual insights, our
eason, and our willingness to listen to
od and to one another?

It is what we are inside, our spiritual
eings, that counts, that which is eternal
ıd of priceless worth. Therefore, I
nd to prefer camps owned and shared
y people or individual churches who
ave the vision and concern for their
eighbors and our children.

Is bigness always the sure and safe
iterion of measuring success? Surely
ur space and moon probes have taught
s that we had better not get too big
or this earth. Man in the flesh must
arn to live with God in nature and
ith his neighbor. His spirit is en-
ched and enlarged the more he does
is. Church camps, large or small, will
eet man's inner needs or fail. Let us
l recognize this truth and win with
hrist that crown of eternal glory. ☐

Creativity out of chaos

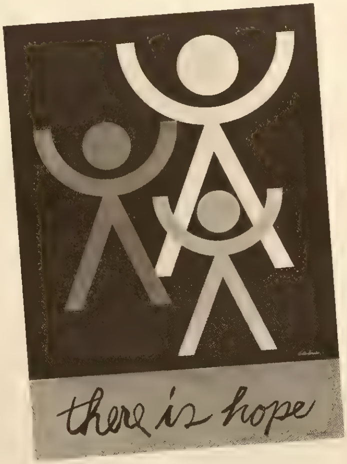
POET AND TEACHER Karl Shapiro is angry about the new illiteracy. In a recently published article he pours his wrath over the writing habits of present-day students and particularly over their literary heroes. Shapiro feels that young people today are thinking with something other than their brains and that when they try to express their ideas, they emit a sort of gibberish.

Furthermore, continues Shapiro, this generation cannot and does not read. If students read at all, they absorb "kitsch-camp-op-pop-absurdist-revolutionary sweepings and swill." And they adore a kind of "playpen" poet whose rock lyrics are, in Shapiro's words, "not even trash." Shapiro asks the despairing question, "Will the bilge work its way up to the library and the graduate school and the art of writing itself?" He concludes his essay with the lament, "When critics and university students can no longer tell the difference between rock lyrics and the songs of Shakespeare, teaching is no longer possible."

At heart I am an orderly person — a compulsive picture straightener. Hence there is much in Mr. Shapiro's essay which speaks to me. At one time in my life I might even have enjoyed seeing the unbuttoned generation get its lumps from a person of such artistic sensitivity and critical power.

But I think I am changing. During the last year I have been moving closer to the chaos I sense around me. Instead of seeing all of it as decadent and vicious, I have asked for the insight to perceive what in it may be truly creative. In other words, what is of God. I have been helped in this quest by history.

There was, for example, a chaotic period toward the end of the eighteenth and during the opening decades of the nineteenth century. Every human institution and tradition was brought into question. In France the social injustices of centuries of misrule culminated in the Revolution; in England gifted and ide-



Full Color Poster on
"Celebration of
Hope" theme

$1.00 each. For one poster
add 15c for postage and
handling. For each additional
poster add 5c (Cash only for
single copies.)

Church of the Brethren General Offices,
1451 Dundee Ave., Elgin, Illinois 60120

alistic young people spoke out against tyranny of every kind. In literature the revolution was expressed in the new artistic credos of Wordsworth and Coleridge, Keats and Shelley.

A lot of bad came out of this time: bad politics and bad poetry. It is difficult to understand, for instance, how the same man (Wordsworth) could write things like "The Solitary Reaper" and "The Idiot Boy," the former so beautifully right, the latter so awkward. The way to understand it, I suppose, is to assume that what was breaking in on the world was not taste or discrimination but creative chaos — a mad jumble of feelings, impulses, images, ideas, words; a jumble of faiths, dreams, visions, hopes, loves.

I recall what an eminent Swedish literary historian, Martin Lamm, once said about Moravian hymns which, when they were first written, seemed so embarrassingly banal and so shockingly insensitive. "The organ music from the Zinzendorfian chapels lives on in the most refined strains of the neoromantic poets."

I am not any more convinced than Karl Shapiro that the contemporary folk poets are true poets if you apply to them the criteria derived from Dante and Rilke. But I am willing to listen. I am willing to believe that the feelings, the images, and the music which surge through the modern creative chaos and which communicate themselves with such intensity to the young may eventually be the stuff from which great art and perhaps great faith come into being. Let us pray that it will be so. — KARL A. OLSSON

FAITH LOOKS UP

My contacts with youth for over twenty years reinforce my faith in young people. God is using young people today! He is using those who march on Washington, those who gather at Woodstock, those who subscribe to underground weeklies, those who migrate to centers like Berkeley and East Village, those who protest the draft, and those who follow the guru.

I believe the youth movements of today are sowing the seeds of a spiritual awakening. We need to look beneath the beards, the beats, the clichés, and the epithets to discover the real message. The screaming vocal minority is a group of warm, concerned, and spiritually healthy young people. Except for a relatively few atypical fanatics, this powerful group is striving to carry on a crusade for the conversion of our world culture.

My faith looks up as I reflect upon the youth who marched on Washington, D.C., last November to make us aware of the desperate human needs around the world. Some of these young people played and sang Mozart's *Requiem* in the Washington Cathedral. They gave the *Requiem* "as a witness to their deploring all war and violence and their affirmation of faith in nonviolent means to peace and brotherhood." One young man prayed before the music began. He prayed about the violence and other forms of sickness abroad in the land of "wars to avoid wars" and of the "oppression against those who seek peace." The music was offered "as a memorial to those who have died for peace." It was unmistakably clear that their hearts and minds were filled not only with Mozart but also with the memory of deceased crusaders "in whose memory we make this oblation."

Woe unto those who strive to escape the message of such young people by calling them long-haired, pot-smoking, militant freaks and lumping them all into one category — rotten apples. Those who fear that communism and violence are the goals of the activist have missed the point. These young radicals are asking profound questions and seeking a spiritual vision never dreamed of by my own silent generation.

Jesus said, "I have come that you might have life and have it more abundantly" — what a vision! This was spoken by the master of men who lived out in full what youth are now attempting to live out in part. Will the Christian church get the message and inspiration of these young people and join in the quest?

DALE A. YOUNG is dean of students, director of continuing education, and professor of psychology and sociology at Malone College in Canton, Ohio. A member of many professional societies and active in community organizations, he has also served as interim pastor of several Brethren churches, most recently at the Center church, Louisville, Ohio. The Youngs have two sons and two daughters. They live at Uniontown, Ohio.

Music to worship with and to think by

EQUIEM MASS: Dvorak (London)
ts only two entries in the Schwann
talog, as contrasted with twenty for
e good old "New World" Symphony
d comparable bunches for other works.
s a pity, for the *Requiem* dates from
e same period and has all the melodic
eshness and romantic lushness of
vorak's best, yet it waited until more
an half a century after the composer's
ath before the authentic score was
blished. This recording features top
loists, the Ambrosian Singers, and the
ndon Symphony Orchestra in a superb
erpretation conducted by Istvan Ker-
z. I believe it has a slight edge over
sole competitor (on Deutsche Gram-
ophon), but whichever you prefer, this
one of the sunniest requiems of the
st century.

EQUIEM: Ligeti (Helieder-Wergo)
mmunicates spiritual feeling through
ely wrought acoustical expression. It
a waxing and waning web of sonic
ensities, now dark-hued, now ethereal,
w swelling with panic urgency or
arged with jagged orchestral eruptions.
flows and floats, dissolves, suddenly
lges with exclamation. The words are
arly always engulfed by the sonic
ect, yet the meaning is no more lost
an is that of a Bosch painting. Spooky
first hearing, perhaps, it becomes a
mendous experience once you get into
— or let it get to you. Michael Gielen
nducts soloists, chorus, and the Hes-
n Radio Symphony. Overside are
geti's *Lontano* for orchestra and *Con-*
uum for piano. Tired of that greasy
l stuff? Brace yourself and try this!

OTRE DAME MASS: Machaut
iseau-Lyre) is the earliest extant poly-
onic mass by a known composer. Dat-
from the fourteenth century, it is
votive mass for choir with organ em-
lishments, and it remains a treasure
sacred music. In this recording, one
the best, Grayston Burgess conducts
e Purcell Choir, with John Caldwell at
e organ. Overside is a delicious assort-
ent of Machaut's secular virelais,
rondeaux, and ballades, displaying various vocalists with such instruments as psaltry, tabor, recorder, and harp. The two sides add up to a delightful musical visit to the Middle Ages.

VINGT REGARDS SUR l'ENFANT-JESUS: Messiaen (Argo) is a series of piano pieces which make great demands on the performer in order to convey to the listener virtually the effect of an orchestra, for it draws upon every resource of the keyboard to produce a great range of colors and timbres as well as ametrical rhythms derived from medieval Indian music. Don't be frightened off, however, for what we get from pianist John Ogden here is not only a great feat of musicianship but a rare, subtle, and deeply reverent series of meditations on pictorial, theological, and mystical themes not limited to the baby Jesus but including time, the cross, silence, and the "church of love." Not for the lightminded, yet it requires no great musical sophistication in the listener, but only a pensive and devout ear. It is a bit more than beautiful, and the performance outclasses an earlier one, now out of print.

PSALMS OF DAVID: Schütz (Nonesuch) comprises four psalms (nos. 6, 23, 128, 136) and a Canzone based on Psalm 103, dating from 1619. The influence of Schütz's Venetian tutelage under Gabrieli is evident here, with every detail of the texts, all the emotion and imagery, finding its musical equivalent in a remarkable variety of harmony, rhythm, and tonal colorings. A decade later, Schütz was to face the ordeal of the Thirty Years War, but in 1619 he was full of exuberance. Wilhelm Ehmann proves it as conductor of these five concertos for voices and instruments. An inconspicuous footnote indicates that in Europe this bargain-priced disk is available only on the high-priced Cantate label, well known for quality.

INSCAPE: Copland (Columbia) takes a leaf from the Jesuit poet, Gerard Manley Hopkins, as a "quasi-mystical illumination, a sudden perception of that deeper pattern, order, and unity, which gives meaning to external forms." By comparison with much of Copland's work, this one, written in 1967, is austere, astringent, introspective — not easy listening, but more the kind of exploration the title implies. It is deeply but not easily melodic, not obvious Copland yet inescapably personal — the difference between inside and outside. Side two consists of Copland's *Connotations,* commissioned for and premiered by Bernstein and the New York Philharmonic at the opening of Philharmonic Hall in 1962. The same conductor and orchestra provide the definitive recorded performance here: music to think by, by America's greatest living composer.

SYMPHONY NO. 5: Nielsen (Nonesuch) apparently differs in that this performance by Jascha Horenstein and the New Philharmonia Orchestra is the "original version." At any rate, it differs noticeably from Leonard Bernstein's hitherto matchless recording. But whatever the variants of detail, this is a powerful and brilliant performance in its own right. The symphony, written in 1922, is surely a masterpiece of the human spirit as well as a major musical achievement — joyous affirmation arising out of turbulent mystery and relentless conflict. As an unneeded but welcome bonus, this superior bargain disk includes also the first recording of Nielsen's *Saga-Drom,* a tone poem of 1907 based on an Icelandic legend. Did I forget to mention the technical excellence of this Delby-system recording? Never mind — but it means you hear nothing but the music and plenty of that! — WILLIAM ROBERT MILLER

CLASSIFIED ADS

A BRUBAKER GENEALOGY, by Ethel H. Weddle and Ralph E. Smeltzer, published by the authors; 275 pages include genealogies of 4,000 descendants of Henry Brubaker (1775-1848) of Salem, Va.; complete index. Price, $8 (at cost); only 200 copies printed; result of fifteen years' research. Order from Ethel H. Weddle, Route 1, Girard, Ill. 62640.

news

Nonviolence gains support

NONVIOLENCE — as expressed in conscience and conduct — is finding renewed interest and respect across the nation as a means toward effecting social change, despite recent disorders this spring that might suggest otherwise.

A significant jump, for example, in the number of conscientious objectors from religious traditions other than the Brethren, Quaker, and Mennonite peace churches has been noted by the National Interreligious Service Board for Conscientious Objectors.

All-time high: Objectors from Methodist, Catholic, and Baptist communions, among others, have seen an all-time high increase in the last two years. And in order to provide the religious training to "conscientious doubters and objectors who are increasingly questioning the morality of the war," a college chaplain at Biddeford, Maine, has organized a church especially for COs.

Elsewhere, some colleges are offering courses on the techniques of nonviolence as an instrument for social change, a new body of literature is being developed on nonviolence, and study and training centers for nonviolence are being established.

Gains made: NISBCO figures show that Catholic objectors have increased sevenfold since 1952, Methodist COs by nearly four times; Unitarian numbers have doubled, and Jewish and Baptist percentages have also made gains.

More young men now register with local draft boards as objectors than at any time in history, says the nonsectarian agency headed by Brethren minister Warren W. Hoover. The agency says that it is in touch with more than 600 men each month, offering counseling service without charge and finding meaningful alternative service for objectors.

Military COs: Within the military too, the number of conscientious objectors has been growing each year. Applications for CO status — officers and enlisted men alike — has increased nearly tenfold over the last five years.

In 1965 there were 101 applications for conscientious objector discharge, the defense department reports. Last year 943 such discharges were received, three times the number for 1968.

Yet approvals have been dwindling as requests have risen — last year, 21 percent were accepted. One explanation was cited: the apparent lack of sincerity on the part of applicants.

CO church: On an interesting, if less significant, front Father Matthew Audibert, chaplain at St. Francis College in Maine, distressed that draft boards have consistently "denied recognition of conscientious objector status to members of the more 'establishment' churches which do not have a predominately pacifist orientation," has formed the Franciscan Church for Conscientious Objectors.

Yet as this report was being prepared, the U.S. Supreme Court ruled that conscientious objection may be based on deeply held moral and ethical positions, broadening the former stance that had predicated the CO posture on religious training and belief only. (A fuller report on the Court's action will appear later in these columns.)

Quiet gains: *The New York Times* in an article noted "quiet gains across the nation" for nonviolent approaches, and observed: "The renewed interest in nonviolence appears to have gone considerably beyond that aroused by the old-line pacifist organizations that have embraced the concept for years."

In other ways, nonviolence is receiving new attention. The *Times* article reports that Notre Dame University has raised funds to establish a department of nonviolence, and at the University of California at Berkeley, courses in Gandhian methods of nonviolence are being taught. Elsewhere, the University of Pennsylvania this fall will establish a graduate program in peace research "designed to study the theory of conflict and provide guidelines for public policies." Additional courses and research into nonviolence and Gandhian methods are being sponsored by independent institutions and college-related centers, sometimes with federal assistance.

History: One such researcher into the methods of nonviolence, Dr. Gene Sharp, has authored a 900-page volume to be published this fall by Pilgrim Press. The tome, *National Defense by Nonviolent Resistance,* traces the history of the politics of the nonviolent movement.

Perhaps one milestone for the movement may be gauged by the Army's acceptance of a pacifist-espoused Catholic priest as a chaplain. Father Paul F. St. James — who told the commissioning board that he would not defend himself if he were attacked in a combat situation — served two weeks active duty with the Vermont National Guard.

"I have an obligation to minister to those men," he said. "I don't preach politics, I preach the gospels — in a way that I have reflected on them." He said he can't think of a better place than the army to preach the gospel of peace.

One observer has noted that our society is not one in which nonviolence feels comfortable. Yet if acceptance of (that is comfort with) nonviolence as a means to social change is gained, the end that is a secure society may not be far distant.

Envoy at the Vatican

WHAT IS THE MEANING of President Nixon's new Vatican emissary and what is he expected to achieve?

Seemingly, Mr. Nixon will get no great amount of thanks from Catholics and no credit and indeed some protests from Protestants for the naming of Henry Cabot Lodge to the new office.

How much the tie will contribute to

ıe national interest of the country, the
nterest of the Roman Catholic Church,
not clear. What is apparent, however,
that the paths of the United States
nd the Holy See cross in many places
Vietnam, Latin America, the Middle
ast, Eastern Europe) and on many is-
ues (peace, development, human rights,
acism, human welfare). And clear, too,
that the idea of a direct official tie
etween government and church remains
ontroversial.

Assignment: As personal representa-
ve of the President and without diplo-
atic status, Mr. Lodge will be a liaison
etween Washington and Rome.

What the task amounts to, with or
ithout formal title, is what any Ameri-
an ambassador in the capitals of a hun-
red countries, large and small, is called
pon to do. Essentially, that is to have
e elements necessary for a correct
valuation of a situation and to make
re that the recipient of these diplomatic
tentions be fully informed from a qual-
ed spokesman as to what United States
olicy is.

The 67-year-old Lodge, who is the
ormer chief negotiator at the Paris Viet-
am peace talks, is the first official since
949 to have a specific responsibility of
presenting the U.S. President at Vati-
an City. For the Vatican, the develop-
ent is in the category of relationships
tablished with nearly all the govern-
ents of the world, the Soviet Union
eing among the few exceptions.

Overrated: Among those particularly
ercised over the appointment was the
ecutive director of Americans United
r Separation of Church and State,
lenn L. Archer of Washington, D.C.

To Mr. Archer, the decision is an
gregious violation" of this nation's
adition of church-state dichotomy and
"false appeal" for Catholic votes.

Mr. Archer termed the appointment
nother unwise move which brings the
ixon administration into ill repute,"
lding that spokesmen for the administration gave solemn assurances no such move would be made.

He charged that data gained from the Vatican is overrated, but that, in any case, it could be accumulated by "lawful agents," without diplomatic representation. He cited the personal representative "angle" as a "crude device" to avoid Senate confirmation where the idea of a Vatican diplomat would be defeated. "Most Protestants, and many Roman Catholics, will view this appointment cynically as an obvious political ploy," Mr. Archer asserted.

The editor of *Christianity Today*, Harold Lindsell, contended that "there is nothing Mr. Lodge can do in an official capacity that he could not have done in an unofficial way."

"If the World Council of Churches sets up a 22-acre sovereignty in Bossey, Switzerland, will the President make a similar appointment?" he asked.

Parallel: This was precisely the step suggested by a United Methodist Church leader, Bishop John Wesley Lord of Washington, D.C. — that, as a consequence of the Lodge appointment, President Nixon name an envoy to the World Council of Churches.

Lodge: Diplomat minus rank or residence

"The United Methodist Church historically opposes all 'establishment' of religion with government. Such establishment places the power of all society behind the religious expression of some part of society. However, the United Methodist Church must listen to the concerns and insights of churchmen and churches in all nations.

"It would therefore appear proper that since Mr. Henry Cabot Lodge is to serve as personal emissary, without title, to the Vatican, it would be a valid assumption that the United States government should relate in like manner to the World Council of Churches in Geneva.

"We will await further action from the President to justify his present action," Bishop Lord said.

Choice? A Jesuit periodical, *America*, claimed American Roman Catholics "on the whole see no gain . . . to be had from instituting formal diplomatic relations with the Holy See." It felt the informal relationship offered "a way out of excessive preoccupation in Rome or elsewhere with diplomatic niceties that seem less and less appropriate in the church's effort to serve the modern world." It did point to possible benefits that might come in promoting world peace.

"Whether Mr. Lodge, after his pullout from the Paris Vietnam talks, was our best choice is a puzzle," the Catholic journal added.

Commuter: An Episcopalian, Mr. Lodge plans to commute to the Vatican and Washington from his home in Beverly, Mass. He has had at least three visits with Pope Paul VI in recent years to discuss the war in Vietnam.

With the promise and the peril that is at stake in foreign policy and church-state relations, the work of Mr. Lodge doubtlessly will be the object of scrutiny from many perspectives.

Ministry amidst reform

Victor Vaca, president of the Brethren and United Andean Indian Foundations in Quito, Ecuador, recently discussed the role of revolution in bringing genuine social change in Latin America. The interviewer was Merle Crouse, church development consultant on the World Ministries staff of the General Board. Mr. Crouse himself spent 11 years on the Ecuadorian mission field. The foundations relate to the work of the Brethren and the United Andean Mission in Ecuador.

Merle Crouse: It has been said that Ecuador and other Latin American countries need drastic change in their institutions. What does this mean?

Victor Vaca: Ecuador needs to change its basic structure if change is to take place in the political, economic, and social aspects of our country's life. This is necessary if the majority of the people are to profit by the basic services and goods which the country has and so that the people can develop themselves culturally and spiritually. Yes, we do need drastic change.

Mr. Crouse: What are the economic problems which make such change necessary?

Mr. Vaca: Ecuador is essentially an agricultural country. About two percent of the agricultural population has in its hands more than 250,000 acres of land. Thus a very small group has control of most of the land. This exists while some 83 percent of the people make their living on properties which are less than 25 acres each.

These small properties are called the *minifundio*. The minifundio people are completely ignored and abandoned by the institutions of the country which are supposed to help with agricultural development. These small farmers do not have access to credit. What little they do get is on a very small scale in comparison to the big landholders, the *latifundio*.

There is now a program of land reform; however, the program has been used more to serve the large landowners than the small tenant farmers or *huasipunqueros*. The huasipunquero is the traditional servant of the big landowners.

On the other hand, the political power is also in the hands of a very small portion of the population of the country. There are no organizations which function well for the great majority of the people aside from some very elemental, primitive structures which still remain from the old Inca heritage and which are inadequate.

Mr. Crouse: The problems of the Ecuadorian society seem to be so deep-seated as to appear chaotic. What hope is there?

Mr. Vaca: We have two roles to play. The first is that of helping our community to develop structures which will enable them to struggle for their economic freedom. The people need to understand their situation and what the national and community structures are doing to them. Work in the past has strengthened the national institutions while taking away the personal initiative of the individual. Paternalism, which has caused passiveness, has dominated the lives of the people.

Mr. Crouse: What must be done to encourage the people of Ecuador to determine their own destiny, to give them decision-making power?

Mr. Vaca: The necessary changes in the political and economic structures imply a process of education for freedom, not an educational process which domesticates people and which encourages them to adapt themselves to a deficient society.

Mr. Crouse: You are suggesting three things, then, education for freedom, a change of basic structures in society, and development.

Mr. Vaca: We need a development that is social, economic, political, and spiritual. Education for freedom will help the marginal people organize themselves. This is revolutionary education.

Mr. Crouse: But when the people are educated and motivated to work for a better life, then what is necessary to change as rigid and unjust a structure as that under which most Latin Americans live?

Mr. Vaca: It is not easy to know how a new structuring might take place. However, if the people have gone through a process of becoming sensitized, of discovering that they are human beings of equal value, I am inclined to believe that they will begin to convert the oppression which they suffer into an aggression against those oppressors. This would mean, probably, a revolution.

Mr. Crouse: You are saying, then, that a violent revolution is necessary?

Mr. Vaca: This is not what I say, but it is what the people who call for drastic change will say.

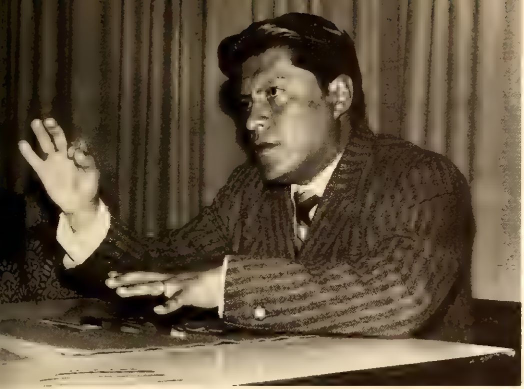
Mr. Crouse: Victor, what kind of revolution will be necessary if it is to produce good and lasting results?

Mr. Vaca: A white revolution, a green revolution, and a red revolution. The white revolution would be through law and new legislation. The green revolution would depend upon land reform and redistribution of land use. The red revolution does not necessarily refer to a relationship with the socialist movement and to the Communist countries but rather a revolution which would cost lives.

I do not believe in the white revolution. To choose to work on the level of the white revolution would only be a way of working for the strengthening of the prevailing structures. I also find participation and success by way of the green revolution very difficult because the people who have the land and the money are going to control these resources and any changes would be controlled by them.

I would say with deep sadness, because I would like to see a nonviolent approach in Latin America, that it is absolutely necessary to have a violent, drastic revolution in Latin America. It must bring about a drastic and profound change in basic structures in the society.

Mr. Crouse: If this kind of change is necessary and inevitable, what responsibility has the church in helping the people to initiate and bring about the revo-



Victor Vaca sees need for interchange of authentic, progressive thought between North and Latin Americans

ution?

Mr. Vaca: This is a difficult question o answer because generally we think of he gospel and the church as a recruitnent of souls, as a kind of conscription or heaven. We have generally been unoncerned for the concrete man, the vhole man. We have thought in terms f his spirit and have forgotten his body. Ve need to think of the future of man nd of theology of reality for today. We nust realize that Christian theology itelf is a strong criticism of human strucures and calls for change.

We will find clearly expressed in our heology how God gives his only son to he world so that all who believe in him vill not be lost but will have eternal life. This expression from God invites the vhole people of God to be united in this rogram of love for our neighbor. "Love ne another." This is a chain of love. can't really sleep and live with myself nless I can feel that I have done somehing to participate in this process of ove for my neighbor. How can I see ove in the world when I see thousands vho are dying of hunger? How can I hink of love in the world when I see so nany people in desperate need in Africa, n Asia, and in Latin America?

Mr. Crouse: But what has happened vhen we Christians in Ecuador and elsevhere sleep so well while living in the nidst of these problems that deeply afect and make miserable the lives of peole around us? What have we done as nissionaries and pastors in the teaching f people to give such a narrow interretation of the gospel?

Mr. Vaca: We have been a victim of he game played by the oppressors. We ave played the role of the useful dupe. Ve have given ourselves to the service f these small segments of the populaion which enslave the majority. If all of s who are part of the small middle class of Latin America depend upon the present structures for our living, then we are allied with the oppressors in their game.

We are too preoccupied with interior Christianity. It is easy to talk about the spirit; it's easy to talk about God, and how God will do what he would like to do. We don't talk much about what we ought to be doing to help God carry out his objectives.

Mr. Crouse: Are you saying that the prevailing attitude among Protestants in Ecuador is one of not taking responsibility for one's own situation and of lending oneself as a tool to the oppressors?

Mr. Vaca: Yes. A small group of upper-class people and a segment of the middle class serve them as their useful dupes.

Mr. Crouse: How are the Protestants of Quito under the influence of this small group? How are they controlled and influenced by this elite group?

Mr. Vaca: This is very clear and easy to feel when we reflect an attitude of wanting to keep things as they are. For instance, when a group of people are participating in a strike to get land or to get better salaries, we often say, "No, no, those are the communists at work." Or someone stands up and begins to defend the country people and speaks of a drastic agrarian reform, and you hear the Christians calling him a communist, an atheist, an enemy of this, an enemy of that. We often find the evangelicals in this position of the man who is anti-this and anti-that and who really comes out as "an enemy of justice for his fellowman" and who turns out to be a strong force against those who are in favor of justice and a change of structures for the welfare of all. This is the role of the useful dupe.

Mr. Crouse: What position should missionary boards and stateside churches take toward the need for drastic change in the areas where they contribute missionary work?

Mr. Vaca: Those of us who are from less developed countries find it necessary to expect help from other people in this struggle against the underdevelopment of our countries. We need help in new ideas; we need economic help; we need a mutual interchange of authentic progressive thought between North Americans and Latin Americans willing to exchange and share experiences. Material help is needed that will develop new ideas and leadership.

Later, upon reflection on the interview, Merle Crouse made these observations: The perspectives presented by Mr. Vaca are common in the thinking of young, concerned Latin America Protestants. Many feel that a complete rearrangement of social structures is essential so that life can become livable for the vast majority of Latin Americans who do not enjoy basic opportunity and freedom. The class distinctions between the powerful elite minority and the exploited masses are so wide that they represent two kinds of humanity. The Christians are increasingly sensitive to this situation and cannot live with it in good conscience.

I believe most Brethren are deeply concerned for social injustices and feel that change which would give all people opportunity to live a better life is crucial. One question might focus on both the need for and the effectiveness of violent revolution as the means for bringing about such change. The New Testament ethic respects the lives of both oppressed and oppressor. There is great power for bringing about good change in a people united and caught up by a dream. The independence movement of India and the civil rights struggle in this country suggest that nonviolent "soul" power can be harnessed effectively to set at liberty those who are oppressed.

What place does a Brethren ministry find in revolutionary Latin America? Could it be both to increase awareness for change and to work at discovering nonviolent means in bringing it about?

news in brief

ELECTED

Bethany Seminary theology professor, **Dale W. Brown,** was chosen moderator-elect of the denomination at the 184th Annual Conference. Dr. Brown is a member of the York Center congregation in Illinois, and has served as district moderator. Presently a member of the Interchurch Relations Committee, the educator-theologian has served on Standing Committee and the General Board. He was a member of the Brethren/Russian Orthodox peace delegation to Geneva in 1969.

In its annual reorganization meeting, the General Board named **Ira B. Peters Jr.** chairman. The executive of Appalachian Power Company, Roanoke, Va., has been a board member since 1966 and succeeds **Stewart B. Kauffman,** who is joining the Brotherhood staff.

Other board members newly named as officers were **A. G. Breidenstine,** chairman, General Services Commission; **Leland A. Nelson,** chairman, Parish Ministries Commission; and **Charles M. Bieber,** chairman, World Ministries Commission. **C. Wayne Zunkel** replaced Ira Peters on the Executive Committee as member-at-large. Board vice-chairman is **Paul H. Fike,** pastor, Weyers Cave, Va.

* * * * *

Conference delegates elected eleven Brethren to national denominational offices in proceedings at the Lincoln gathering. Among them are:

General Board, for three-year terms, **Stanley L. Davis Jr.,** Chicago, Ill.; **Donald Fike,** Castaner, Puerto Rico; **Leon C. Neher,** Quinter, Kansas; **Mary Petersime White,** Gettysburg, Ohio; **Donald E. Willoughby,** Rocky Mount, Va.; **A. G. Breidenstine,** Lancaster, Pa.; **Rosa Page Welch,** Chicago, Ill.; and **Jesse H. Ziegler,** Dayton, Ohio. . . . For a two-year term, **Everett Mishler,** New Paris, Ind. . . . For one-year terms, **Wilbur R. Hoover,** Warrensburg, Mo.; and **Clyde R. Shallenberger,** Baltimore, Md.

In a reorganization meeting the board members were assigned to commissions:

General Services Commission

A. G. Breidenstine, chairman
Russell V. Bollinger
Paul H. Fike
Robert M. Keim
Everett Mishler
Mary Petersime White
Donald E. Willoughby
Jesse H. Ziegler

Parish Ministries Commission

Leland A. Nelson, chairman
Phyllis Carter
Floyd H. Mitchell
Leon C. Neher
Clyde R. Shallenberger
Gladys G. Weaver
Rosa Page Welch
C. Wayne Zunkel

World Ministries Commission

Charles M. Bieber, chairman
Stanley L. Davis Jr.
Anna Mary Dubble
Donald L. Fike
Kenneth S. Frantz
Wilbur R. Hoover
Anna B. Mow
Raymond R. Peters

* * * * *

Named to the Annual Conference Central Committee was **Stanley R. Wampler,** Harrisonburg, Va., and to the Committee on Interchurch Relations, **A. Stauffer Curry,** Mamaroneck, N.Y.

Pension board officers named were **A. G. Breidenstine,** chairman, and **Robert M. Keim,** vice-chairman. . . . Confirmed as officers of the Pastors' Association were **Albert Sauls,** Oakton, Va., chairman; **Luke Brandt,** Mountville, Pa., vice-chairman; and **Andrew Murray,** Portland, Oregon, secretary.

Bethany Seminary electors are **David L. Rogers,** North Manchester, Ind., representing the clergy; and **Donald L. Glick,** Port Republic, Va., representing the laity.

Established at the request of the Bethany Seminary board of directors was a committee to examine the future of theological education in the Church of the Brethren, particularly the matters of recruitment, financing, and ecumenical relationships. Named by the Annual Conference to the committee were **Paul S. Hersch,** La Verne, Calif., **Morley J. Mays,** Elizabethtown, Pa., and **Glee Yoder,** McPherson, Kansas. The General Board and the Bethany board each will name one additional member.

Elected to committees to study new queries: health and welfare program, Daryl Parker, M.D., New Madison, Ohio, and Robert Blair, Elizabethtown, Pa.; procedures on merger, John Gibbel, Lititz, Pa., Donald Durnbaugh, Oak Brook, Ill., and Bruce Flora, Portland, Oregon. Position on abortion, Terry Murray, Portland, Oregon, Nancy Faus, Huntingdon, Pa., Marianne Pittman, Champaign, Ill., Lauree Meyer, Chicago, Ill., and Sonya Griffith, Minneapolis, Minn.

CONFERENCE COLLAGE

Inaugurated at Annual Conference 1970 was a plan to orient the Parish Ministries staff around specific priority concerns. For the coming year most of the PMC staff members will be **clustered in teams** whose tasks are labeled celebration, identity, evangelism, and participation.

Stewardship enlistment director Ronald D. Petry termed the **1970-71 Self-Allocation report** "fairly encouraging in view of current giving level." The allocation of congregations for the Brotherhood fund reached $1,664,830, as against $1,704,847 reported at last year's Conference. . . . Commitments for Bethany Seminary totaled $181,389, down $12,383 from a year ago. The number of congregations engaging in a new five-year goal on Brotherhood Fund support shifted from 909 to 218.

The Credentials Committee at the Lincoln Conference reported that of the **957 delegates registered,** roughly a third were women and another third inisters. Included in that tally were orty-five Standing Committee members.

Annual Conference treasurer Robert reiner reports that **offerings at the 84th** totaled $156,768. The 1970 figure ompares with last year's total giving of onferencegoers at Louisville, Ky., of 184,379.

Annual Conference will convene again 1971 at St. Petersburg, Fla. Subseuent meetings will occur at Louisville, y., 1972; Fresno, Calif., 1973; and oanoke, Va., 1974.

✣ ✣ ✣ ✣ ✣

Lincoln conferencegoers will be able o show and tell it like it was at home, ith a slide-tape presentation, **Highights and Issues.** Speakers, program exibits, Bible hours are featured on the orty slides, with glimpses of conference ebate and program on tape. Together he packet will sell for $13.95. Slides lone are $10.95, tape, $3. A preseected set of fifteen slides will be $5.

Members of the Brethren Journal Asociation voted unanimously to move oward sponsorship of the quarterly **rethren Life and Thought** by Bethany heological Seminary. The shift is made ossible in part by the establishment of a fund memorializing the late Perry Rohrer. . . . In a "rap" session during the week at Lincoln, eight young persons and the Parish Ministries staff planned tentatively to schedule a fifth **National Youth Conference** at the University of Michigan, Aug. 2-6, 1971.

IN THIS ISSUE

Robert D. Haggard is a member of the Covenant Players, who appeared in vignettes and plays during the week at Lincoln. . . . **F. Blake Million** is a retired pastor living at Ashland, Ohio. . . .**Karl A. Olsson** in October will assume a newly created post as director of leadership training for Faith at Work, Inc., an interdenominational Christian agency with offices in New York City. He is former president of North Park College and Seminary, Chicago. . . . **William Robert Miller** has left his position as editor of Cambria Press, New York, and looks to free lancing in the future.

CONFERENCE PERSONALS

For four Michigan youth, Annual Conference 1970 was **1,520 miles of bicycling** from and to Scottville, Mich. The foursome were Jeff Trachsel, Arlene Eikenberry, Jennifer Trachsel, Jeff's sister, and Jean Trachsel, his wife.

Three Brethren authors autographed copies of their new books during Conference activities: Anna B. Mow, Arthur G. Gish, and Vernard Eller participated in autograph parties.

District executives named Joseph M. Mason chairman, Ralph G. McFadden vice-chairman, and Carl E. Myers secretary.

THE BROTHERHOOD AT LARGE

Conscientious objectors of World War I will gather Aug. 9 for an **annual reunion** at the Black Rock Retreat, four miles south of Quarryville, Pa., via Route 472. The reunion will be hosted by the Conscientious Objectors of Camp Meade, Md.

Several **Annual Conference addresses** have been tentatively scheduled to appear in coming MESSENGER issues. Look for "An Ecology of Hope: The New Life of Creation," by Leland Wilson (August 13); "Hope and Resurrection," by Eugene Roop (Aug. 27); "The Church Confronts Secularism," by Myron S. Augsburger (Sept. 10); "Hope and the Social Order," by Floyd E. Bantz (Sept. 10); "Hope and the Moral Life," by Allen C. Deeter (Sept. 17); and "Hope and Celebration," by Ronald K. Morgan (Oct. 8).

News of the death of **Paul E. Thompson,** pastor at Huntington, Indiana, was announced at Annual Conference. More than a year ago he underwent surgery for cancer. Death came on June 26. He formerly served pastorates in Kansas, Illinois, and Ohio. . . . Another minister and former pastor died on July 4. He was **Orlin Frey,** a resident of Mt. Morris, Ill., and a member of the Mt. Morris church.

DEATHS

Baker, Elvin D., Fredericksburg, Pa., on April 13, 1970, aged 81
Bashor, Dan M., Sherwood, Ohio, on Feb. 12, 1970, aged 20
Boyer, Ira, Cumberland, Md., on Dec. 19, 1969, aged 69
Boynton, David, Lewiston, Minn., on April 20, 1970, aged 60
Brandt, Mabel E., Mount Joy, Pa., on April 6, 1970
Brantner, Ben M., Lanark, Ill., on April 4, 1970, aged 81
Carey, Rose B., Chambersburg, Pa., on April 2, 1970
Crummett, Mary Sampson, Nokesville, Va., on Feb. 13, 1970, aged 84
Geyer, Kathy Ann, Nappanee, Ind., on April 24, 1970, aged 19
Gledhill, Arthur, Cumberland, Md., on Jan. 12, 1970, aged 84
Godfrey, Edith I., New Carlisle, Ohio, on March 22, 1970, aged 69
Seiders, Amos, Newville, Pa., on March 8, 1970, aged 82
Sharp, Ned Ray, Oakwood, Ohio, on May 3, 1970, aged 39
Smith, Sarah Elizabeth, Union Bridge, Md., on April 17, 1970, aged 55
Walter, Francis E., Oakland, Calif., on March 6, 1970, aged 84
Woodrow, I. Maude, Newville, Pa., on April 4, 1970, aged 93
Younker, John Sr., Bethel, Pa., on March 29, 1970, aged 63

CALENDAR

August 7-9	**District conference, Middle Indiana, Manchester College**
August 14-15	**District conference, Southern Indiana**
August 14-16	**District conference, Southern Missouri and Arkansas, Wynne, Ark.**
August 14-16	**District conference, Oregon-Washington, Forest Grove**
August 14-16	**District conference, Southeastern**
August 21-23	**District conference, Northern Ohio, Oberlin College**
August 21-23	**District conference, Western Plains, McPherson College**
August 27-30	**District conference, Michigan, Carson City**

day by day

PEOPLE are much more dependent upon one another than they think. We may not be economically dependent. Yet our pride often forces us to conceal from one another our need of economic help. We like to be able to go it on our own. What we mean by dependency here is that people are emotionally dependent upon one another.

Happiness, guilt, diligence, slothfulness — all of these things are characteristics which are influenced and molded in large measure by the responses others make to our behavior. If God speaks to people through people — and he does — then we certainly are responsible for one another. We must know without equivocation that if we reject and condemn and isolate another person, we have sinned, and that person will in turn be less able to love and to accept and to bring the most out of those he meets.

Reuel L. Howe in his very perceptive writings hammers away at the general idea that people will generally treat one another as they are treated. Specifically he notes that the child will be able to love insofar as he is loved. It is indeed a sobering proposition to evaluate ourselves and our behavior patterns. What did people learn from me today? Will they be more likely or less likely to be friendly on the street or in the elevators or in the stores and shops and businesses and offices tomorrow? We feel that we should constantly be taking stock of our reactions to people as we meet them.

The one main activity for these two weeks in our day-to-day experiences will be an open, consistent self-evaluation of our reactions to the people whom we meet. Family worship might very well take this form after the reading of one of the daily lessons listed here. Let each member of the family find a comfortable place to sit, relax, close his eyes, and think hard of the people he met that day. Visualize getting up in the morning, encountering the family, leaving the house, possibly meeting the neighbors going to work or to school or shopping or meetings — all the activities throughout the day.

Mentally retrace your steps. Who was that person whom I met face-to-face there on the street? He smiled at me. Did I smile in return and greet him or did I act afraid of him? Spend several minutes carefully recalling your encounters throughout the day and evaluating what your reactions were and how you could react in such a way in those very same situations so as to give people a feeling of acceptance, love, and appreciation rather than emptiness, alienation, and guilt.

It would be a further help to discuss these encounters with someone else, perhaps with the family in the worship time together, and also with people who are good friends at work or at lunch or in whatever time of conversation we have. It would be doubly helpful to allow persons whom we have encountered to talk about how they saw our reactions to them. Sometimes we can be biased to ourselves and it is helpful to see ourselves as others see us. The purpose of this day-to-day activity is to bring about greater awareness and alertness on our part to our constant encounters with other people. — RUTH AND ELDON SHINGLETON

DAILY READING GUIDE August 2-15

Sunday Genesis 33:4. Brothers are reconciled.
Monday Acts 10:25. Stand up and face a man.
Tuesday Acts 13:1-2. Devout people come together.
Wednesday Acts 13:2-3. They have a mission to perform.
Thursday Acts 13:47. We are sent to be a shining light.
Friday Matthew 5:14-15. We are the light of the world.
Saturday Matthew 5:16. Let the light shine through.
Sunday Matthew 5:13. Look for the seasoning in daily encounters.
Monday Luke 6:41-42. We need constant self-evaluation.
Tuesday Luke 6:37-38. What we give is what we get back.
Wednesday Luke 6:27-31. Treat others as you want them to treat you.
Thursday Luke 6:32-36. Treat everyone as a brother.
Friday Acts 8:35-39. Strangers can become friends.
Saturday Corinthians 13:11-13. Greet one another.

Now!
in print again

the 1911
edition of the

Inglenook Cook Book

Over 1400 cherished recipes of Dunker sisters whose tradition placed high value on culinary excellence. Also included are menus for Sunday and weekdays, Thanksgiving, and Christmas; suggested food for the sick; home remedies; and an interesting table of measures.

$3.95

Please send ________ copies of the INGLENOOK COOKBOOK at $3.95 per copy plus postage (35c for one copy; 5c per dollar thereafter).

Name ______________________________________

Address ____________________________________

City ________________ State ______ Zip ______

CHURCH of the BRETHREN GENERAL OFFICES
1451 Dundee Avenue • Elgin, Illinois 60120

LOOK FOR THESE FEATURES IN THIS *messenger*

Annual Conference '70

The Issues: Debated and Decided. *A report on the debates and discussions that led to actions taken by 957 delegates acting on behalf of the church at its 184th recorded Annual Conference.* page 2

The Issues: Declared and Discussed. *A survey of reports, addresses, sectional meetings and informal gatherings at Lincoln in which a variety of current concerns were reviewed.* page 7

The Theme: Defined and Celebrated. *In messages, in worship services, in displays of posters, banners, and buttons – in a multitude of ways conference participants joined in a "Celebration of Hope."* page 11

Christian Priorities for the Seventies. *What are the urgent questions that confront Americans today? What are the roles that are appropriate for the church in such a time? The moderator's address offers answers.* by A. G. Breidenstine. page 16

Ministry Amidst Reform. *An interview with Victor Vaca, president of the Brethren and United Andean Indian Foundations in Quito, Ecuador.* by Merle Crouse. page 28

Other Features include six pages of Annual Conference photos; "Anchors the Way!" a dialogue about the Conference theme (page 14); "A Hope for Peace," a special Annual Conference resolution (page 20); "Should Church Camps Be Smaller?" by F. Blake and Gladys Million (page 22); "Creativity Out of Chaos," by Karl A. Olsson (page 23); "Faith Looks Up," by Dale A. Young (page 24); "Music to Worship With and Think By," by William Robert Miller (page 25); and "Day by Day," by Ruth and Eldon Shingleton (page 32).

COMING NEXT

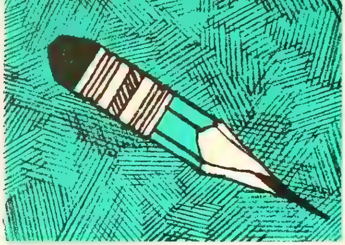
Another Annual Conference address, Leland Wilson's message for the concluding Sunday service, appears as "An Ecology of Hope: The New Life of Creation." . . . Fred Swartz introduces to Messenger readers a couple well advanced in years who have contributed generously of their lives to churches, communities, and educational institutions in the Shenandoah Valley of Virginia. Meet "The Moomaws of Roanoke." . . . The personality and ideas of a young author who has strong convictions and energetic ways of making them known come through in an interview with Arthur Gish. Larry Fourman poses the questions.

VOL. 119 NO.

messenger

CHURCH OF THE BRETHREN 8/13/70

An Ecology of Hope: The New Life of Creation



readers write

SENTENCE BOOK REVIEW

Concerning The Mad Morality (April 23), I like the other Mad Magazine better.

Byron Thill (9 years)
Adel, Iowa

EXAMPLE — THE REAL EVANGELISM

The current issue of MESSENGER (July 2) is as usual splendid . . . but you left out an important word in your definition of evangelism. To me evangelism is just one thing — example.

I had a very wonderful, unusual mother but God called her home while I was in my early teens and I was very bitter. How could a kind God take her away when I loved her so and needed her so — or thought I did. I really grieved for her until an older friend of our family said to me one day, "You know what I want? What I need? A religion — everyone needs religion to go on living in this crazy world but I do not want the religion I hear in my church, and I hate revival meetings and will never go to another. They are so hypocritical. What I wish I could have — acquire in some miraculous way — is your mother's religion. She never once talked religion to me but she lived it every time I saw her. Her goodness and kindness and understanding were something every person needed."

I did ask for forgiveness for my bitterness and I have been trying ever since to be just a little like her. Am I wrong in thinking that example is the real evangelism?

Harriet Dolby
Elgin, Ill.

A SMILING CROSS

As we arrived only for the weekend to enjoy the fellowship of Annual Conference, we were not as aware of the Conference theme as many were. As my daughter looked at the symbolism on the Sunday morning bulletin, she said, "What is that, a smiling cross?" I thought the question was a little stupid for a college student but after I thought about it for awhile, I thought if the anchor represents hope that is really a pretty good description — "A Smiling Cross." I like it!

Mrs. Philip Snell
Auburn, Ill.

SAVE ANOTHER NATION FROM COMMUNISM

We have been noting different letters to President Nixon in MESSENGER, condemning his action in reference to the running of the country. Some of the comments remind us of the five blind men who felt of the elephant — one described it as a rope, another as a flat wall, another as a tree trunk. If some of these dear people knew all about what they were condemning President Nixon or any other president for, in reference to the war, it might make a difference. It just might be that if the truth were known, by losing fifty American human soldier lives, that a few hundred other lives in a foreign country are saved. According to the Bible and Abe Lincoln, all are created equal.

It appears to me that if it were possible to destroy the devil, some would jump up and say, "Save him. He deserves to live. What harm has he done?"

Now we don't condone war, but we think that before you condemn the president, you should know more about what you are doing and not condemn because you have an old set of rules or ideas. Remember, lots of suffering, even worse, is sometimes necessary to accomplish the best such as saving another nation from communism, which teaches that "there is no God."

Mr. and Mrs. John A. Booth
Yucalpa, Calif.

MAKE WITNESS IN HUMILITY

I have just reread the report (May 7) on draft resistance. . . . We are facing the same kind of problem here in our area in our work with the Council of the Southern Mountains. Young activists are pressing for social change in ways that alarm many of us and we fear may be destructive in the long run.

I am sympathetic with the real concern that the young people of our nation have about the military adventurism our country is engaging in. As Christians we need to find Christian ways of dealing with these kinds of problems. The question in my mind is how to make the Christian witness in all humility and as good citizens of this nation, and how to discharge our responsible duties toward our fellowmen.

I agree with those who feel that precipitative action which polarizes Americans against other Americans is dangerous, and decisions need to be made after thought, discussion (counting the cost, as Alexander Mack taught us), and prayer. We should always resist being stampeded by an impatient group.

Having said all this, I must confess that I feel that our nation has not faced the kind of crisis in my lifetime that we now face and that the church must listen to our young people who oppose the Vietnam War and try to help them find Christian answers.

Ernest H. Walker
Berea, Ky.

A MEANS OF ENRICHING LIVES

I am that "show girl" whose picture on the cover of MESSENGER seems to have brought so much unhappiness to so many. May I assure you that my *total* show-girl experience before my participation in drama therapy at the Fahrney-Keedy Home was in a few amateur theatricals about sixty years ago. My life here at Fahrney-Keedy should hardly be classed as "underworld" or as "Hollywood."

It is too bad that this whole project has been so grossly misjudged by a few. Perhaps the error was in putting that picture on

PHOTO CREDITS: Cover Orville Andrews; 1 Donald Burk, courtesy of the Chicago *Sun-Times;* 2, 5 Robert F. Russow; 6, 21 (from left, second, fourth, fifth, seventh), 22, 25 Don Honick; 10 Edward Wallowitch

KENNETH I. MORSE, editor; WILBUR E. BRUMBAUGH, associate editor; HOWARD E. ROYER, director of communication; LINDA BEHER and JEANNE DONOVAN, editorial assistants. MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918 under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1969. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version. Subscription rates: $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan; life subscription $60; husband and wife, $75. If you move clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change. MESSENGER is owned and published every other week by the Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill. Aug. 13, 1970.

Copyright, Church of the Brethren General Board, 1970. Vol. 119 No. 17

the cover. The project itself has proven a most successful means of enriching the lives of some of those growing older — of putting more living into their years.

I am a church member in good standing. My church and many other churches in this vicinity have used this pantomined production as entertainment for their social occasions with enthusiastic approval of the efforts of us oldsters, averaging eighty-one years.

This is so much better than sitting around waiting to die. If more homes were like Fahrney-Keedy, more older people would enjoy more happier later years.

GEORGIANA H. RANDALL

Boonsboro, Md.

SMILES THAT SAY THANK YOU

"Why not use that space for some personal information concerning the 383 missionaries and Brethren Service workers we are sponsoring and the countries and people they are serving?" asked Rowena Mishler (June 18). Does she realize that Fahrney-Keedy home *is* one of our missions and that Brethren Service workers are assigned there as well as to many other homes for the aged in our United States? . . .

Eight years ago my husband and I "did our thing," as young people say today, and entered BVS for two years. We asked to be assigned to a project in the United States because we believed many people in our own country needed help as much as those in other countries. After all, wasn't that what our church is trying to do — awaken us to the needs of the man next door or in the next pew? Our request was granted and a blessed portion of our volunteer time was spent in serving at Fahrney-Keedy Home.

Working with the creative, ambitious, and especially dedicated Lester Kesselring, I learned much about working with older persons. I came to care about the problems they were often forced to face alone, and Lester seemed inspired to provide each one with a ray of hope and a reason to live. . . .

Many older people give up all hope when brought to a home. Some even "hole up" in their rooms, conversing with no one, and making rare appearances for meals in the dining room. Others are so lonely that a

Continued on page 29

Page One...

Recognizing that people within the same fellowship are often poles apart, MESSENGER is committed to efforts to bring them together. Some of the gaps that exist separate generations, but the gulfs between persons of the same age or within the same family may be just as deep. MESSENGER hopes to provide one way in which some of the gaps may be bridged.

We cannot do this by always remaining neutral or by always finding a middle ground or by always offering compromise positions. We, like our readers, must take a stand and live with it. But we can open our pages to persons and ideas which speak to some of our readers, even when they turn other readers off. We don't expect everyone to agree or even to like what a brother has to say, but we do think everyone should be willing to listen — and then to respond as he may be led.

Take this issue, for example. We are fairly sure that you will warm up to persons like the Moomaws, even if you are way under sixty. And you can join in singing Steve Engle's folk song, even if you are way over thirty. You can enjoy the personal perspective on faith, as reflected on several pages here; and you can be just as seriously concerned about the Fund for the Americas or peace action, also reflected here.

Included on these pages is an interview with a young radical whose views have upset some churches. In our next issue we offer a major article by an articulate writer who represents many of the concerns voiced by members of the Brethren Revival Fellowship. In following issues of MESSENGER there will be other offerings that may not speak for a majority of readers but which are still worthy of the attention of the majority. Enough said, at this point. Our Readers Write column will soon tell us whether we can be good listeners.

Mrs. Pierce

Turning to a salute to contributors in this issue: *Fred W. Swartz,* currently pastor at Roanoke's Summerdean Church of the Brethren in Virginia, anticipates a move to Harrisburg, Pennsylvania, where he has accepted a pastorate.

Pastoral responsibilities fall also to *Leland Wilson* at the La Verne, California, church. His tenure began there after service on the Brotherhood staff.

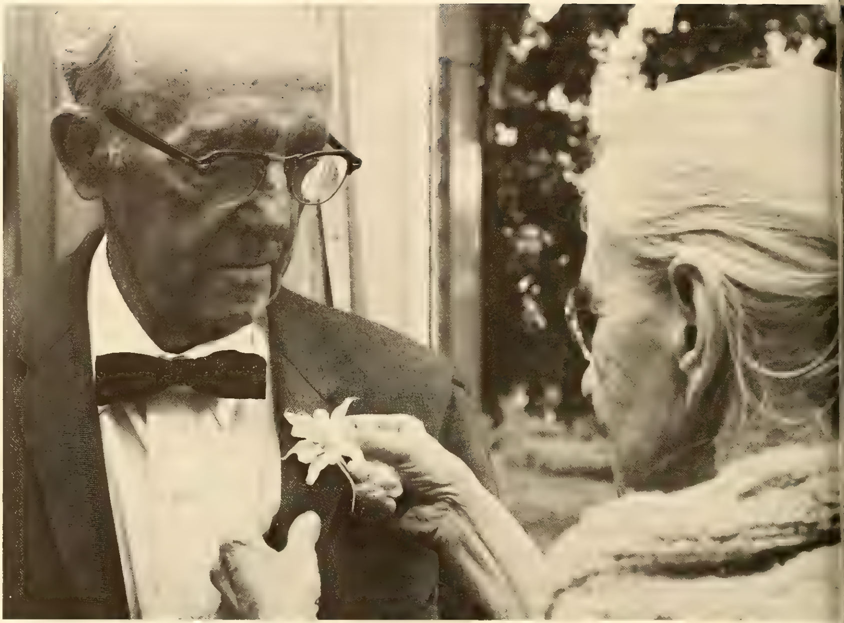
Folk singer and composer *Steve Engle,* whose songs have appeared in other issues, has recently ended his alternative service work with the La Verne congregation but stays on there as director of youth work.

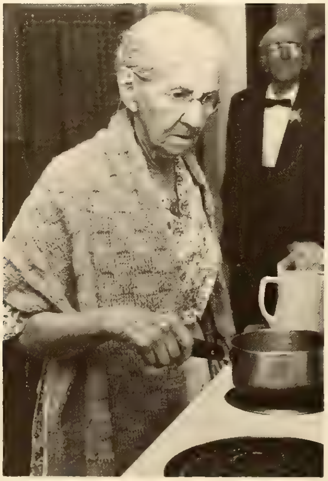
Reading, Minnesota, is the home of college student *Norman L. Thomas.*

September marks the beginning of *Larry Fourman's* pastorate at Pipe Creek Church of the Brethren in Maryland. He leaves the editorship of the *Adult Quarterly.*

"Learning to Die," the poem by *Edith Lovejoy Pierce* on page 29, grew out of her visits to an elderly friend in a nursing home, the receipt of her own Medicaid card, and her recent move into smaller quarters in Evanston, Illinois. Mrs. Pierce was the subject of a Chicago *Sun-Times* feature by Roy Larson, and her poetry appeared there as well as in other issues of MESSENGER and in such publications as the *Christian Century.*

THE EDITORS





You never see Leland Moomaw in a public meeting without a flower in his lapel, usually placed there by his wife Nina, his companion in years of service to church and community

A Gift of Years

by FRED W. SWARTZ

Together Leland and Nina Moomaw represent a biography of 178 years. They have contributed generously to support churches, missions, schools. But their investment of time — and of themselves — is equally important.

A bustling shopping center, Southwest Virginia's busiest, sits opposite it; modern, roaring jets swoop down over it enroute to nearby Woodrum Field; ten thousand unconcerned motorists whiz by it everyday; modern ranch-style homes surround it — and yet the two-story frame farmhouse that has been the home of Leland and Nina Moomaw for sixty years sits as proudly and as nobly as the day it stood a lone sentinel over a 117-acre farm on the outskirts of the young city of Roanoke.

Left now with eight acres, including the shells of four greenhouses that once produced the flourishing Moomaw Gardens (and even that eight acres already deeded in gift to Bridgewater College), the Moomaws have no sour grapes about the progress of technology. "It certainly is a wonderful thing that we can get everything that we can at the stores now," Mrs. Moomaw states. "You take twenty years ago — why, you couldn't go to the store and buy fresh vegetables all year long like you can now." Perhaps quite a concession for one who depended for most of her life upon the income from the sale of fresh vegetables and flowers.

"And it gets here by trucks," adds Mr. Moomaw. "I can't understand the fight they're having over trucks using the highways. People don't realize how much they depend on those trucks for what they need." And yet, here's a man who knows full well that trucks import foreign wares where local farmers sell.

And then you hear Mrs. Moomaw elaborating with profuse enthusiasm about the facilities in the new home economics building at Bridgewater College, named in her honor; and you note the stereo hi-fi and accompanying collection of records that obviously get frequent use in the Moomaw den; and you quickly conclude that these two "senior citizens" are still very much "with it."

Aiding and abetting the progress of the human race has indeed been the Moomaws' claim to fame, as through an adventuresome and unselfish dedication they have given more than a quarter of a million dollars to benevolences and matched that record with an equal value of volunteer hours of talented service. Together, Leland (who is ninety)and Nina (eighty-eight) Moomaw represent a biography of 178 years that not only documents the history of the Church of the Brethren in the Roanoke Valley but also parallels Brethren involvement in Christian education.

Born the day after Christmas 1879, the son of William and Lucinda Moomaw, Leland Cline Moomaw has always resided in Roanoke, Virginia. His father was a minister in the Peters Creek congregation, "but never preached, as far as I know," he recalls. The elder Moomaw, like his son, was principally a farmer and served a term as a member of the Roanoke County Board of Supervisors.

At the age of twenty-six, and still single, Leland ventured on his own and invested in a farm about a mile from the Moomaw home. It was a big investment: 117 acres at $106 an acre. "The owner," he reflected, "didn't think I would ever pay for it. He expected to get it back." Not only did he succeed in the farming venture, but he also expanded the farm's acreage to develop an orchard on a tract of mountain timberland northeast of Roanoke.

It was the wood from the timber where Moomaw Orchards were seeded that began Mr. Moomaw's long and generous support of the church. A Roanoke city Church of the Brethren had been organized and was in need of a meetinghouse. The plans were drawn for a thirty by forty foot structure, the lumber to come from Leland Moomaw's tract of timberland.

Since that time, Brother Moomaw has seen the congregation that is now Roanoke's First Church of the Brethren through eight building programs at four different locations. He has personally contributed over $30,000 toward the development of the city's mother congregation of the Brethren and on at least two occasions assumed loans on behalf of the church to assist in emergency needs.

Leland Moomaw has always had money at work for the church. He likes to tell how the first money he ever made came from selling bones and pumpkin seeds as a boy. His grandfather operated a bone fertilizer mill near Bonsack, Virginia, and would pay seventy-five cents a hundred pounds for bones. Leland and his five brothers were among the mill's principal suppliers.

The pumpkin seeds, Mr. Moomaw recalls, sold for twenty-five cents a gallon, "in the days when people still raised pumpkins." The boys' mother saw to it that the proceeds from these early enterprises went into a savings account, and the first of those earnings that Leland spent was in 1902, when he took "quite a sum of it" to Annual Conference in Harrisburg, Pennsylvania, to put in the Conference offering.

It was one year later, 1903, that Nina Kinzie, the daughter of Caleb and Ella Nininger Kinzie of Troutville, Virginia, was graduating from Daleville Academy, now a bona fide public schoolteacher, but already with two years of teaching experience behind her. She recalls those early days with wonder, for when she was nineteen she was the sole teacher in charge of a one-room school in which there were two pupils older than she. And in order to attend Daleville, it was necessary for her to walk two and a half miles each day from her home.

But persistence brings its rewards. Following a premarital career of nine years in public education, Nina Kinzie Moomaw found her place in the educational ministry of the church. For many years she was superintendent of the home department of First church and averaged at least one day a week, by horse and buggy, taking church instruction to shut-ins and members in the Roanoke area who had no way to get to church. It was an evangelistic effort as well, for as a direct result of Mrs. Moomaw's visits First church gained many new members, "twenty-two, one year," she recalls.

Early in the history of Brethren district organization the name of Nina Moomaw appears. In 1926 she helped organize the first district women's fellowship in the Brotherhood, and three years earlier was in on the ground floor of the Brethren camping movement, helping C. S. Ikenberry organize what later was to become Camp Bethel. As a member of the original board of religious education in the First Virginia District, Mrs. Moomaw traveled to many churches in southwest Virginia and West Virginia in the interest of improving the ministry of Brethren Sunday schools. She relates that as part of the deputation to one church she and her partner agreed on the theme "The Evergreen Sunday School" for their presentation. "You see, they didn't have Sunday school in the winter," she explained. "We went there to encourage them to have Sunday school all year long."

"The Moomaws haven't always been in favor of Sunday schools," suggested Mr. Moomaw, after listening to his wife's reminiscences. "Uncle Dan Moomaw was a minister and he was violently opposed to Sunday schools. He made a speech once at Peters Creek in which he said if he was a-going to look for a horse thief, he'd go to Sunday school to find him. . . . He finally got to the place where he went to Sunday school and found it wasn't as bad as he thought it was."

And obviously the Leland Moomaws believe in education, for perhaps the most notable achievement has been their interest and dedication toward the development of Bridgewater College. Mr. Moomaw has been a trustee of the institution since 1925, "even though I only went through the seventh reader in grade school myself." In 1946 the Moomaws deeded their entire existing farm, forty-six acres, valued at $90,000, to the college, with the privilege of living on the property for their lifetimes and maintaining their vegetable and flower business as long as possible. The college subsequently divided one half of the farm into real estate lots and used the proceeds toward the erection of a science hall.

A few years later, Nina Moomaw was a delegate to the Southeastern Regional Conference and heard Dr. Paul H. Bowman, then retired president of Bridgewater, tell of the need for an improved home economics department at the college. Mrs. Moomaw was stirred, and after urging the women of the region to take the need as a project, she personally donated $5,000 "to be used for whatever supplies for home economics were needed." Since then, the Moomaws have given an additional $8,000 toward the home economics project, and through their encouragement and the help of others, the college completed and dedicated Moomaw Hall in April of this year, one of the finest home economics facilities in the East.

The Moomaws have been vocationally successful through a productive greenhouse trade. Until only three years ago, when failing health forced the two to retire, the flowers and vegetables of Moomaw Gardens were cherished ware in the Roanoke Valley. Their beginnings in the greenhouse market sprang from Mrs. Moomaw's childhood interest in flowers. When she was twelve years old, she requested a plot of her father's fruit farm "to grow some sweet peas." They grew so well that she took them along to the farmers' market in Roanoke and sold them. A year later she expanded her garden to include carnations and asters.

When the Moomaws were married in 1910, Mrs. Moomaw brought with her a "dowry" of seventy-five chickens, some money she was saving for a washing machine, and her interest in flowers. The latter proved the strongest asset of the estate, and soon the washing machine money was being tapped for carnation seeds to enhance the new farmhouse. Her "green thumb" once again produced handsome plants, until one year an early freeze did considerable damage to some prize specimens. The discouraged Mrs. Moomaw resolved to turn in her hoe and gloves, but her ever-practical husband (who says, "Mrs. Moomaw and I have never had a quarrel, just differences of opinion!") suggested they build a greenhouse. Then she could grow flowers and he, vegetables, year 'round. Within three years four greenhouses were erected, destined to supply more than forty years of shelter and warmth for an array of God's beauty and handiwork. You never see Leland Moomaw in a public meeting without a flower in his lapel, a symbol of the source of his livelihood and happiness.

While the Moomaws are most notably associated with their support of First church and Bridgewater College, their interests have by no means stopped there. Mr. Moomaw served on the Church of the Brethren General Mission Board from 1928-32 and is the sole surviving member of that group. H. Spenser Minnich was the assistant secretary then. For many years the Moomaws sponsored Miss Elsie Shickel, Brethren missionary to India, and at her suggestion they sent money to Bulsar to start a library for the mission school there. Frequent attenders at Annual Conference, one or both have represented their church at more than twenty-five such denominational gatherings.

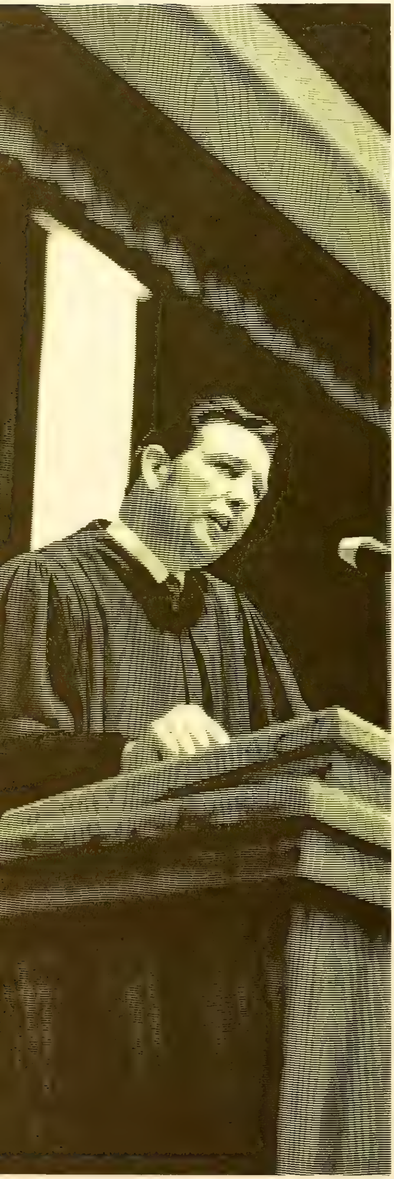
Their support of *local* mission efforts has been equally keen, as they have shared in the organization of the Hollins Road, Williamson Road, and Summerdean congregations, all in Roanoke.

Leland and Nina Moomaw have many experiences to tell and many accomplishments to report, but this reporter feels it would be safe to say that the Moomaw influence has been so generously and widely spread that no one will ever be able completely to measure it.

Along with their lives of public service there have been memorable moments of personal note. One which Mr. Moomaw is fond of telling happened in 1937 when the then fifty-eight-year-old farmer went to New York to appear on Major Bowes Original Amateur Hour. His talent was whistling bird calls, something he had perfected as he built fences and tilled the ground of his farm. Within half an hour after the show left the air, more than 800 telephone and telegraph votes came in for him.

A source of joy to them now in their later years is the faithfulness of their adopted daughter, Mrs. Daisy Belle Janney, and two grandchildren, who are the son and daughter of Wilson and Daisy Janney. And faithfulness begets faithfulness, for on most any given Sunday morning, health permitting, you will see the Janney car turning in at the farmhouse in the city to take two of First church's most faithful members to services. ☐

An Ecology of Hope: The New Life of Creation



by LELAND WILSON

The vision of hope reflects both heritage – what has been – and promise –what is to be. For Christians the future offers not an impossible dream but a new heaven and a new earth

It is incredible! Incredible that Brethren should gather for their family reunion under the textual shadow of Revelation. The Holy Spirit has often opened the scriptures to us at Matthew 5, 6, and 7. He has led us to Matthew 25. He has sent us exploring references to baptism for understanding the nature of commitment. But the Holy Spirit has so engaged us in central scriptures that we have rarely reached the concluding book.

Our character as a people has given ear to the practical, the unadorned, the ethical, the neighborly. We have not had time for Revelation's poetic imagery, and we have been wary of its fantastic and incomprehensible visions, mindful that they are the drums to whose beat the crackpots march.

Incredible, too, that we should make a topic of that term, *ecology*. Scarcely a harvest ago it did not appear in the church's vocabulary; it has been thrust upon us with the deadly sweep of a hurricane. But ecology is in our topic and very much an "in" word with the whole society, at this point more respectable in the public mind than either of those recent "bubbles," peace and racial justice.

Incredible, but these are incredible times and from them we have discovered that the Holy Spirit speaks not alone from the Sermon on the Mount but also from Apocalypse. We have discovered in our character the need to be poetic as well as practical, to be esthetic even if unadorned, to be visionary regarding tomorrow while ethical in dealing with today, and to participate in transcendence along with human relationships.

From these times we have discovered anew the doctrine of creation. We have seen man's arrogance in having "dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth." Far from "finding God in nature," we have found it an object of rape, making muck of our air, our water, and our land. Jonathan Edwards, describing a sinner in the hands of an angry God, now sounds pallid beside the hoary predictions of Paul Ehrlich, who gives the human race only five to fifteen years more of survival unless drastic changes are made.

Add to this mess of environment an interminable and morally destructive war in Southeast Asia, the continued threat of extinction from nuclear weapons, overpopulation, the civil enmity in our own land — add them together — and hope, indeed, even sanity, seems impossible. Christopher Sower Jr., in his Almanac of 1778, seems a haunting forecast for this day:

Thou once so happy land, by God and
  Nature blessed,
And teeming with abundant joy,
But now, alas, by sin and wrong and
  vice depressed,
Thou seemst to wither and to die.
O land; what art thou now? A scene
  of dismal woes,
To wake our pity and our tears;
Oppressed by rapine, murder, and a
  thousand foes,
Unknown in bygone years.
And desolation, hunger, want stalk in
  the wake
Of the avenger's bloody steel.

As the people of God, we share in that misery. We are neither above it nor beyond it. God has a way of sending his people, as he went himself, into desert life, where conditions are crowded and hostile and where there is the threat of death. But we also are residents of another land, the land of promise. Our commitment to Christ's kingdom has exiled us to the Isle of Patmos. On that island, surrounded by a sea of certainty, there is a vision. It is a vision of "a new heaven and a new earth; for the first heaven and the first earth had passed away. . . . " It is a vision of a new creation, with "all things new." It is a vision that lifts our sight from the morass and mire of the world, to a new world — a world that has come, is, and is coming.

Hope from what has been

The vision from the Isle of Patmos emerges from awareness of what has been. As John records the Revelation, it is dependent as no other book in the New Testament upon ideas and images from the Old Testament. And our own revelation will surely flow from that whole body of experience that has given us a history and a heritage.

Recent years have seen a clouding of our vision because we no longer cared about what had been. We were ashamed of our fathers and eager to move ahead in sophistication of the secular. We were afraid that a glance backward would impede our climb on the golden stairway. We were well on our way to becoming a "cut flower" church, severed from our roots. We had begun to wilt. And now we are involved in grafting back the stem to the roots so that the church might have flower.

I attribute much of the heritage renewal to the faculty at Bethany Theological Seminary. They are a lean, hard-nosed, articulate lot, and we have not been able to ignore them. I attribute much of the heritage renewal to the conservatives of our church, to the White Oak that held firm despite charges of irrelevancy. I attribute much of the heritage renewal to the radical elements in the church, who see heritage not as a brake upon the church, not to preserve it as it is, but as a source to reform and transform the church and the world. I attribute much of the heritage renewal to a Brotherhood that finds it a basis to witness for peace when it is popular to cry for war, to recognize it as a place to return when the ecologists now also speak of the necessity of nonconsumption and the simple life. Vision is linked to heritage, to experience, to memory. Without awareness of what has been, there is no vision.

Ours is a vision of hope because what has been includes promise — a promise by God to Israel, a legacy to those of us who are the new Israel; a promise by God in his Son, sealed in the breaking of bread and drinking of wine.

Hope from what is

The vision from the Isle of Patmos emerges from awareness of what is. As John records the Revelation, he knows that the Christian faith is looked upon as a dangerous movement. He knows impregnable Rome not as an eternal reality but as something marked for extinction. (Those whose articles of faith include America have not yet had John's vision.) He knows the world as it is where now ride the horsemen of war and pestilence, famine and death.

The people of God know what is. But that is not what distinguishes us. Others know what is, also. We hold no self-validating credentials on foreign policy, on how to recover from the crash of Wall Street, on how to integrate the races, on how to sanitize the atmosphere. We may be as expert as anyone else in these areas, but not more so. What distinguishes us is not analysis, but that we see beyond what is. The vision of a new heaven and a new earth is not the earth reported to us by Walter Cronkite.

The promise of God is a contradiction to the reality we now know. We live in the time of tension between the uttering of the promise and the redeeming of the promise. The question is how we live in that tension.

The musical play *Man of La Mancha* recounts the tale of Don Quixote, product of the Spanish writer Cervantes. Don Quixote was an impossible and foolish idealist of the late sixteenth century. There had been no knights for 300 years, but he was going to be a knight in shining armor, whatever the age. Into the face of the

Inquisition, the ridicule, scorn, and jokes of others rides Don Quixote with a different kind of reality. He seeks his fair lady, and though the reality that others see is that of a kitchen slut, he sees her as "a prayer an angel whispers."

As a people, we know what is, but we do not permit that reality to determine our own life-style. Harvey Cox, who led our celebration of *The Secular City,* has been sobered by what the city has done. He now adds to his earlier document a postscript that, far from embracing secular man, suggests that those who grasp the kingdom of God have an "insight into the future . . . (that) may require an element of alienation from our present society." It is from the revelation that we have that there is the possibility of transcending what are current values. Thus, we live in the world that is, but we also live as ones seeing a new heaven and a new earth. Therefore, we have confidence, we have security in the present with the Psalmist who wrote (18:2, 3):

> The Lord is my rock, and my fortress,
> and my deliverer,
> my God, my rock, in whom I take
> refuge,
> my shield, and the horn of my salvation, my stronghold.
> I call upon the Lord, who is worthy to
> be praised,
> and I am saved from my enemies.

Hope from what is to be

The vision from the Isle of Patmos emerges from awareness of what is to come. As John records the Revelation, he puts it in form of pictures. He draws upon creation for his images — the stars, thunder, lightning, earthquakes, scorpions, lions, and horses. He uses symbols, particularly numbers. And he interprets the living Lord in new figures. His is the language of the beautiful and of the grotesque; his the spirit of expectancy. It is a lesson to be learned. It is an experience to be grasped. If, in our recent past, we had been less literal, less practical, less utilitarian, the mystery and the majesty of the gospel could have had greater impact upon us and through us.

The vision that has been our pursuit in recent years has not been wrong; it has simply been too limited. Our attention came to be focused almost entirely upon contemporary history. We took up residence in Resurrection City. We enlisted in Mr. Johnson's efforts to build a Great Society. We said, "The Time Is Now" for racial justice. We pounded the doors of Congress about Southeast Asia. Disappointment and despair have come, not because the goals were wrong; they were right. What has destroyed us is the overloading of historical expectation and the literalizing of our rhetoric.

We resolve to eliminate poverty, and that is certainly worthy of those whose stance is within the Christian faith and who enjoy the fruits of affluence. But, we do well to remember the warning of Jesus, "the poor you always have with you. . . . " It is the vision that we have of the new heaven and the new earth that makes us believe that no child need be hungry, makes us anticipate with an earlier prophet that the nations and the peoples "shall beat their swords into plowshares, and their spears into pruning hooks," makes us anticipate with a later prophet that "one day on the red hills of Georgia the sons of former slaves and the sons of former slaveowners will be able to sit down together at the table of brotherhood." We not only have that vision, but we live as if it were a reality for us; we live to make it a reality for all people. The church is an exodus people leaving behind the slavery of this present age and forever pushing toward the promises of tomorrow.

Whether we move toward despair or hope lies with what we do with the promises that are ours. Jurgen Moltmann calls our attention to the experience of Israel with the Old Testament promises. Those "promises were not liquidated by the history of Israel — neither by disappointment nor by fulfillment — but . . . on the contrary, Israel's experience of history gave them a constantly new and wider interpretation." These qualities of *new* and *reinterpretation* save us from dejection because of failure to meet set expectations. These qualities make dialogue and proclamation, and thus the Annual Meeting and the weekly meeting, so very crucial.

The vision of a new heaven and a new earth brings a new ecological balance to our world. We no longer live in the same relationship. We have been given that which transcends our present existence. John Masefield's play, *The Trial of Jesus,* pictures Pilate's wife in conversation with Longinus, by tradition the Roman centurion who participated in the crucifixion. Of the soldier she asks, "Do you think he is dead?"

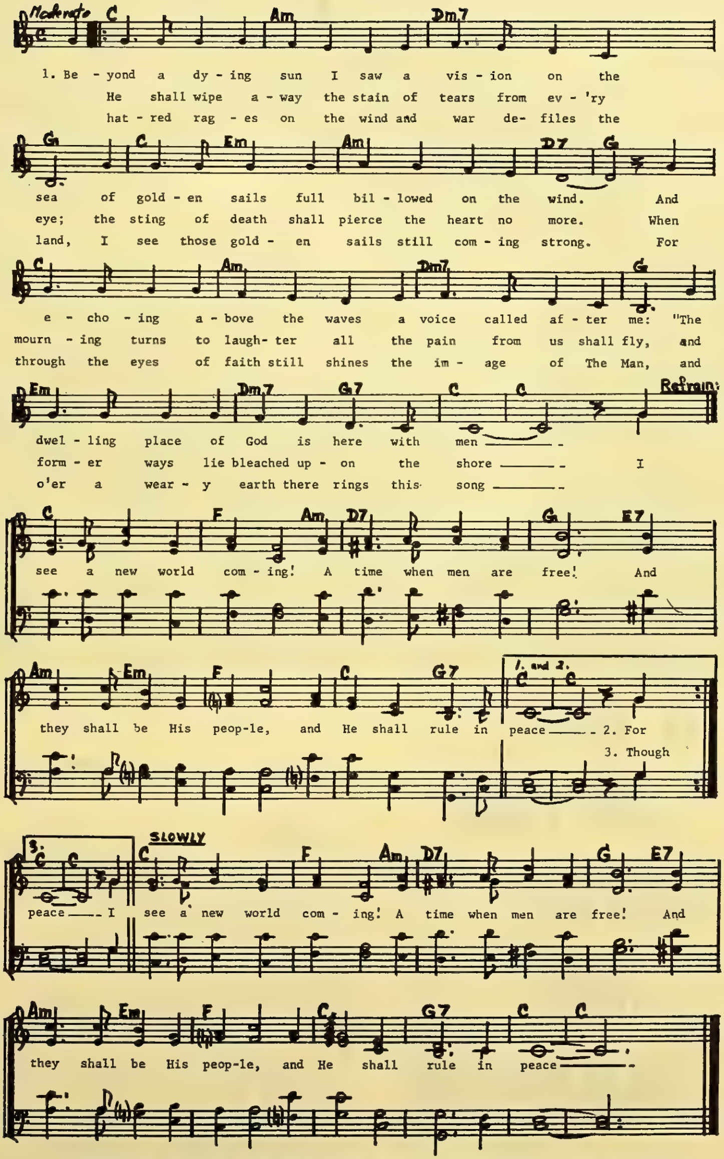
"No, lady, I don't," Longinus answers.

"Then where is he?"

"Let loose in the world, lady, where neither Roman nor Jew can stop his truth."

That new heaven and new earth, that new creation, is a vision set free in the world that cannot be destroyed. It is a vision that frees us from whatever historically would bind us. We are a people of this world, but more important, we are a people of the world that is coming. ☐

I See a New World Coming


Moderato
C Am Dm7 G C Em Am D7 G C Am Dm7 G Em Dm7 G7 C C
1. Be - yond a dy - ing sun I saw a vis - ion on the
He shall wipe a - way the stain of tears from ev - 'ry
hat - red rag - es on the wind and war de- files the
sea of gold - en sails full bil - lowed on the wind. And
eye; the sting of death shall pierce the heart no more. When
land, I see those gold - en sails still com - ing strong. For
e - cho - ing a - bove the waves a voice called af - ter me: "The
mourn - ing turns to laugh- ter all the pain from us shall fly, and
through the eyes of faith still shines the im - age of The Man, and
dwel - ling place of God is here with men
form - er ways lie bleached up - on the shore I
o'er a wear - y earth there rings this song
Refrain:
C F Am D7 G E7
see a new world com - ing! A time when men are free! And
Am Em F C G7
they shall be His peop-le, and He shall rule in
1. and 2. C C
peace 2. For
3. Though
3. C C
peace I
SLOWLY
C F Am D7 G E7
see a new world com - ing! A time when men are free! And
Am Em F C G7 C C
they shall be His peop-le, and He shall rule in peace

Copyright © 1970 by Steve Engle and the La Verne Church of the Brethren

by Steve Engle

A DAY IN THE LONG HOT SUMMER

by NORMAN L. THOMAS

I could have passed for either a college student or a bum that day. My hair was messed up, I wore ragged jeans and a T-shirt, and on my feet were canvas shoes, and sox, once white, but now brownish from the summer dust

I could have appeared either a wayfaring, heedless, sloppy bum, or a young man who put knowledge and wisdom above cleanliness.

I had just finished my first six hours of college but could not take classes through the second summer session because I had run out of money. So I was a student AND a bum.

I was a lonesome figure wandering down the dusty edge of the road. I walked through the foliage that is invariably along the side of any gravel road, and into the grass of a lovely park situated just outside the city. In my hand was a new book by William Faulkner, which I was preparing to read in the solitude of nature, yet with the comfort of a good hard park bench.

I appeared no different from anyone else, but deep down I had a hunger, not for knowledge, spirit, or wisdom — but for food.

I had always thought that our modern American society would not possibly allow me to starve to death, even though it had let the rest of the world feel the pangs it has never felt itself.

When I had started working at the college because I had very little money, I had assumed that we would be paid on a weekly basis, as most laborers are. When the first Friday came, I fingered my lone monetary possession, one cent, and remarked to the secretary that it would be nice to get our weekly paychecks. She informed me that we did not get our checks until the end of the month, which was three weeks away.

"You don't have to worry, though," she said. "You can borrow some money from the dean of men and get it probably by next Wednesday. You surely have enough to last that long."

"Yes, yes, I can make it until then, I guess," I said. That ended a conversation but began a trial which I recall as vividly as if it were happening now: a trial, because of which I pity with deep sorrow the Chinese, the Africans, the Indians, and anyone else who feels the deep pangs of hunger.

Sure, I could make it until Wednesday — with one measly cent and two slices of bread and some peanut butter in my room.

Finally I was settled comfortably on a park bench, trying to forget my troubles and my hunger. It was late Sunday afternoon, and I had foolishly finished my last morsel of food. The peanut butter and bread had tasted delightful while they were being chewed. Now even they were gone.

My parents were on a vacation, and of course I could not write to them with a plea for help. There was no way out. The stores were too suspicious of a bum-like character of dubious background with only a student I.D. card for reference, so I could not say, "Charge it, please." I had already swiped a couple of deviled eggs from the refrigerator in the house where I stayed. They might suspect something already.

There was a decision that I was left to make myself. Should I or should I not? I glanced around the park: trees, green benches, tables caught my attention. And then — oh, no! — yes, a trash can, a container for garbage! At first my eyes glanced off this object, as they had with all the other things. But then, as if my stomach ruled my brain, they crept slowly back to the trash can. Then, against my will, they rested on the can. I was staring at it.

A quiet crunch of wheels slowing to a stop on the parking indicated a car had driven up. Two more followed and parked diagonally, and casually as if the drivers had no care in the world and only wanted to stop driving, and start — "What?" I thought at first. "I'll be tortured by watching them eat. I'll stare at them, and they'll think I'm crazy. . . . Say, maybe they'll be sloppy and careless as most Americans are, and they'll throw away lots of — quit thinking so stupidly. Would you stoop that low?"

I opened my book and started to read, hoping the people would pay no attention.

Soon the parents had brought out games for the children, bassinettes for the babies, the trinkets and convenient hot dog holders, plastic containers, plastic spoons and forks, and all the other picnic essentials. And the main thing, the no-less-than marvelous food, was delivered from the cars. They brought several sacks and baskets and began unloading them onto the tables. From them came all sorts of things: packages of weiners and buns, loaves of bread, several types of spreads, salads, stacks of potato chips, a white package — probably the hamburger for the hot dog haters — marshmallows, and dark pottery bowls, most likely containing beans. Last of all, the men carried from the cars those inevitable, ever-present-at-picnics, delicious, juicy watermelons.

I was dying. I had experienced too many picnics to bear the thought of being near one and being hungry. My tongue imagined all of the tastes that it was being deprived of but knew so well. I could not leave. I hated these people for coming.

Slowly I gazed around, hoping that something else would attract my attention. There was a chubby little child trying to keep up with the older children. Slowly his blue pants were slipping down, and they were beckoning the one other garment of his possession, the underpants, to follow. I smiled as his mother chased after him to change destiny. She caught him just in time. She glanced over and saw that I was amused. Then she smiled, realizing that I sympathized with her troubles.

What no one seemed to realize,

though, was that I was hungry. I apparently looked either like a person with high metabolism or perhaps the victim of a commercial weight control program. But however I appeared, they felt no pity or remorse, because they had not felt hungry before. Why should anyone ever feel hungry? It was as though it had never occurred to them that the only way to satisfy one's hunger is to eat. And if you have no food? No food? Why, everyone has food!

I hated them. I despised them for doing the same thing I would have done, had the situation been reversed. I disliked them because they ignored me. They were completely indifferent.

I watched the children play. There they were, doing anything they wished, with no thought of how they would survive and no cares whatever; and although they looked forward to the next meal, they never longed for it as I did. They assumed that life would be this way forever.

Then there were teen-agers who said, "Let's eat! I'm starved!" How stupid they were! How ignorant of the meaning of hunger!

And the adults were calm about everything. They tried to make the other adults think that they were bored with the routine, but they really enjoyed it.

All this time I had a terrible urge, almost an ache, to get up and join them, the three families. They had plenty, and I had none. Why should I not partake? It seemed reasonable to my abnormal self.

Then the call was given. The fire was sparkling and ready to feel the drips of grease from the swelling hot dogs. The tables were set; on one end of the string of three tables, the food was placed, with bread and meat to be picked up and prepared over the fire, each person to his own taste. Next were the beans and salads, then came the potato chips and small fresh vegetables, and lastly were the cakes and pies. The whole of one table, in fact, was covered with food to be eaten by approximately fifteen people. Surely they could not eat all that food!

They could not eat it all, and they would leave some of it as all Americans do. They would be wasteful, and their children would nibble awhile and declare, "I'm full, Mommy!" And I would have something to eat.

Oh, I could not wait! I had to go away and come back later, or I would go mad with anxiety. I slowly got up from the bench and walked toward the other end of the park. I felt as though the world were treading on me. I was forsaken by all mankind.

Then my mind began discussing the legal aspects of — uh — searching trash cans. Vagrancy? A patrolman drove by, and I was tempted to hail him and ask him about this problem.

I was curious about religion's standpoint on the position of bums or trash can searchers. Jesus advocated leaving all you have and living by the grace of God, did he not? Perhaps that was what I was doing. Or is eating the scraps of other people's picnics considered the grace of God? Well, anyway, I did not think it would be sinning.

Many such thoughts wandered through my tired mind as I impatiently waited for that moment when the people would pack up their belongings and leave. It seemed so long since they had come!

Dusk was falling through the trees, much as fog settles to the ground. A few birds still chirped near me in the foliage. The chirping of the birds seemed extremely loud compared to the faraway clanking of pans and the sounds of packing up for the journey home. Finally car doors slammed, and I noted the different sounds of the starters of the cars. They were leaving, and it was time.

I got up from the bench and walked, this time a little faster, to the place which the picnickers had occupied. As I approached it, I began to slow down cautiously, as though someone might jump out from behind a tree and scare me half to death. Stealthily I crept over to where the large iron trash can was. Slowly I pulled off the lid and looked in. There was one thing in it: air! "Oh, no! This cannot be!" I stared into the can. If I stared longer, surely something would show up. Then I put the lid back on, glad to get away from that horribly stuffy smell.

I walked over to the fireplace, my illusions shattered. "These people had been clean," I thought. Then I looked into the fireplace and I saw why there was no fruit of my evening's labor. There lay blackened remains of watermelon rinds, unburned rims of cardboard pie plates, black chunks of what used to be bread, and other evidences of a burned picnic.

My dreams were ruined, my last hope trampled. All my labor was wasted: the labor of patience. All that was left of me was hate.

AND WHO CAN LIVE ON HATE? □

day by day

SINCE CHILDREN have often proven their ability to understand adult concepts, why are they not taught more about the real issues of life? For instance, the problem of pain and suffering is usually left to the philosophers, although all children confront some facet of this problem long before adulthood.

I remember noting inconsistencies in Sunday school when still very young. The one I pondered most was why God, who is good, was blamed for inflicting upon his children illnesses and calamities that even very bad human fathers would normally not do. Later in life, when I was in desperate need of healing, I remembered that my parents had never assented to this belief; and I set about to find the answers to the questions I had only thought as a child. Books and lectures by Agnes Sanford, an Episcopalian laywoman, were the source of the answers I needed. Her book for children, *Let's Believe,* we have found an invaluable aid. Children seem to grasp profound concepts more readily than adults, unhampered as they are by the maze of preconceptions we must wander through.

Most all denominations sponsor some type of medical work, but most also permit to go unchallenged the concept that illness is often God's will. The study of early church history has been a fun project to help the children see why and when this teaching began. It certainly did not originate with Jesus. Often Paul's "thorn in the flesh" (2 Corinthians 12:7) is quoted as evidence that God wills at least some physical maladies, with theologians discussing at length the particular affliction to which it refers. But a child without preconceived ideas might see the excellent clue (12:10) that what was bugging Paul were "persecutions, insults" — the inevitable results of his perseverance in proclaiming Christ. Paul would not retreat; God would not violate the free will of Paul's oppressor. (God never breaks his own laws.) Thus, though the "thorn" was not removable, Paul found God's grace sufficient. That's an encouraging thought when the bullies at school gang up.

We have made an effort to see that our children meet people whose lives have felt the impact of the New Testament power of God. Miracles, or the functioning of laws we do not yet understand, of Jesus' day are repeatable today when his power is not short-circuited. Some of our most cherished friendships are with people who demonstrate this fact.

A child's faith can release God's power to heal asthma. Some years ago, during our son's worst attack, with bronchitis, before leaving for the hospital we reminded him that Jesus never liked to see suffering. He did not respond, in his desperate struggle for air, but we proceeded to anoint him. Within minutes, his breathing became quiet and slowed to a normal rate, his pulse slowed, his color returned, he grinned his wide grin, and he slept the rest of the night without coughing. His elevated temperature had dropped to normal by the next day. That was his last attack.

During the flu epidemic our daughter came home from junior high school with symptoms of "el Hong Kong." We called some BVSers who were members of the prayer group and anointed her. Even before the prayer was over, the patient had begun to perspire and in less than half an hour her temperature had dropped from 101 degrees to 98.6. (How normal can you get?) We discuss freely the belief of many persons that these happenings are coincidences, but they have seen that when we stop praying, "coincidences" stop happening. We prefer to change the spelling a bit and list them as "Godincidents."

Of course the results are not always immediate and at times we see none at all. But does that mean that God has changed? Or rather that the channels are not open? When the toaster does not work, we do not assume it is no longer the will of electricity to heat it but instead check the connections. Leslie Weatherhead's book *The Will of God* can be used with older children.

Even when faith is still only the "evidence of things not seen" (yet), the sureness that perfection is our birthright is very strengthening. Instead of worrying and fretting when a neighbor or family member is ill or has some other need, it is a family project to "see them perfect." Sometimes it is hard to hold ourselves to what we know is possible instead of what we are seeing. But one is sure to be reminded of his beliefs, when it counts most, if he has taught a child — who will be sure to prod one out of old habit patterns back into constructive thinking. — DON AND SHIRLEY FIKE

DAILY READING GUIDE August 16-29

Sunday James 1:12-21. God, being good, does only good.
Monday 2 Corinthians 12:7-10. Thorns are not of God.
Tuesday Matthew 7:7-12. Even "bad" men do good; a good God does even better.
Wednesday Job 2:1-7. Satan afflicts but God sustains.
Thursday Luke 18:1-8. A judge acts begrudgingly for his own convenience; God responds out of love.
Friday Matthew 20:29-39. Jesus never refused to heal.
Saturday James 5:13-18. Give God a chance!
Sunday Mark 2:2-12. Sickness is often the result of personal sin.
Monday John 9:1-5. Not all sickness is the result of personal sin.
Tuesday John 9:6-11. Healing is "working his works."
Wednesday John 11:1-4. Not the illness, but its healing, glorifies God.
Thursday Luke 17:11-14. Faith is acting "as if" (before seeing).
Friday Matthew 8:1-4. Jesus revealed God's desire to heal.
Saturday Acts 3:3-10. Healing results in joyful praise.

news

Faith is

REMEMBERING is a form of sharing that which has been, is now, and will be. The act of remembering and sharing one's faith was a part of the celebrative worship service, "Let Us Remember," during the Lincoln Annual Conference.

Communicants were asked to write their statements of remembrance on cards. Some then shared them over the auditorium microphones, each was invited to share them with his neighbor, and all were asked to share them with each other by posting the adhesive-backed cards on the corridor wall outside the arena.

"Faith is belief put to the melody of action," wrote one person. And many others wrote in terms of service and helpfulness to others. Still others drew direct and poignant expressions such as "My faith is love."

If the various statements can be fairly characterized, perhaps they can be done so in these ways:

Faith seen as response to our humanness.

"Faith for me is belief/action in God — and God is most real for me as I relate to other persons. I remember the love others have shown me, and I *know* God is love!"

"Faith is for me a trust that life is a 'good' that ultimately gets 'gooder' through God."

"Faith — the hope that man, with the help of God, can transform the sometimes hellish earth into a loving world."

"My faith means I am my brother's keeper."

"My faith means heightened sensitivity: to self — needs, talents, uncertainty; to persons — trusting, reaching out, fulfilling; to God — accepting, forgiving, receiving, loving."

"May my faithfulness to God be as great as my faithfulness to my family which demands continuous doing of tasks both large and small."

"What my faith means to me? That the seasons go endlessly on and God is ever present."

"My faith means holding to and nurturing my own integrity and seeking to support and nurture the integrity of all other human beings on this earth."

"Christian faith is love in action. I will strive to love people as persons."

"Faith is happiness. Faith is enjoying life. Faith is knowing there is a God."

"Faith is giving myself in love for another's hurting."

"Faith is the hot knife which cuts through the cold butter of excuses and defensive circumstances."

Faith seen as reassurance and consolation when needs arise.

"The faithfulness and love of a living Christ was renewed within me this week through an experience of death in the family. Thanks be to God for a Christ and Savior who is victor over life and death."

"Faith is a strengthening of friends and family in time of need — a desire to pass on to others the strength and light to go on — to share with others that strength and life."

"I don't remember when I first began to doubt it all!"

"I remember when I'm alone — that I'm not."

"My faith means my life and my future to me. It is the most important thing in my life."

"My faith gives me courage to keep going when things get rough."

"My faith means peace with God, the security of knowing that in all my weakness, I am a child of God, of knowing I have something to look forward to."

"I remember God's faithfulness and healing power during my illness. I remember God's watchful care over us at all times."

"My faith is undergirded by the birth of my first child after years of prayer for a child."

"My faith means that God offers me strength to meet each situation of life I confront to the extent I am willing to entrust myself to Him."

"My faith gives me strength, courage, joy for living day by day."

Faith seen as meaning in life.

"My faith gives life meaning, depth, focus. Without it, life would be empty, dull, and indeed meaningless. Thank God for faith."

"My faith means I can live knowing that today is not the last regardless of what happens to me."

"My faith is to get to the root of what it means to live in and for Christ. That will make me radical, but I trust Him for the future."

"My faith means to me 'I have a Savior' which means hope for the future life."

"Faith is new beginnings, new strength, renewed hope in Christ."

"My faith is my only salvation as I think of the past and remember the life that I have lived and then as I look to the future I can only think that my hope has no foundation without faith."

"Faith means to me a trust that now and in the future everything will be all right."

"My faith in the Lord Jesus Christ leads me day by day to discover more fully what is God's will for me right now. As I remember yesterday I think about today and tomorrow."

"My faith means that I do not have to go through life alone; there is a source from which my help comes. This I see in the life of two children who almost died at their birth."

"I remember Jesus as the one who loves me and as the one who wants me and as the one who wants me to love and as the one who enables me to love and as the one who enables others to love me."

"For the church, remembering was, is, and will be *He* who is the Christ," said Wil Nolen, who with Earle Fike Jr. of the Parish Ministries staff, organized the service. And for some 700 persons who shared their thoughts, remembering that evening was faith reaffirmed.

Steps in conciliation

"The dignified and self-determined manner with which the people of Nigeria are rebuilding and rehabilitating their nation is an outstanding example of Christian love in action."

This is the assessment of Wolfgang F. Bulle, medical missions secretary of the Lutheran Church — Missouri Synod, who for two and a half years has administered medical relief work in Nigeria. It is under his agency that several Brethren relief workers have engaged in rehabilitation ministries to war victims over the past few years.

Noting the measure of responsibility that Christian nationals have assumed in Nigeria, Dr. Bulle feels that within 15 years Nigerians will have a leading role in the world Christian movement. Explaining that the African church is very much coming into its own, he contends that "the role of the American and the European in a leading capacity is finished. We are there to provide financial help and technical resources with which the Nigerians can help themselves. Our brethren in Nigeria have outgrown the crutches offered by missionaries. They are Christians in their own right, who are inviting us to share their Christian ministry."

Secondment: It is in such a role, one of partnership and assistance, that Roger L. Ingold, Brethren field secretary, has taken leave to work under the Christian Council of Nigeria at Lagos. He was seconded by the Church of the Brethren earlier this year to be assistant to Emmanuel Urhobo, director of the Relief and Rehabilitation Commission of the Christian Council of Nigeria.

Teams of the commission were responsible for feeding and providing medical services for more than one million people a week in the former war zones. Surveys by the commission in mid-June still reported the situation serious in areas affected by the war.

A shared ministry: Roger Ingold, l., assists Nigerian council's Emmanuel Urhobo

To charges that "neutral journalists and other outside observers" have been banned from the eastern states where relief ministries are being conducted, Nigeria's Ambassador J.T.F. Iyalla wrote to the Washington, D.C. *Evening Star* of the "objective, neutral, distinguished, and respected individuals who could not by any length of imagination" be construed as being commissioned by the Nigerian government. Among 16 expatriate churchmen and journalists he cited was Roger Ingold of the Church of the Brethren.

Crash planting: To date the Christian Council programs with which Mr. Ingold assists have concentrated heavily on food production, going beyond handouts to ensure food for the future. Von L. Hall, Church of the Brethren missionary and experienced agriculturalist in Northern Nigeria, supervised a special three-months' crash program to get yams, maize, and melons in the ground before rains overtook the farmers. Yams provide most people's staple diet, but maize is a better crop in an emergency situation in that it matures in one-third the time.

Between February and May of this year, the Christian Council distributed over two million yam seedings in five states. It also distributed groundnuts, rice, cassava cuttings, telfairia, hoes, machetes, climbing ropes, and shovels. Much of its work was in areas most devastated by the civil conflict.

To tie in to the rehabilitation offices in the separate states, to deploy extension workers as distribution agents, and to win the race against the rains required prodigious effort. Mr. Hall's dusty white Peugeot van became a common sight between Aba, where the main center stood, and such cities as Calabar, Enugu, and Port Harcourt. In the three-month period he traveled 12,000 miles.

In making seed available to villagers, the Christian Council drew in village chiefs and agricultural officers to supervise the operation. Once again farmland was cleared and seeds and tools distributed, sometimes by lottery when the demands exceeded the supply. The maize distributed and planted in March already has been harvested, and hence new food is at hand.

Last month, after the Red Cross operation ceased, seven teams under the Christian Council moved into hospitals to start a medical feeding program. Moreover, the Council also embarked on a wider program of medical, agricultural, and community development efforts in all war-affected areas, the total cost of which is estimated at $10 million.

Reconciliation: Meanwhile, the federal government of Nigeria was reported to have taken two significant actions giving impetus to postwar reconstruction. One was to move forward with the governmental policy of reconciliation with the Ibos; the second, to carry out a promise to alleviate suffering in the former rebel enclave.

Dealing with the urgent need for currency reform, around which so much hinges in terms of long-term recovery of the Nigerian people, the government offered a flat payment of $56 to each of 200,000 persons who have deposited Biafran currency or pre-war Nigerian money with the Central Bank. The step was seen as providing substantial and timely assistance to the neediest in the Ibo heartland. In addition, the government set aside $28 million for reconstruction projects in hard hit areas where currency exchange could not be carried out during the fighting.

In what *The New York Times* termed as another significant development, a government of 11 Ibo commissioners was established for the East Central State, the Ibo homeland. Eight of the 11 persons named were on the rebel side throughout the conflict, and two had been held in detention by the federal regime late in the war. The political courage shown in this step, editorialized the *Times*, is a symbol of the reconciliation promised by Nigeria's head of state, Maj. Gen. Yakubu Gowon.

Earlier announcements from Nigeria indicated Akanu Ibiam, a former president of the World Council of Churches and a former governor of the Eastern Region, had returned to Enugu, where he chairs the Christian Council's rehabilitation committee. He was a key spokesman for the rebel cause.

Forecast: In all candor, it is much too early to tell what will be the long-term future of the church, of the government, of the striving toward unity in Nigeria. The hope of insiders and outsiders alike is that the spirit of cooperation and conciliation will continue to flourish.

Peace is no excuse

A SECOND MESSAGE on peace, designed for local advertising by congregations and individuals of the Church of the Brethren, was released last month from the General Offices. The ad, reproduced on page 27 of this issue, made its debut in the Lincoln Star and the Lincoln Journal during Annual Conference.

Created by Richard N. Miller and Tom Wilson of the Brotherhood staff, in liaison with the Brethren End the War Task Team, the message is headlined: "We have a hope . . . and that hope is for peace."

The first of what may become a series of advertising statements by the Church of the Brethren was circulated prior to Lent. Taking the theme, "Who's on Trial?" and speaking to the U.S. atrocities in Vietnam, the ad was run in newspapers in at least a dozen states.

Also on the peace theme, a poignant ad appeared in *Time* magazine's May 11 issue, produced by the advertising agency of Pesin, Sydney, and Bernard, Inc., of New York. Five multicolored faces of children were captioned "Peace, please." Written and photographed by Harry Pesin, president, the ad was identified as "a polite plea for peace." Its text stated:

War is an excuse
to kill.
If you need an excuse,
that's a good one.
Feel free
to kill
and say you kill
to be free.
Freedom
is a good excuse
if you need one.
Count the dead:
killing
by the numbers
kills no one
in particular,
nothing personal,
you know,
which is a good excuse
if you need one.
The killer
needs an excuse, and peace
is no excuse.

The ad was part of *Time's* program in which free space is offered to advertising agencies to permit creative expression on subjects of their own choosing.

As a result of the peace statement, Pesin, Sydney and Bernard received more than 2,000 letters commending their agency's work and, as one response put it, "dispelling the image one has of the Madison Avenue establishment."

Whether the creation of Madison Avenue in New York or Dundee Avenue in Elgin, advertising messages are being looked upon increasingly as a means not only of selling products but of communicating ideas.

For one ad agency, for one denomination, peace is a prime idea.

One man's pilgrimage

A DIARY of Peter Nead, evangelist and theological writer in the Church of the Brethren in the 19th century, has been donated to the denomination by Maude Miller Free of Englewood, Ohio.

Mrs. Free, 88, is believed to be Nead's oldest living descendant. Her grandfather, Samuel Kinsey, who edited *The Vindicator,* was Nead's son-in-law.

Through such volumes as *Primitive Christianity* (1833) and *Theological Writings* (1850), Peter Nead contributed in a significant way to the conserving of traditional doctrinal emphases of the Church of the Brethren. Of Lutheran and Methodist background, he became strongly committed to Dunker views.

The diary covers a period of July 1823 to August 1824, in which Mr. Nead was engaged in a religious search throughout travels in the Shenandoah Valley.

Peter Nead died in 1877. His grave is at the Happy Corner Church of the Brethren near Dayton, Ohio, not far from where Mrs. Free resides.

The diary has been placed in the vault of the Historical Committee at the General Offices. A transcript of its content was published in a biography written by Donald F. Durnbaugh in the Autumn 1969 issue of *Brethren Life and Thought.*

Fund for the Americas in the U.S.

To share our cup

"Through the years the Brethren conscience on race has struggled to come alive in a stance against slavery, in a response to the injustice of American-Japanese relocation camps, through a major Annual Conference statement in 1963 on responding to the racial crisis of our time." — from the Fund for the Americas in the U.S. brochure.

ANNUAL MEETING 1835.

Article 1. How is it viewed to receive colored people into our church?

Considered to make no difference on account of color.

Article 12. How is it considered to receive colored people into the church? (The object of the question was not whether they should be received at all, but whether they could or must be received or treated altogether like white members.)

It was considered that inasmuch as the gospel is to be preached to all nations and races . . . we could not consistently refuse them. But inasmuch we receive our fellow members with the holy kiss, and there is a repugnance in some of our white members to salute colored persons in this manner, the colored members should bear with that weakness, and not offer the kiss to such weak members until they become stronger, and make the first offer, etc. Otherwise, if they (the colored members) prove faithful, they should be considered on an equality of full membership.

And we struggled . . .

ANNUAL MEETING 1875.

Article 27. Since the Annual Meeting has left it optional with brethren whether or not to salute colored brethren with the holy kiss, designing men are making capital of it against us. To obviate this, let the Annual Meeting reconsider that decision, and say that we make no difference on account of race or color.

We grant the request, but should have regard to the former minutes of Annual Meetings upon the subject, and advise the brethren to bear with one another.

And we struggled . . .

ANNUAL CONFERENCE 1963.

The time is now to heal our racial brokenness. The time is now for us to confess our sins of delay, omission, and obstruction for racial justice within and outside the church. The time is now for action.

And we struggled . . .

ANNUAL CONFERENCE 1969.

Whereas, it is the responsibility of the Annual Conference to speak for the Church of the Brethren on the problems of the day and to project programs for the brotherhood, and

Whereas, the sin of racism, which is both personal and institutional, plagues our membership and our fellow citizens, and

Whereas, the causes for violence and hatred between the races in America require unprecedented response from us as individual Christians and as a denomination, therefore, be it resolved . . . that the General Board and its staff be directed to create a "Fund for the Americas."

And we struggled . . .

ANNUAL CONFERENCE 1970.

Delegates gave approval to a three-year extension of the Fund for the Americas in the United States (FAUS). This continues the program of race education and minority development at a yearly goal of $100,000, maintaining the effort separately from the Brotherhood Fund, and will, further, establish a businessmen's investment division for aiding economic enterprise of minorities. An amendment guarantees a fund level of $100,000 next year, with any difference between contributions and goal to come from General Board undesignated reserves.

And still we struggle . . .

Half of FAUS monies go to assist black and other minority groups by providing financial support for community organization and economic development. Toward this end, groups, agencies, or projects must meet criteria such as: to apply in writing with clearly stated objectives in accord with the stated purposes of the Fund, describe the program, and indicate costs. Programs must be controlled by those persons for whom the services are designed, or the grants be administered by mutual agreement with the General Board and the projects must be within the United States, and promote no physical injury to persons nor destruction of property.

Priority is given to groups, agencies, or projects on the basis of their local urgency or national significance and their relevance to specific problems, the evidence of a creative strategy for meeting specific human needs, plans for the development of human resources, and that they be recommended by a parish, district, or other agency with matching or shared funds provided by the recommending group.

Eighteen projects have been funded under minority assistance, fifteen as community organization programs, and three as economic development:

American Indians United, Chicago, Ill. $1,500. The first grant of $1,000 was issued in order to assist a delegation of Indian leaders to travel to an organizing and mobilization conference in San Francisco. This was a strategic conference enabling key Indians to begin to feel a sense of identity and power from which to work at their own liberation and improvement. The second sum of $500 was used for travel expenses of a group of Indians who were seeking to publish the documentary, *Our Brother's Keeper: The Indian in White America.*

Bethany Community Health Center, Chicago, Ill. $1,000. This is an indigenous health effort which initially began as an adjunct of Bethany Brethren Hospital. The project serves residents of the

Text continued on page 20

The need is ours to share our good life by providing financial support for better housing, better education, better jobs. . .

THIS PAGE (FROM TOP LEFT, CLOCKWISE): AMIGOS UNIDOS FEDERAL CREDIT UNION, PHARR, TEX.; CRISPUS ATTUCKS CENTER, YORK, PA.; BETHANY COMMUNITY HEALTH CENTER, CHICAGO, ILL.; SOUTH CENTER DAY CARE CENTER, SEATTLE, WASH.

The need is theirs for opportunities which are real, equitable, humanizing, loving. . .

THIS PAGE (CLOCKWISE FROM TOP): NATIONAL WELFARE RIGHTS ORGANIZATION, WASHINGTON, D.C.; DIN'E BI'OLTA, OAKLAND, CALIF.; FRIENDSHIP HOUSE COMMUNITY CENTER, BAKERSFIELD, CALIF.

city's near west side.

Black Churchmen's Ecumenical Training Facility, Washington, D.C. $2,000. This program is one of the most thorough and highly organized efforts in helping clergy and laity of black churches gain the knowledge and skills necessary to cope with social issues and related problems of institutional and community change.

Crispus Attucks Center, York, Pa. $2,000. The center's intent is to provide a cultural and organizing center for black citizens of York. While the settlement house-type project does not generally fit either the community organization or economic development goals of FAUS, this center was felt to be an exception because of its strategic role.

Din'e Bi'olta, Oakland, Calif. $500 Housed at the Oakland Church of the Brethren, this is a tutorial program by and for Navajo Indians to assist their children in adjusting to and competing in English-speaking schools, while at the same time maintaining their cultural identity.

Farm Workers United, Fort Lupton, Colo. $775. A joint action with the Western Plains District which granted $500. This program organizes seasonal and interstate migrants to affect decisions on wages, housing, and education.

Friendship House Community Center, Bakersfield, Calif. $3,500. Located in the heart of the Carversville and Crystal Heights sectors of the black community this facility is a center for numerous educational and leisure activities. The Center has also begun work in the areas of housing, medical care, and voter education.

Greater Dayton Welfare Rights Organization, Dayton, Ohio. $1,500. This grant matched funds provided by the Southern Ohio District. The $3,000 total was used as seed money for the establishment of a Buying Cooperative.

Jackson Human Rights Project, Jackson, Miss. $500. This multiphase, grass roots program is an effort at organizing constructive community training and action aimed at social change. It includes a liberation school with instruction in black history, culture, crafts, and hobbies, a medical program, a clothing dispensary, welfare information, and the organizing of block clubs to combat the injustices of tenant landlords.

La Raza Unida, Union City, Ohio. $2,500. With the Southern Ohio District's grant, the total amount is $5,000. This is a statewide organizing and mobilizing indigenous effort by and for Spanish Americans. Legal aid, school registration procedures, voter education, and establishment of health clinics are provided through this program.

National Tenants Organization, Chicago, Ill. $800. This grant was in support of a three-day conference designed to give impetus to the Midwest branch and to train black community workers in organizing skills in order to overcome housing problems.

National Welfare Rights Organization, Washington, D.C. $3,000. Funding was earmarked to defray a deficit in printing and distributing the national monthly, *Welfare Fighter.*

Northwest Tenants Association, Philadelphia, Pa. $1,000. This was an initial grant specifically for incorporation. This sanction by the state gave it a firmer base from which to confront slum landlords who refuse maintenance and upkeep of buildings.

South Texas Association of Community Organizations, San Juan, Texas. $1,200. These funds enabled "The Voice of the Farmworker" radio program to stay on the air for the months of January, February, and March, 1970. This program is perhaps the most important link of communication and organization open to Spanish Americans in the Lower Rio Grande Valley. The possibility of additional funding is open.

United Front, Cairo, Ill. $4,500. This was earmarked for legal services through the Lawyers Committee for Civil Rights. In 1962 the LCCR was formed by President Kennedy to offer assistance to minority groups who could not afford adequate legal counsel and representation.

Amigos Unidos Federal Credit Union, Pharr, Texas. $3,200. An initial grant of $1,200 was given as basic seed money to cover administrative costs. An additional sum of $2,000 was given in early spring to help meet the rising demand for loans by migrants preparing themselves to head north for the summer crops.

Fairyland Day Care Center, Sebring, Fla. $1,300. The day care center approach is one of the highly recommended avenues of the Office of Economic Development for assisting economic development for minority persons. Specifically, it frees mothers of minority children to take employment. Additional funding up to $1,200 has been committed subject to matching funds by the Sebring Church of the Brethren until September 30, 1970.

South Center Day Care Center, Seattle, Wash. $1,000. With this grant comes assurance of a three-to-one matching grant by the state. The money will supplement current programs and facility needs and make possible scholarship assistance for children who could not otherwise attend.

The other half of FAUS monies are designated for programs of race relations education, dealing with individual and institutional racism at all levels within our denomination. The focus for a program which is funded under this part must be on racist attitudes, values, and practices in the personal and institutional life of the Brethren which result in injurious physical and psychological treatment of persons in minority groups. Priorities are given on the basis of groups which provide participants with opportunities for feeling the discrimination experienced by minority groups as well as understanding the results of racism, combining education with action and involvement, reaching key individuals, leaders, decision and opinion makers so as to have a multiplying effect, and sharing in the cost of the program as well as in its design, development, and implementation, and providing an evaluation of the program.

And still we struggle. . . .

Appointments made

Two former Brotherhood staff members, returning to the General Offices for new assignments, are among the personnel changes taking place late this summer.

Stewart B. Kauffman becomes director of special gifts for the General Board on Sept. 1, leaving his pastorate of ten years at the Stone Church of the Brethren in Huntingdon, Pa.

In assuming his post with the General Services staff, Mr. Kauffman resigned his membership on the General Board, for which he served as chairman in the past year.

A native of Reading, Pa., he has held several pastorates in that state and was regional secretary from 1953-55.

He formerly served on the Elgin staff as director of ministry and evangelism from 1955-60.

He was educated at Elizabethtown College and Bethany Seminary, where he received an honorary doctorate in 1961.

Donald L. Stern returned to a stewardship assignment with the General Board this month from the Nigerian mission field.

He and his wife Betty have served in Nigeria since 1962, when he left the Brotherhood staff after six years in stewardship capacities.

Graduated from McPherson College and Bethany Seminary, Mr. Stern was ordained to the ministry in 1948 and was pastor of the Oklahoma City church for four years.

The appointments of Donald Stern and Stewart Kauffman, who join Ronald D. Petry, complete the staffing of the stewardship enlistment team.

Richard R. Rodes is pastor of the Oakland Mills Uniting Church at Columbia, Md. His ministry in the new city of Columbia is sponsored by the Church of the Brethren and the United Church of Christ, of which he is a member, through Columbia Cooperative Ministry.

From Pittsburgh, Pa., Mr. Rodes' maternal grandfather was a Church of the Brethren pastor at Uniontown and Huntingdon, Pa. His paternal grandfather was a United Brethren in Christ pastor.

He received his education at Shenandoah Junior College, Winchester, Va., Lebanon Valley College, Annville, Pa., and United Theological Seminary.

Carl C. Beckwith in mid-July transferred from Modesto, Calif., to New Windsor, Md., to become coordinator of programming of the Brethren Service Center and assistant center director.

In Modesto, he had been manager of the Church World Service center. Previously, he was business manager and treasurer for three years on the Nigerian mission field and pastor at Wiley, Colo., and Reedley, Calif.

He attended McPherson College for two years and was graduated from the University of Idaho and Bethany Seminary.

J. Stanley Earhart will become executive secretary of the Southern Pennsylvania district on Sept. 1, leaving the Mechanicsburg, Pa., pastorate that he has held since 1964.

A pastor since 1945 in Pennsylvania and Maryland, Mr. Earhart was moderator for Middle and Western Maryland districts and was credentials committee chairman for the 1968 and 1969 Annual Conferences.

From Lancaster County, Pa., Mr. Earhart attended Elizabethtown College and received the bachelor of sacred literature degree from Bethany Bible Training School.

Mrs. Bruce Davis is the new administrative assistant in the treasurer's office at the General Offices.

The former Joanne Nesler, she is a native Elginite, and a graduate of Manchester College and Michigan State University.

Prior to her college work she was a secretary at the General Offices and a Brethren Volunteer Service worker.

Ronald P. Hanft will continue on a regular staff basis his assignment as training director at New Windsor, Md., carried since last September on an interim basis. The Hartville, Ohio, native has served on the Brethren Volunteer Service training staff and in related assignments since 1966. He holds a bachelor of music education degree from Otterbein College.

Kenneth M. Shaffer Jr. will join the Parish Ministries staff in September and assume responsibilities for the Guide to Biblical Studies, library resources, and other educational material. He will be a member of the identity task group within the commission staff.

A graduate of Bridgewater College, he received his master of divinity degree from Bethany Seminary in June. Single, he is the son of Mr. and Mrs. Kenneth M. Shaffer Sr. of Denton, Md.

New personnel appointed: R. Rodes, S. Kauffman, D. Stern, J. Davis, C. Beckwith, J. S. Earhart, R. Hanft, K. Shaffer

A Christian Stands Over

an interview with ARTHUR G. GISH

EDITOR'S NOTE: *In March the William B. Eerdmans Company published a new book which it said would "challenge both the humanistic radical who has never seen the relevance of theology to social change and those Christians who have never realized the radical implications of the Christian faith." The name of the book:* The New Left and Christian Radicalism. *The author: Arthur G. Gish, a graduate of Manchester College and of Bethany Theological Seminary, a former pastor (though not an ordained minister), a participant in the civil rights and peace movements, a street preacher, a lecturer, and a writer, now living in Philadelphia but frequently a visitor in churches and on college campuses.*

About the time the book was launched, Larry Fourman, a member of the Parish Ministries Commission staff, interviewed the author. From the tape recording of their questions and answers, MESSENGER *offers a sample of Arthur Gish's incisive and frequently controversial views.*

Art, what inspired you to write The New Left and Christian Radicalism?

Really two things. My involvement in the protest movement — the peace and civil rights movements — and, of course, my training in the church. In the protest movement, I began to associate the beard of the protestor with my grandfather's beard. When I asked my grandfather why he grew a beard, he said it was to show that he was not a part of the world. I began to realize that the protestor's beard is to show that he is not a part of the establishment. So through my activity in the protest movement, I came to a new appreciation for our Brethren heritage and for the Bible. Out of these experiences, then, the idea for the book began to develop.

Art, what are some similarities and differences you see between the movement and Anabaptism?

Working in the protest movement, I have come to see that the early Brethren and the Anabaptists were not conservatives. They were the radicals of their day. The early Brethren and the Anabaptists did not burn draft cards, but they did refuse to have their babies baptized, and they submitted themselves to adult baptism. Both actions were illegal and punishable by

Against the World

death. They defied the state and did what they felt obedience to Christ meant. They were in and out of prison; they were the people that the "law-and-order boys" were after. They were really radicals.

I find many similarities between the early Anabaptists, the early Brethren, and the protest movement today. Nonconformity to the world would be only one example. The early Brethren understood that a Christian is different from the world, that a Christian stands over against the world and is in conflict with the world. To be at peace with God means that one is in conflict with the world.

How does this position of "non-conformity to the world" understand the nature of the world?

It does not say that the world is inherently evil; this is not a biblical view. Rather, it says that the world is good, but fallen. It is sinful and all our institutions are sinful. They are a part of the old order; the Christian is called to live in the new order. We live not by the standards of the old fallen world but by the standards of the coming kingdom of God; this puts us over against the world.

Art, how do you see the ethics or standards of the kingdom, as seen in the New Testament, relating to the concrete needs and problems which most people find themselves confronting today?

I try to deal with that question in Part Two of my book. The first part is a comparison of the New Left and Anabaptism. In the second part I try to synthesize those two movements in my own thinking. Chapter Four deals specifically with the issue of compromise. Most Christians today have developed an ethic of compromise which says that you can't live only by the kingdom: You must be relevant, responsible, and practical. I am trying to develop a position which calls for noncompromise with the world. This is where the early Brethren came out.

Most people condemn this position as being irrelevant. But the basic changes of history have occurred not through people working themselves into the power structure to get power so they can change things. The real changes of history have come when creative minorities on the fringe of society were willing to give up their allegiance to the status quo and to move out in new directions, creating new life-styles, new patterns of social organization, and new values. I use the analogy of a circular saw blade which cuts while moving in a circle. The cutting edge is at the fringe, not at the center where the power is.

The early church did not try to get power in the Roman Empire. Yet it had a fantastic impact upon the history of its world. The early Brethren and Anabaptists were the same. If you looked at the world 1,970 years ago, you knew where the action was; it was supposed to be in Rome. But, no! The real action was in Galilee. Who would have ever believed it? The most relevant thing that we can do is to be obedient to Jesus Christ and follow him.

What does it mean to be obedient to Jesus Christ in these times?

First, we need to make clear where our allegiance is, where our loyalties are, what our values are, where our commitments are. This is the most fundamental thing.

The Sermon on the Mount is very important; I think we ought to live it as much as possible. However, many people charge that this is unrealistic. This criticism has to be dealt with. What does being realistic mean? For me, it is simple. Reality is Jesus Christ. This means that anything which contradicts what I see in Jesus Christ is unrealistic.

How, then, does obedience to Christ relate to developing a strategy for social change?

First of all I think we need to make it clear that our commitment and our loyalty are not to the status quo, not to the establishment. It seems to me a very tragic thing when Christians begin to defend and to try to preserve the old fallen order. That's not our task. We should realize that the status quo is under the judgment of God and say so.

Let me phrase the question differently — what is the witness of the church and what is the role of the church in society? The role of the church is not to force society to be good or Christian; not to get power to control society. Even if our church structures in America took over this country, I don't think the situation would be very much better. Our task is not to order society.

Instead, the church has two primary tasks: to be obedient to Christ and faithful regardless of the situation, and to witness. For me, witnessing is two things. First, it's calling sin by its name. With our desire to be respectful and to fit into society, we haven't wanted to talk about sin. But the prophets and Jesus always named sin. Racism, economic exploitation, war, pride, alcoholism — we need to call these things by their name, sin.

Now some people say to me, "Don't be so negative; emphasize the positive. Don't say what you're against; say what you're for." The New Left is very profound in pointing out that before one can affirm something, one must negate. The old Brethren preachers said the same. Before you can say yes to Christ, you must say no to Satan. You could document in our church that as we have lessened our opposition to sin, our positive witness also has been weakened. The church has been most relevant when it has been very clear what it opposed. The first thing in witnessing is calling sin by its name.

Secondly, witnessing is pointing the way to salvation. The world ought to be able to look at the life of the church and say, "Look at that church. Look how they do it. That's the way we really ought to live." We ought to be pointing the way out of the mess we're in, pointing the way to salvation, creating alternatives to the status quo.

Art, let's move on to another issue. The church today, as you're well aware, is in deep trouble. What possibilities do you see for reshaping or restyling congregational life?

The important place to be working is in the local church. If the church is going to be renewed, it's going to happen at the local level. In fact, I would say that, in society in general, "where the action is" is in the local congregation. I don't have very much hope in industrial missions or missions in shopping centers. I am not opposed to this kind of ministry and I think it has value. But where the real action is, is in the local congregation.

Why do you feel it would be easier for a congregation to be renewed than other institutions of our society?

The local congregation is not as highly institutionalized. People still relate to one another on a personal level. Also, there is still this thing in the churches called the Bible. People are still reading the Bible and talking about it. This is a healthy sign, because when you begin taking the Bible seriously, you become a radical and begin seeing that all kinds of changes are needed. As long as the Bible is read and dealt with seriously, there is real hope for renewal.

What is your understanding of the church?

For me the church is a community of believers who have committed themselves both to Jesus Christ and to one another. It's a real community, not just a place where you go and sing a couple of hymns and hear a sermon on Sunday and then go home. That's a social club-type of fellowship. The church is a community in which people truly share their lives. It's a community in which people confess their joys and their sorrows, their faith, their doubts, their hopes, their fears, their sins, their victories.

In most of our churches there's never an opportunity for this to take place. If there is not real commitment to one another, there is no real opportunity for sharing. This means that we're going to have to get rid of mainline Protestant worship forms. We Brethren have prided ourselves that our Sunday morning worship is like all the other churches. I think this is tragic. Let me illustrate. In almost all of our churches we have pastoral prayers. Very seldom is that ever a prayer. Usually it's a sermon with eyes closed. Very seldom do I ever go to a church and see any praying.

In many of our churches we have a thing called the confession of sins and the assurance of pardon, in which people read a little ditty that says (in unison), "Lord, we confess that we have sinned." People read that and feel good about having confessed sin, but they haven't confessed anything, because confessing sins is always specific and concrete. We go through these forms that are trying to get at the real essence of worship, but they become empty of meaning and really deter us from praying, confessing, and sharing. So I think we're going to have to move in a different direction. I've been very influenced by the Quakers at this point. I don't think we should imitate the Quakers, but I think that they have something very important to say to us.

How would the average local

congregation start to bring about renewal in its fellowship?

We must get rid of the professional pastoral ministry as we know it today. Now that does not mean that we should get rid of seminaries, that we should not have trained people working in the church, that hired staff is not a possibility. The direction we need to go is that our seminary graduates and our present pastors ought to be hired by the local church not to be ministers — everybody is a minister — but to be teachers. They should be going into our local churches and training people, teaching people, doing the ministry of the church.

The main task of our present pastors should be to work themselves out of a job. The whole emphasis should be getting more people in the church and training them to do the ministry of the church. This isn't being done now. Pastors do all the ministry — they do the preaching, the praying, the leading of worship. But pastors ought completely to change their function and become teachers.

They should not be called "pastor" or "minister." I personally refused ordination because I believe I was already ordained at baptism; I am a minister. Every baptized believer is a minister. So, I think we ought to trust the people in our congregations. We've gotten the idea that you really can't be a minister if you don't have a seminary education.

How do you understand the distrust between pastor and layman?

I wonder if it isn't the issue of professionalism. It seems to me that ministry comes out of a sense of calling, a sense of commitment, a sense of love for people; those are the bases for ministry.

I think the real problem is our doctrine of the ministry. We need to take a new look at the biblical view of ministry. Paul says that in the church there are many functions which need to be performed. Some need to teach, some preach, some be prophets, some counselors and pastors. He sees various persons doing these things according to their gifts. What we have done is put all these functions of ministry into one person and expected one person to do them all. This has been psychologically damaging for the pastor, because no person can do all this by himself. It's also been destructive of the congregation. I believe that every member of the congregation has a ministry. If we have a healthy congregation, then all are involved in that ministry. Not everybody in a congregation can help preach; there are some who will never be able to preach — that's not their calling. Some will never be able to counsel; some will never be able to teach. But *some* can preach, *some* can teach, *some* can counsel. Everybody in the congregation has a talent and a ministry.

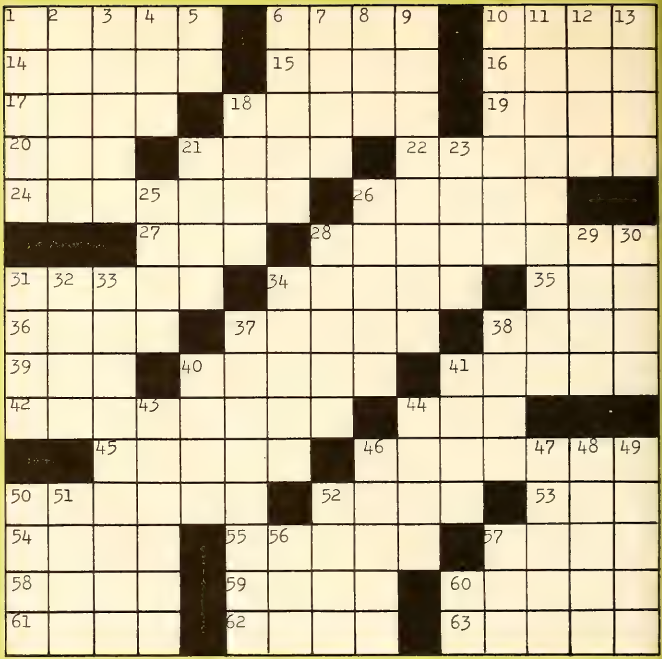
What is your understanding of worship?

For me worship is something that arises out of the life of the congregation, not a form that a professional man plans out during the week and everybody else goes through. So my concept of even preaching would be different. Preaching ought to be the proclaiming of one's faith, and there are many people in the congregation who could proclaim their faith if they were given a chance. The Sunday morning service ought to provide the opportunity for people to do this. Now if people think this is too radical for them, I could suggest a more moderate thing that they could start doing. At every Sunday morning service ten minutes could be set aside for free sharing, during which people could express concerns and joys. I think that's a step in the right direction.

What I have been trying to say is that we really need to take a new look at what the Bible means and what discipleship means for our time. My real concern is that all of our congregations will really begin to grapple with what obedience to Jesus Christ means for us today. □

Varied Vacations

by Carol Conner



ACROSS

1 Collect shells or rocks
6 Golfers' aids
10 Go on horseback
14 Lemur
15 Poison ivy effect
16 In the midst of
17 Prevaricator
18 Marx brother
19 Fresh-smelling evergreen
20 Eye
21 Principal small town street
22 Bleach
24 Desert and mountain vacations
26 Rodeo field
27 Poem
28 Shut up in secret
31 Belonging to thee
34 Send arrows toward target
35 International Labor Organization (abbr.)
36 Irritate
37 Part of plant fluid
38 Transportation on water
39 American Federation of Labor (abbr.)
40 Serious
41 French servant
42 Those who went West before tourists
44 Arrow's partner
45 Triangles of cloth
46 Instruments for music-making
50 Man in charge of bus
52 Tip-top condition
53 Motorist's guide
54 Compete with another runner
55 Give prize to the best
57 Deserve
58 Spoken
59 Entrance to park
60 Navajo Indian home
61 Friends
62 What to hear in tunnel
63 Lingered

DOWN

1 Let
2 Wavy fabric finish
3 Graceful, spirited horses
4 Knight's title
5 Steamship (abbr.)
6 Vacation transportation
7 Get vacation money
8 Extrasensory perception (abbr.)
9 Car display room
10 Plunder
11 Not the real thing
12 Eat in restaurant
13 Paradise
18 Long-eared animal
21 Native of ancient Media
23 Command
25 General character of a place
26 Read so the family can hear
28 Boy's name
29 Ardor
30 Adore
31 Hazard on golf course
32 Good vacation listening
33 Senseless
34 Brown meat
37 Act of steering ship
38 Knock down pins with ball
40 Withered
41 Vacation cooking guide
43 Relaxing vacation reading
44 Apply cover to book
46 Bird
47 Photographic likeness
48 Native
49 Used up vacation money
50 Descent in altitude
51 ________ avis, rare bird
52 Trail to follow
56 Women's Army Corps (abbr.)
57 Propel a boat
60 Head (abbr.)

speak up

Youth vs. the Establishment

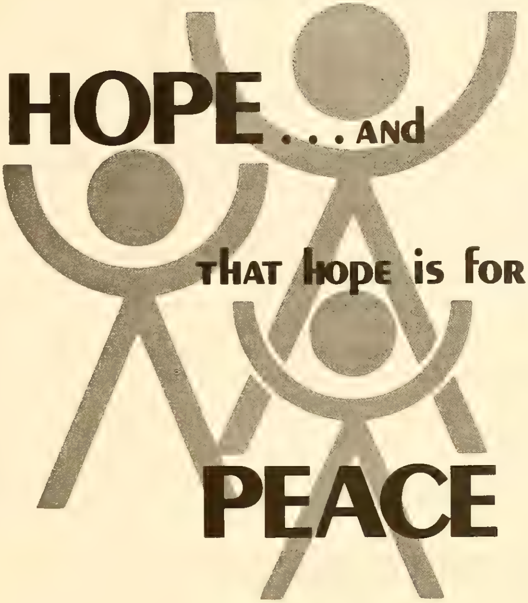
by Russell E. Jarboe

Young people today are in the headlines constantly, usually in an unfavorable light. We read about drug addiction, beer busts, loose morals, draft dodging, long hair and beards, armed robberies, and car stealing. Fortunately, the majority of young people in our nation are law-abiding, courteous, intelligent, compassionate, and interested in the welfare of others.

Underneath the student unrest, the crimes against property or persons, the beards and the long hair, are the clamor for attention and a genuine desire to be heard. Adults in every generation have had difficulties in understanding "those young upstarts," and age with its "wisdom" has generally won out, expressed by the cliché of the Victorian age: "Children are to be seen and not heard."

To this writer, it is encouraging that young people of today are better informed, have more awareness of social ills, see through the facade of superficial and hypocritical codes of behavior, cringe at man's inhumanity to man, see the unethical practices of big business, know the futility of war, laugh at the practices of cheap politicians, seek for more statesmanship at all levels of government, study various economic systems in order to correct abuses of any one and to help create a more fair and equitable system for all mankind.

One word of warning seems to be in order for all generations, but especially the young: "Don't throw out the baby with the bath." While you may hate the system (which creates the assembly-



WE HAVE A

HOPE . . . AND

THAT HOPE IS FOR

PEACE

We were opposed to war before Vietnam.*

Fighting an undeclared war makes the killing of brothers no more acceptable.

Vietnamizing the war makes it no less deplorable.

Invading Cambodia makes the pursuit of peace no more plausible.

WE HAVE A HOPE!

A hope in God who knows us as brothers.

A hope that citizens young and old will make known their desire to end the war in Southeast Asia.

A hope in the Congress of the U.S. and in the democratic process.

* Our opposition to war has to do with who we are and whose we are. We believe that God is the Father of all. If this be so, then all war is between brothers and all war is wrong. Historically we have said "no" to war. Say "no" with us. **Act** for Peace.

THE CHURCH OF THE BRETHREN

line automobile or airplane), the capital needed to produce that desired product is essential to the process. True, abuses of the laboring man have occurred and still occur throughout man's tortuous history (for example, the feudal system of medieval Europe, or the "robber barons" of the nineteenth century in the United States), but ways can and must be found to resolve the differences of management and labor. In fact, an important frontier still unconquered in our nation is finding methods of reconciling the differences of the capitalist and the worker.

This writer's main thesis is this: Let us allow our young people to study, to experiment, to work creatively at solving the problems of war and peace, capital and labor, race relations, crime, social ills, waste of natural resources. As a YMCA director as well as a minister, I believe a youth agency can be a living laboratory in which this process can begin and continue, if only we permit our beloved organization to be the vehicle.

We have many opportunities to lead the young people under our care into the right paths. Let us not ever forget this awesome responsibility! — *From the* Pacific Northwest Journal

---

EDITOR'S NOTE: MESSENGER *is eager to encourage its readers to speak up and speak out on topics about which they have serious concern. We welcome their comments, in the form of brief letters we can publish in our Readers Write page, in longer statements under our "Speak Up" heading, or as still longer articles that develop a particular point of view. Such statements may or may not reflect the views of a majority of readers. But we respect each writer's right to be heard, and we try also to be sensitive to the reader's right to disagree.*

FAITH LOOKS UP

Is the Holy Spirit at work in the world? This question has come to me as I have traveled to different sections of the country. I can converse with Christian people of different churches, even different denominations, on deep subjects as if we had known each other for a long time and we had just taken up the conversation from a previous time. Though I might never have met these people, we could converse on a high level. This has happened to me more than once, and it gives me a deep hope for these times. It makes me feel that there are more people with faith in God scattered around the country than our news media would report.

Another startling thing has happened to show me that there is some overall Power at work. A number of times we have raised a question and discussed a problem in our Sunday school class. Many times we dismissed the class with the answer hanging in mid-air, but during the sermon the minister would hit upon the very same topic and give some very clear answers. On some occasions it has been the same scripture. Once I even asked the minister if he knew what he had done, but I had to explain what had happened in the previous hour. These occurred at a time when we were discussing an elective rather than the regular material in the Sunday school time, so he would have had no clue to what we were discussing.

Let me give you another observation. A wonderful feeling has come over me as I might be working with a child. Perhaps I have spent several months teaching him a lesson and then one day his eyes light up and he says, "Oh, I see." What is this force within the world?

Another thing I have noticed is how the Holy Spirit works within people. I have watched some very immature people come into the fellowship of Christian believers. It is most interesting to watch them grow into mature, responsible Christians. I think immediately of two dear friends. One was a shy, timid person who has become a great leader and teacher. The other person who had very little Christian background, said, when asked to do a job, "If you give me a book, I will try it." Surely the Holy Spirit is at work in this world.

What wonderful things could be accomplished if we would rely more on the power of the Holy Spirit?

ESTHER PETCHER (Mrs. Paul W.) is presently a homemaker and teacher living in Chatom, Ala. She and her doctor husband served as missionaries in Nigeria for seven years. A graduate of Bridgewater College, Esther is a Sunday school superintendent (Cedar Creek church), a member of the Southeastern District board, and a youth counselor for the Alabama area of that district. The Petchers have four children.

READERS WRITE / *continued*

patient listener to their repetitious stories becomes a vital part of their lives.

These are some of the persons Lester and I tried to encourage. I saw many find self-respect working in our ceramics class. Others became creative again through other types of handiwork, all of the time sharing their thoughts with me and with fellow residents and gaining a renewed feeling of belonging.

My greatest joy, however, was the rhythm band. On practice days, some residents would hurry through their meals just to be sure they were first to the auditorium. Many had a favorite instrument and always made a point to get that particular one; some even requested I reserve their instruments in case they were late (which became a rarity). Patients from the infirmary area were wheeled down on an elevator, and their participation became an equally important part of our band.

We practiced regularly, and our group grew in numbers. Besides performing to old favorite tunes played on a piano, we also sang and played our favorite hymns. This was an especially fun time for all of us. If your readers could see the joy and happiness in the residents' faces as I did on such occasions, they would understand why a play like "Hello, Dolly" might have made them equally happy.

I cannot condemn those dissatisfied readers for their opinions, as I know they have not considered the human beings in those pictures. If they will look again, but for a moment, they should see no longer the smiles of "men and 'chorus girls,'" but smiles of God. Smiles which say, "Thank you for caring, for giving us concern, respect of self, and, most of all — LOVE."

Mrs. Roy A. Dalhamer
New Madison, Ohio

CLASSIFIED ADS

ASSISTANCE SOUGHT — Capable, young, married seminary graduate seeks financial aid to pursue a law degree. Please write: 602 First Ave., Iowa City, Iowa 52240.

"HABITATION OF DRAGONS"
a new book of hope by
KEITH MILLER
$4.95 at bookstores or Word Books, Waco, Texas 76703

Learning to Die. . .

Takes as much practice
As learning to live.
Acquiring
Curves over into relinquishing,
With family photos the last holdouts —
The gay, the insouciant summers!
Houses, apartments,
The space around one shrinks.
The rooms, the entrances
Are now owned by others.
One comes and goes,
Watched.
Leaves, in their golden estate,
Do not march and protest.
In silence
Stem is parted from branch.
When the shell of the nut cracks,
Hopefully the kernel is full time.
Listening,
One can hear the rustling of paper
As the heart is being unwrapped.
The center, the core, the magnificent gift,
Glows like a ruby,
When the irrelevant outer tissues
Are shredded away.
Give up, do not fight with diminished strength.
Give way, learn to turn with the wheel.
Independence is timebound,
The apex of an arc.
Learn to be helpless with grace,
In the hands of nurses
And younger, stronger loved ones.
Lastly, hopefully,
In the hands of Christ.

by EDITH LOVEJOY PIERCE

in brief

PERSONAL MENTION

A former volunteer worker with the Youth Project of Lorain, Ohio, died in an elevator accident July 16 in the library of Manchester College, North Manchester, Ind., where he was working after hours. **Marlin E. Keeney,** 23, died when he was caught between the library ground floor and the descending service elevator.

The York, Pa., youth, a sophomore sociology major at the college, was the first Church of the Brethren youth to work with the Lorain Youth Project.

* * *

The newly published *Hymnal of the Church of God* (Warner Press, Anderson, Ind.) includes three selections by Brethren: "O Master, May My Days Be Spent," by **Kenneth I. Morse;** "Here in Our Upper Room," by **Paul M. Robinson;** and "As Channels of Thy Healing Grace," by **Donald R. Frederick.** . . . The *Hymnbook for Christian Worship,* published recently by the Disciples of Christ and the American Baptist Convention, contains two hymns by **Kenneth I. Morse** and one by **J. M. Blough.**

The **Ira Moomaws** of Sebring, Fla., plan a late summer journey to Europe, India, Vietnam, and other points in the Far East, focusing particularly upon rural development projects. They will seek to learn from national church leaders their views on future relationships between the opulent Western churches and those of eastern and southern continents where hunger and poverty are mounting burdens.

* * *

The following persons were named by the Lincoln Conference to serve as a nominating committee for next year's Standing Committee: **Paul E. Miller,** chairman, Fresno, Calif.; **Mrs. John D. Metzler Sr.,** Fruitland, Idaho; **Mrs. Robert Pittman,** Champaign, Ill.; **Olden D. Mitchell,** Fort Wayne, Ind.; **John H. Eberly,** Westminster, Md.; **Guy E. Wampler Jr.,** Ephrata, Pa.; and **Jay J. Johnson,** Quinter, Kansas. . . . Named to chair the Committee on Interchurch Relations is **John D. Metzler Sr.** of Fruitland, Idaho.

Retiring from service with the executive staff of the United Methodist Board of Missions is **Arthur L. Dean,** formerly architect and church building consultant with the Church of the Brethren General Offices.

* * *

Our congratulations go to couples marking golden wedding anniversaries: the *O. W. Nehers,* North Manchester, Ind.; the *Elmer Bruners,* Paris, Ohio; the *William Hoshields,* Battle Creek, Mich.; *Mr. and Mrs. Edgar Manges,* Craigsville, Va.; *Mr. and Mrs. Calvin R. Gauby,* Washington, Kansas; and the *Curtis Bowmans,* La Verne, Calif.

Three couples from the same congregation, Quinter, Kansas, celebrated fiftieth anniversaries: *Mr. and Mrs. Yarrow Palkowsky, Mr. and Mrs. Ernest Jamison,* and *Mr. and Mrs. Emmert Sprenkel.* . . . Observing their fifty-fourth anniversary were *Mr. and Mrs. Ray Stults,* Huntington, Ind., and *Mr. and Mrs. Samuel Balsbaugh* marked their sixty-eighth at Myerstown, Pa. . . . *Mr. and Mrs. Charles Lontz,* members of the Covington, Wash., church, celebrated sixty-nine years of marriage in the spring.

CALENDAR

August 14-15	**District conference, Southern Indiana**
August 14-16	**District conference, Southern Missouri and Arkansas, Wynne, Ark.**
August 14-16	**District conference, Oregon-Washington, Forest Grove**
August 14-16	**District conference, Southeastern**
August 21-23	**District conference, Northern Ohio, Oberlin College**
August 21-23	**District conference, Western Plains, McPherson College**
August 27-30	**District conference, Michigan, Carson City**
Sept. 1-30	**Brotherhood Achievement Month**
Sept. 6	**Labor Sunday**
Sept. 12-13	**District conference, Western Pennsylvania, scattered locations**
Sept. 18-19	**District conference, West Marva, Beaver Run**

PASTORS AND PARISHES

A member of the Bakersfield, Calif., congregation and an ordained minister in the Church of the Brethren, **Charles Schermerhorn,** has initiated a new ministry to parolees and families of persons in prison. Called Friends Outside, the program is in cooperation with the Bakersfield Council of Churches. . . . Elected to a third term as president of that agency was **Edward K. Ziegler,** pastor of the Bakersfield church.

Luther H. Harshbarger, Brethren minister who heads the religious studies department of Pennsylvania State University, is directing a newly created center to study religious and human resources. The center will relate religious and theological education to societal change.

* * *

Waterford, Calif., congregant **John Price** was ordained this summer at his home church. . . . **James G. Tice,** student at Bethany Theological Seminary, was appointed by the Church of the Brethren to act as chaplain for Pinchot State Park in Pennsylvania.

* * *

Minister of education **Auburn Boyers** of the Harrisonburg church in the Shenandoah District of Virginia has resigned from his post to accept a part-time pastorate at Fairview Church of the Brethren in the same district. . . . Another pastoral change affecting the Shenandoah District is the shift for **Gene Knicely,** who has accepted the call of the Mount Bethel congregation. He leaves Pleasant Valley church.

September will mark the beginning of **Allen T. Hansell's** tenure at the Hagerstown, Md., church as director of Christian education. He is resigning from his pastorate at Wilmington, Del. . . . Leaving the Mid-Atlantic District's Martinsburg, W. Va., congregation is **Wendell C. Bohrer,** who goes to the Walnut Grove church in Johnstown, Pa.

Accepting pastoral responsibilities for a yoked parish, Virginia Beach Church of the Brethren and First United Church of Christ is **Forrest Wells,** who goes to the First Virginia parish from the Akron church in Northern Ohio.

The Fairview, Iowa, congregation will welcome **Augustus Pierson** as its full-time pastor when he begins his work there after serving at the Morrill, Kansas, church.

POTPOURRI

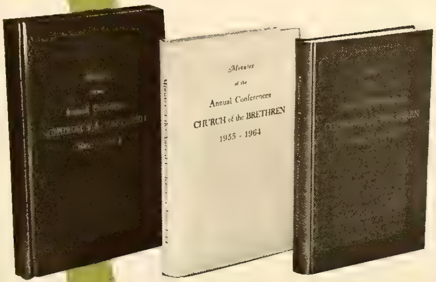
July and August at the La Verne church in California were filled with an unusual kind of fellowship — a **community creative arts workshop.** The Wednesday evening sessions began with a light supper, followed with activities in photography, flower arranging, welding sculpture, painting, and macrame (knot tying).

Participants for five **Self-Allocation conferences** at key points in the Brotherhood have been enlisted, according to Ronald D. Petry of the denominational staff. The conference locations and times: Harrisburg, Pa., Aug. 30, 3-8:30 p.m.; Fort Wayne, Ind., Sept. 12, 10 a.m.-4 p.m.; La Verne, Calif., Sept. 13, 3:30-8:30 p.m.; Harrisonburg, Va., Sept. 19, 3-8:30 p.m.; Des Moines, Iowa (Ankeny church), Sept. 20, 3-8:30 p.m.

Woodberry congregation at Baltimore, Md., celebrated an end to the mortgage by burning it in a special ceremony May 31. . . . Southern Indiana's **Nettle Creek congregation** anticipates a two-day observation of its 150th anniversary Sept. 5-6. An old-fashioned luncheon will be served and the love feast celebrated.

Two congregations in the Brotherhood are disbanding and closing their churches. The **Messiah church** at Dayton, Ohio, will terminate activities at the end of this month, while on the other side of the continent the **Medford, Oregon, congregation** has closed, and members are attending churches of their choice in the community.

Several buildings constructed on the Juniata College campus before the turn of the century and now termed unsafe are being razed. They are **Students Hall,** built in 1895; **Brumbaugh Hall,** 1890; and the original part of **Oneida Hall,** 1898.



just off the press!

MINUTES OF THE ANNUAL CONFERENCES, 1965-69

All decisions of the Annual Conferences for 1965-69, arranged in order of the year each decision was made, including all queries and reports leading to the final decisions.
$5.95

ALSO STILL AVAILABLE:

Minutes of the Annual Conferences, 1945-1954. $3.00
Minutes of the Annual Conferences, 1955-1964. $5.00

Order all three books at special set price of **$12.50**

CHURCH OF THE BRETHREN GENERAL OFFICES,
Elgin, Illinois 60120

Turning the Tables

It was only one night that the judges spent in a state prison, but one night was sufficient to change their outlook on what it is like to serve a prison term.

The twenty-three jurists, all of them attending sessions at a National College of State Trial Judges, had volunteered to enter a prison at Carson City, Nevada, for one night. They were processed as ordinary prisoners, relieved of their clothing, and dressed in blue denim. Most of them stayed in dormitories in a minimum security section, but five of them spent their time in solitary confinement in bare, one-man cells in an area called "The Hole."

One judge lost no time in declaring that the whole prison should be torn down. He said, "I was like an animal. I was in a cage." Another judge said of solitary confinement, "This is not solving disciplinary problems in prison." Still another jurist announced that he would henceforth be evangelistic about prison reform. One judge concluded that "cons are good guys like other people."

If reform in the treatment of prisoners is to come, it likely will come about because a few more persons learn at firsthand what prison is like and discover to what extent some punishments can be a crime. All of us remain relatively unmoved by situations that do not concern us directly. We know that abuses should be corrected, but we usually don't start to holler until we think *we* have been abused.

For this reason we would like to advocate more opportunities for turning the tables, for reversing the relationships in which we often find ourselves. To be specific:

1. Some legislators in Congress and a number of persons in our communities, all of them safely beyond draft age, are convinced that we must continue to conscript soldiers and move them into battle. We propose that the hawks be drafted first and immediately moved up to the front. This would relieve much anxiety on the part of the young, who could volunteer for action on peaceful fronts; it would demonstrate how sincere the hawks really are — and it would bring a speedy end to the war.

2. It would be equally risky, but probably just as beneficial, to put the young militants, who have proved so clearly what they are against, into places of responsibility where they would also have to demonstrate what they are for. They might be less inclined to want to destroy the whole system if they realize to what extent they are a part of it.

3. We suggest also that all those persons who proudly exhibit this sign, "America is my country, love it or leave it," volunteer to change places for three months with Indian Americans, who can properly lay claim to America as "my country." Or better yet, let the most patriotic Americans prove their patriotism by being the first to improve the quality of life for *all* Americans, red, brown, black, or white.

4. Among us are many persons who know exactly why poor people are poor and how they could escape poverty if only they applied themselves better. We propose that they demonstrate their secret by starting today to live below the poverty level, providing for their families on welfare allowances, buying at stores where prices are inflated but quality is low, living in crowded ghettos, and sending their children to inadequate schools. Only in such a way can they really show less fortunate persons how to get ahead without asking for special privileges.

5. While we are about it, how about turning some tables on the home front? We note the satisfied smiles with which some of our male friends dismiss the women's liberation movement. Surely the best way to demonstrate the calm and assured superiority of the male would be for men to take over households for a few months, caring day and night for the smallest children, enjoying the coziness of four walls and limited number of social contacts, not to mention limited job opportunities. Let each one take his wife's name and be known primarily as a husband or a father. Can't you hear a few trapped males crying out, as did one of the judges on his first night in jail, "Help, I'm in a cage"?

Once you start turning tables there is no stopping short. We might even appreciate the insight that is reflected in Jesus' Golden Rule — and in a few of his parables, not to mention the New Testament insistence that, in Jesus, God himself came to earth to live as a man. We who are quick to criticize and to pontificate — and this includes editors and preachers as well as others we mentioned — need constantly to realize how it goes to walk in the shoes of those to whom we are offering to show the way. Turning tables is really a mild sort of revolution. It might help to prevent a more violent one. — K.M.

The Christian and contemporary issues

THE MILITARY-INDUSTRIAL COMPLEX

by Sidney Lens

The author identifies and explains in depth the nature of the component parts of the industrial complex. While government and industry preserve the facade of having a responsible attitude toward world affairs by demanding more and bigger arms, they are shielding grasping attempts at money and power. The American people are kept uninformed or are deceived. Lens is well equipped to handle his subject, having published ten works on American political division, industry, and labor. The book is factual, the statistical foundation sound. And ens takes the cold war, the ethics of arms ntrol and bureaucratic behavior, and the re- nsibility of the public seriously enough to a specific seven-point program to correct ilemma in which we find ourselves. His is both an inspiration and incentive a more responsible people.

$2.95

THE URGENT NOW

by James Armstrong

foreword by Sen. George McGovern

In these sermons Bishop Armstrong forthrightly confronts the issues of our times, the problems, and frustrations. He believes there is no way to divorce faith from life, the gospel from the world, the church from politics. In his own words, "Jesus came preaching—to his day—using thought-forms and making references that snagged the minds of his hearers. We are called to do the same." He says there is only one answer. It depends on each of us and upon our response to the one who said, "If any man will come after me, let him deny himself and take up his cross daily and follow me."

$3.75

The Military-Industrial Complex
THE URGENT NOW
SERMONS ON CONTEMPORARY ISSUES
JAMES ARMSTRONG
Foreword by Sen George McGovern
CHRISTIAN MANIFESTO
ERNEST T. CAMPBELL
CHRISTIAN MANIFESTO

CHRISTIAN MANIFESTO

by Ernest T. Campbell

No single congregation in America has been more exposed to the pressures of social and political ferment than the Riverside Church in New York City. James Forman made his demands for black reparations there; Carl McIntire demonstrated on the sidewalk outside; the names of the Vietnam dead have been read in Christ Chapel. Ernest T. Campbell, senior minister of the church, tells in his first book why he believes that evangelical Christianity, thrust unavoidably in the current American revolution, has resources not only to participate in the revolution, but the responsibility to shape and direct it. The book appears at a time when the World Congress of Evangelism has made apparent that conservative Christians are taking a serious look at their responsibility for social thinking and action. It also appears at a time when conservative Christians and social activists, both liberal and radical, are finding ways to talk to each other.

$3.95

order from

CHURCH of the BRETHREN
GENERAL OFFICES
Elgin, Illinois 60120

LOOK FOR THESE FEATURES IN THIS **messenger**

A Gift of Years. *Leland and Nina Moomaw may be remembered primarily for their benevolences. But they have more than matched their gifts of money with volunteer hours of talented service to church and community.* by Fred W. Swartz. page 2

An Ecology of Hope: The New Life of Creation. *Whether we move toward despair or hope depends on what we do with promises such as those offering a vision of a new heaven and a new earth.* by Leland Wilson. page 6

A Day in the Long Hot Summer. *The young student had run out of money. Though his hunger was temporary, it was real enough for him to discover some emotions related to the struggle for survival.* by Norman L. Thomas. page 10

To Share Our Cup. *Here is an updated report on eighteen projects that have been funded with the assistance of the Fund for the Americas in the United States.* page 17

A Christian Stands Over Against the World. *Seeking to be obedient to Jesus Christ today, one young thinker and writer takes a "Christian radical" position which is similar to that of early Brethren — and also to current protest movements.* an interview with Arthur G. Gish, with questions by Larry Fourman. page 22

Other features include an original folk hymn, "I See a New World Coming," written and composed by Steve Engle (page 9); "Day by Day," by Don and Shirley Fike (page 13); "Faith Is," interpretations shared by Lincoln conferencegoers (page 14); "Steps in Conciliation," a report on developments in Nigeria (page 15); news of recent Brotherhood appointments (page 21); a puzzle, "Varied Vacations," by Carol Conner (page 26); "Youth vs. the Establishment," comment by Russell E. Jarboe (page 27); "Faith Looks Up," by Esther W. Petcher (page 28); and a poem, "Learning to Die," by Edith Lovejoy Pierce (page 29).

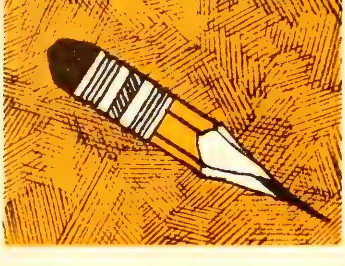
COMING NEXT

The first of a series of Annual Conference messages based on Bible passages with the theme of hope appears in the next issue. The expositor is Eugene F. Roop. The text is Mark 16:1-8. The topic is "Hope and the Resurrection." . . . A significant witness as to one way in which Christians can live in community is offered in the experience of the Society of Brothers, also known as Bruderhof. Terry Pettit writes his impressions of the Woodcrest community in New York State, a place "Where Brothers Live." . . . Emily Sargent Councilman recounts a personal experience in which a close friend, though prepared for death, chooses the gift of life, along with "Heartbeat Again." . . . Harold S. Martin sees at the center of the church's faith and of the biblical record many indications of "The Magnificence of Jesus."

VOL. 119 NO. 17

messenger
CHURCH OF THE BRETHREN 8/27/70

Hope and the Resurrection
The Magnificence of Jesus



readers write

NOT IN OUR OWN STRENGTH

Thank you, thank you for the article in the June 4 MESSENGER, "Whatever You Ask." How foolish we are when we try to live the Christian life in our own strength. How marvelous to know that God makes his power available to us in Christ.

I confess with shame that I had pigeonholed Brother Zunkel as merely a humanistic activist who relied on the arm of flesh. I am glad that I was wrong.

CHRISTIAN BASHORE

Gettysburg, Ohio

WHY SO CRITICAL?

The first two letters in the June 4 issue and your editorial disturb me greatly. Why so critical of President Nixon? Wasn't it Presidents Kennedy and Johnson who escalated the Vietnam War until we had over half a million fighting men there — although they would not let the military take the necessary steps to defeat the communists? Hasn't Nixon withdrawn more men from that military engagement than he promised the people he would? He has kept his word to the American public. Why not be a little patient and see if he does not continue to do so? . . .

I am at a complete loss to understand your and their great excitement about our action in Cambodia. Cambodia was supposed to be a neutralist country. We and South Vietnam respected their neutrality. However, the communists moved in and for more than five years had used their country as a base camp to cross the river and attack South Vietnam. The ruler of Cambodia, to cover up his lack of neutrality, abolished diplomatic relations with South Vietnam, Thailand and the United States. When he realized that his own people were getting fed up with their country's being used as a sanctuary for the communists, he took off, first to Moscow and then to Peking. In the meantime his government was overthrown and has since had good relations with the U.S.A., South Vietnam, and Thailand; and their former ruler will probably live in ease on the millions he has stashed away in a Swiss bank.

The Cambodian adventure has resulted in the capture of more military materiel and supplies than all our previous efforts there and will certainly greatly hasten the end of the war.

ERNEST A. SEE

Keyser, W. Va.

A TITHE — AND MORE

Brother Dean Kindy (July 2) thinks that there are enough ministers available. I do not agree with this at all. Of course we do have many ordained ministers listed in the Yearbook who are not preaching anywhere, and others who preach only occasionally. There are at least some persons in the church, including myself, who are capable of preaching if the opportunity is offered, but who have never been ordained or even licensed to preach. . . .

The Law of the Tithe, which is not a New Testament doctrine at all but part of the Mosaic Law, required the Hebrew nation to collect from the citizens of eleven of the twelve tribes ten percent of their increase over each three-year period. This was to be used to support the other tribe, Levi, and the poor of the land. The Levites were required to give ten percent of the tithes they collected to the High Priest for his share. This would limit any priest or pastor to ten percent of the tithe of his congregation, or one percent of the net increase of the whole congregation. . . .

I do not call what I give a tithe, though it is more than ten percent of my combined V.A. pension and social security disability insurance. I call this a freewill offering, and I can say that the Lord has indeed blessed me.

HARLEY J. UTTER

Wichita, Kansas

WHAT LACK I YET?

During the past fifty years, the Church of the Brethren has experienced a tremendous revolution. All of the many changes have, I believe, been for the best. It is most gratifying to know that six Brethren colleges during this period have emerged from almost fateful situations into prominence as fully accredited institutions. Bethany Theological Seminary is as it should be, ecumenically minded with high scholastic attainments. Brethren mission fields have been especially successful. Many new church edifices are a mark of Brethren advancement.

However, when it comes to the acute problems of the church, a declining membership as well as qualified ministers who choose not to take pastorates presents a situation which merits an in-depth study. I do not claim to have the answers. Recently many concerned Brethren have advanced reasons for this serious condition. I speak as one who has spent fifty years in active church work. Quite naturally some of my convictions, to me, seem relevant. I, for one, do not believe that the answers lie in more seminars, retreats, and conferences. We hear much today about a new theology, radical Christianity, and getting away from the church in order to get into mission. All of these are proving to be empty soundings, not sufficient for a lasting solution. The sacred truth is that the gospel in its simplicity is adequate to make a bad man into a good man.

In our city there is a Mennonite Bible School with five hundred students, which is sending Christian workers to all parts of the world. Incidentally, the word *accreditation* is the least of their troubles. Could it be that the Church of the Brethren might well establish one, two, or three schools with the same concept as the original Bethany Bible School? These could be built around the present existing Brethren Service Centers.

While we stand in hesitation, may I touch on a somewhat controversial point by predicting that possibly fifty years hence, a sister Brethren denomination, regardless of theological differences, may earn a leading

PHOTO CREDITS: Cover H. Armstrong Roberts; 2 woodcut by Judith Chatham; 7 "The Incredulity of Thomas," by Rembrandt, courtesy of the Art Institute of Chicago; 13, 14, 17, 21 Religious News Service; 27 Edward Wallowitch

KENNETH I. MORSE, editor; WILBUR E. BRUMBAUGH, associate editor; HOWARD E. ROYER, director of communication; LINDA BEHER and JEANNE DONOVAN, editorial assistants. MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918 under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1969. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version. Subscription rates: $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan; life subscription $60; husband and wife, $75. If you move clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change. MESSENGER is owned and published every other week by the Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill. Aug. 27, 1970.

Copyright, Church of the Brethren General Board, 1970. Vol. 119 No. 18

place in Brethrenism for future America? This will depend on whether or not they maintain their zeal in establishing new churches and hold fast that the church is the only real institution.

Finally, the concept of practical theology as depicted in many of the old hymns of the church should be reexamined. In the humble opinion of this writer the term "Jesus Saves," the title of one of these sacred songs, is certainly not in disrepute. Ministers who leave their pulpits and seminary graduates who choose not to preach have not found a greater calling.

O. J. DICKEY
Omaha, Neb.

LIMIT FAMILIES — VOLUNTARILY

Mrs. Russell Kessler is right about my not being here to write a letter advocating population control had my parents had only two children. I am the third of seven — but may I offer the excuse for my parents that twenty-nine years ago no one was concerned about the population growth. Nor did my parents have the wide choice of contraceptive methods that are available to my generation.

Only within the last five years have we gradually become aware that in this land of plenty we may someday be starving because people don't have the common sense to realize that while our population is increasing, our valuable farmland is decreasing — being destroyed through strip mining, superhighways, sprawling residential and industrial areas, and by various other methods termed "progress" by man.

How do we plan to feed the exploding population in the years to come? The farmland we have left will produce only so much food — and that can't possibly be enough if the population continues to grow at the present rate.

It seems to me that responsible people are going to have to take the initiative and limit their families, or the government will have no choice but to pass laws that may possibly make it mandatory for one of the parents to be sterilized after the birth of a second living child. And we all know that we already have so many government controls that we can hardly call our affairs our own anymore — so why take the chance of letting the government invade yet another area of our lives?

MRS. CAROLYN BRICKER
Rocky Ford, Colo.

Page One...

In a recent issue of *Atlantic Monthly* the Famous Writers School — that group of fifteen authors and publishers who (according to the school's advertising) want so for everyone to be able to write with as much ease as they do — came under fire by Jessica Mitford.

Miss Mitford, earlier having exposed The American Way of Death, buries the Famous Writers School in its own claims — for example, that its students (many of whom never complete the course) are out selling articles left and right.

One claim, however, escapes Miss Mitford's barrage, at least from MESSENGER's point of view: We are forever on a talent hunt for writers, not to mention photographers and news reporters.

Stories featuring unique persons in the Brotherhood remain unwritten because we don't have a writer to assign to the article.

News stories slip past because we know of no one to cover them.

The Conference banner display gave amazing evidence of the creativity of Brethren around the Brotherhood.

If there are that many banner makers, we think there may be many yet-undiscovered writers and photographers we would like to get to know.

Do you know an outstanding person whose story should be told?

A congregation that is ministering in a unique way?

Are you a young adult who has something to say to your peers or your parents?

Perhaps you are experimenting with the creative use of the camera or are wrestling with writing and want to test your skills.

Then you may be one of MESSENGER's readers who could become a contributor.

Why not write us about your interests?

We make no promises that your material would be used.

Neither will we be able to critique your work (unless we see a definite use for it in a forthcoming issue and want you to work some more on it).

But we are very eager to become acquainted with you and your abilities.

Contributors to this issue include *Terry Pettit,* a BVSer on assignment at the General Offices in Elgin while he completes his alternative service . . . *Eugene Roop,* who will study this coming school year at Earlham School of Theology . . . *Harold S. Martin,* of Spring Run, Pennsylvania, an articulate spokesman for the Brethren Revival Fellowship . . . *J. Wayne Judd,* pastor at the Nampa, Idaho, Church of the Brethren.

THE EDITORS

Where brothers live:

Impressions of Woodcrest Community

by TERRY PETTIT

On the bus from New York City to Rifton, ninety miles north in the Catskills, I read a manuscript that contained a brief history of the Society of Brothers, more commonly known as the Bruderhof

Before I began to read the manuscript my knowledge of the Bruderhof consisted of an afternoon at the Bethany Theological Seminary library and the following undocumented gossip: In the 1950s several Brethren became interested in the Bruderhof to the extent that some of them eventually became members. I have no idea how many people actually made this decision, but I've heard numbers ranging from six to considerably more. That doesn't seem too earthshaking — but evidently because some of these Brethren had been good or promising pastors there was a considerable amount of anxiety not only among the members of their immediate families but by Brethren in general. Just how significant these tensions were at that time, I have no way to judge; in the 1950s I had not heard either of the Bruderhof or of the Brethren.

As I read the history before me, an interesting story unraveled that began with one man's vision on how men could live. In 1920 in the town of Sannerz, Germany, Eberhard Arnold, together with his wife, their children, and a few friends, met and formed a community that would be based on the teachings of Christ with a special emphasis on the Sermon on the Mount and an openness to God for direction and strength.

> "... a certainty has come over us for all that we need which springs from the ultimate source, that sole source is able to change all want and need." — Eberhard Arnold

Because the plan was to share not only concerns but material goods in common, the community considered itself not unlike the first Christians in Jerusalem.

From their beginnings in Sannerz the community grew despite a lack of funds, and often of food. They survived a split in 1922 and by 1926 had outgrown their small home in Sannerz. They then purchased a farm in the Rhon Mountains and called it the Rhonbruderhof (Bruderhof meaning "place where brothers live"). At the Rhonbruderhof they developed their own educational system and continued publishing works by Eberhard Arnold and other books on Anabaptism.

Eberhard Arnold died in surgery in 1935, but by then the vision of living in community was larger than one man — the community had survived a confrontation with Hitler in 1933 and settled at the Almbruderhof in Liechtenstein, and finally, when threatened with military conscription, moved to England and joined the Cotswold Bruderhof, started by a group of British citizens who had visited the Rhonbruderhof in 1934.

By 1938, when the Rhonbruderhof and Almbruderhof were permanently closed, the Cotswold Bruderhof had increased to 250 members and a second community was begun at Oaksey. But England was uneasy about having Germans within its borders during World War II and demanded that the Cotswold Bruderhof impound its German members for the duration of the war. They refused and began looking for a new place to locate. They were in turn refused admission by the United States and Canada; the only country that would grant them asylum was Paraguay.

I closed the mansucript. . . . From there on I thought I had a pretty good idea of the story that continued until now, when there are only three Bruderhofs left: New Meadow Run in Farmington, Pennsylvania; Evergreen in Norfolk, Connecticut; and the community that I would be visiting, Woodcrest, near Rifton, New York. The Bruderhof's exodus from one country to another is worth looking up, but that wasn't why I was on a bus traveling to Rifton. It was, however, significant that in a century that has seen the rise and fall of the Third Reich, Joseph McCarthy, and the House of David baseball team, the Bruderhof had survived.

One man worked a toothpick while another placed his arm around his wife's shoulders. She barely acknowledged his gesture by slightly lifting her head. Her hands continued to knit. Other hands were raised for seconds on boiled potatoes or fish. And while some hands were eating and others were serving, Johann Arnold, the grandson of Eberhard Arnold, was reading a chapter from a book on the exploration of the North Pole. It was a cold story, and because Johann read with little inflection it seemed even colder. Much colder than the children's story that was read at the noon meal.

At the front of the room two wooden beams that had been brought from the ruins of the Rhonbruderhof in Germany hung from chains. On each of them a phrase was carved in German. Translated they read:

> "He who is near me, is near the fire."
>
> "He who is far from me, is far from the Kingdom."

Who was being quoted? Jesus? Arnold? Blumhardt? Wherever they came from, they are so deep in the wood that they seem true.

The dining hall is located in the Carriage House, so named for its function before the Bruderhof settled here. The Carriage House also houses an adult library, a lounge, the kitchen where the communal meals are prepared, and, on the second floor, the administration offices. But the largest room in the Carriage House, and perhaps the most central and significant place at the Woodcrest Bruderhof, is the dining hall.

On Sunday morning the tables in the dining hall are moved to the sides and the chairs are arranged in a circle for the *Gemeindestunde* (church-community hour) where one brother told me there are "services that fall somewhere between a Quaker meeting and a traditional Protestant service." But that is a misleading statement; religion is not something that is set aside or hung on the wall at the Bruderhof communities. It is not even taught as a separate subject in their school but rather is at the center of their life-style.

The dining hall is also where the brotherhood meetings are held for full members of the community three or four evenings a week. (Children are not members but make a decision to join or not to join the community after they have had some exposure to life away from the community: college, trade school, alternative service. At the brotherhood meetings the community makes all of its important decisions, and by a unanimous vote.

On special occasions plays are staged in the dining hall, and every Christmas the community presents *The Shepherd's Pipe,* a collection of Christmas poems by Georg Johannes Gick that have been set to music by Marlys Swinger, a former member of the Church of the Brethren and for several years a member of the Woodcrest community. But now it was dusk; everyone but the younger children was at the table; the fish and potatoes had been eaten, the team was two miles closer to the North Pole, and the women were knitting.

All of the work in the Woodcrest community is assigned through work departments, each with its own crew and foreman. Everyone, from grandparents to school children, does some work during the day. Some of the women work in the laundry, others work in the kitchen or in the Baby House, and a few teach school.

A handful of young men work in the bindery where Plough publications are assembled. The community makes no profit from the publishing effort, but in the venture is the opportunity to present the concept of "living in community" to the general public. Several books of excellent quality have been published by the Plough Press, ranging from *Why We Live in Community,* by Eberhard Arnold, to a beautifully illustrated volume of *The Shepherd's Pipe*.

A majority of men work in the woodshop where Community Playthings are built. Community Playthings are sturdy wooden toys made of lacquer-finished maple that are built especially for children about the age of kindergarten. The toys include trucks, building blocks, work benches, a rowboat that moves across the room.

The toys are virtually indestructible. One of the trucks that sells for less than $15 is supposed to be able to withstand two tons. . . . Unless you have an abnormally strong kindergartner, there's a good chance the truck will outlive the child. The business has been so successful that fewer catalogs were sent out last year because they were making too much money.

The woodshop is a good place to work; it is clean, the right tools are available for every job, and the men change jobs at frequent intervals so that they will not become bored with what they are doing. Anyone can suggest an idea for a new toy. After the toy takes physical shape they send it to the kindergarten to see how the children react to it. If they seem to enjoy it then there is a good possibility that others will too.

At ten o'clock in the morning and four in the afternoon there is a "tea" break for half an hour. The men working in the bindery come over and sit with the men working in the shop and together they eat snacks of apples, and toast with jam and butter and drink Kool-Aid, coffee, and tea. They relax and talk the usual talk about baseball, President Nixon, the possibility of clearing the snow off the pond for skating. One man asked me if there were a higher percentage of Brethren conscientious objectors now as compared to World War II. I didn't really know for sure, but I told him that I thought there were.

On this particular afternoon a man named Sandy joined us during the afternoon break. Sandy was not a member of the Woodcrest community but rather drove one of the trailer trucks that come to pick up Community Playthings for distribution across the United States. At one time I suppose his hair had been sandy-colored, but now it was neutral. He was a rough, likeable kind of guy, who among different people would probably share some off-color jokes that would be more absurd than funny. I believe he had two children and a wife somewhere along the interstates he travels, but mostly he talked about the rise in tolls for hauling freight on the New York Thruway.

As Sandy talked about the problems of driving a truck and trying to make enough money to keep his family fed, several of us nodded our heads not in agreement, but rather in some general rhythm to sustain Sandy's speech. And then Sandy made a statement that not only revealed something about himself, but also about the men he was talking to and the decisions that we had made: Sandy as a truck driver, the Bruderhof men living in community, and myself as a visitor.

Sandy said, "Ya know, things ain't so good on the outside either." For a few seconds I forgot my toast. *Outside* — that's the same word that the men at U.S. Steel in Gary, Indiana, use to refer to the time that they spend away from the coke plant, open hearths, and rolling mills. Did Sandy mean to imply that life at the Bruderhof was as confining as the weight of the word "outside" carried? Probably not. More likely, he wanted to show some camaraderie and understanding with the men with whom he was sitting. None of us answered Sandy — I couldn't because I didn't understand the vision either — the men around us were silent because they did.

Since the earliest beginnings at the Rhonbruderhof in Germany, the Bruderhof communities have maintained their own schools through the eighth grade. At Woodcrest textbooks and educational resources are the same as the ones used by the public schools so that the children will have no problems adjusting academically later on.

There are other differences however; only half the day at the Bruderhof school is spent on academic education, while the other half is used to develop skills in crafts and to participate in nature hikes and, during the winter, in an occasional sledding trip.

While the high school age Bruderhof students may not have problems adjusting academically, there are sometimes other difficulties. Because their life centers around the Bruderhof community, they rarely take an active part in the high school's extra-curricular activities. One member told me that at one time some of the children belonged to the high school band but that things didn't work out so well when the Bruderhof children refused to play the National Anthem.

The Bruderhof children are occasionally belittled by some students because of their "different" dress, but other classmates respect them for their beliefs. Perhaps even more disappointing to some members of the community are teachers who feel sorry for the Bruderhof children by assuming that they do not really want to dress or live the way they do. Only after spending the entire summer as a guest of the Woodcrest community did one local teacher finally see and feel that the children are genuinely happy. But the tensions that the children feel are real. To help deal with those tensions, adult members of the community act as counselors and meet with the high school students each day after school to discuss the problems that they are facing.

The Bruderhof is eager to have visitors so long as they work right along with the other members. For me this meant working in the shop where one man explained, "The work is not to do, but rather, it is for us."

Several times, men would ask me if I enjoyed working in the shop. I did, but at the same time I realized that it would be hard for me to work there every day without being bored. The Bruderhof carpenters are craftsmen, but I just don't feel that is my calling. For the people at Woodcrest, that would be begging the question. Their vision of community carries them past any individual desires. Their work grows out of the needs of the community; no specific can stand alone; the work, the dress, the meals, the brotherhood meeting, all must be viewed in relationship to the vision of men living together in community. Without the understanding of the vision, their disciplines appear arbitrary or unnecessarily limiting.

If we should awake in some other world, even a world without English and earthness, we'd still probably look for a supermarket. Our tools, institutions, and "ways of doing things" become so real to us that they seem as natural as breathing. It's hard to imagine not driving to work, brushing our teeth, or watching television. It is even harder to understand another society that differs not only in what it wears or eats, but in its assumptions, priorities, and commitments.

It is difficult for anyone outside a specific community, whether that community be the Campus Crusade, a political party, the local Little League, or the Society of Brothers to understand what it's really all about. And it is just as hard for someone deeply rooted in those communities to explain his joy and understanding of that community to an outsider. We can observe the dress and social practices, read the dogma — but we never really quite understand the vision. And that (I believe) is because the vision and the commitment of any community are inseparable . . . one sustains and interprets the other. This is not to say that we can't observe and criticize another community from our own perspective. It more realistically means that we should try to understand, not judge, those communities removed from our own . . . and that can only be done by immersing yourself in that vision and commitment; hence, visit the Bruderhof yourself.

It has been only six months since I visited the Woodcrest community, yet already the images are fuzzy; the braided hair, plaid shirts, a pet quail named Robert, a large rubber innertube that served as a sled for whirling laughter — none of it is clear but rather as if it were viewed under water.

Perhaps it is enough to say that there is joy at Woodcrest that goes beyond the complicated nostalgia that haunts American life today. One man was very excited about a surveyor's map of the Woodcrest area that he had received for Christmas. The apartment homes that each family is given are comfortable with homemade lamps, murals, mobiles, and bird feeders near the windows. There were no painted milk cans or plastic eagles, no woodstove planters or coffee-grinder lamps; there was no deliberate effort to revive the first part of this century.

Some of the people now living at Woodcrest were in Civilian Public Service camps during World War II, a couple were Jews who fled Nazi Germany, and all of them are aware of the nomadic history of the Society of Brothers being forced to leave one country after another. Living in community open to the grace of God is different from going singularly into the mountains not to return. All of us are aware of how difficult, sometimes even impossible, it is to maintain an honest relationship with just one other person — the Bruderhof is attempting to live with that kind of relationship in community. ☐

Hope and the RESURRECTION

by EUGENE F. ROOP

This first in a series of Annual Conference Bible study messages is based on Mark 16:1-8

Did he or didn't he? Year after year the debate concerning Jesus' resurrection continues; we each have our answer and pick our favorite side in the perpetual debate. One thing is shared by everyone who is a part of the debate: The resurrection is important. If one is going to call himself Christian, he does not have the luxury to ignore the resurrection or the option to remain aloof from the fray.

I propose that we look at Mark 16:1-8, one of the New Testament texts that traces its tradition back to the resurrection event. In looking at this text, there are two major questions. First of all, what did the gospel writer of Mark intend to say here? Secondly, what does this message have to say to us, here and now?

An analysis of the structure of Mark 16:1-8 shows that it is clear and concise. There are three major units. The first is the report about the action of three women (16:1-5). The women first *bought* perfumes. Then they *came* to the tomb. On the way they questioned one another about a stone which made the task look like "mission impossible." However, upon arriving at the tomb, they *marveled* at the fact that the obstacle had been removed. Then the three women entered the tomb and *saw* that it was occupied, but by an unknown and unnamed young man.

The second major unit of the text is a report about the speech of the young man (16:6-7). The speech includes a traditional exhortation: The women need not be astonished. He then announced to them the resurrection. Finally the young man, who was likely understood by the writer to be an angel, commissioned them as messengers, using a traditional formula, "Go tell. . . . "

The final unit is a report about the reaction of the women (16:8). This is short and specific: They fled and they remained absolutely quiet.

Mark 16:1-8 is a complete unit. Likely, it was originally independent of its present context. That is, it circulated in the church as a unit before the writer put it into his gospel. An analogy of the process would be the way biography is written. The writer pulls together speeches, poems, and anecdotes by and about his subject and places them in his book. So, too, the writer of Mark took a unit, 16:1-8, and put it at the end of his gospel. There is nothing in Mark 16:1-8 that is necessarily dependent upon the preceding narrative in Mark.

It is necessary to discuss two different layers of the tradition: the oral tradition before Mark, and the adaptation by the evangelist. For each stage, one must be aware of the form of the narrative, the setting of the narrative, and the intention or reason for its existence. First I will take up the tradition before Mark.

If Mark 16:1-6, 8 was a unit in the tradition from which Mark drew in writing his gospel, we ought to be able to state what the form is. Or to use the technical term which has been borrowed from the French, what is its genre? The New Testament was compiled by using all kinds of genres from the literary and oral traditions. There are the speeches found in Acts, the letters of Paul, the sayings of Jesus. What then is the genre of Mark 16: 1-6, 8?

From its structure and its contents, it is clear that Mark 16:1-6, 8 is a *legend*. Now immediately I know when this is called a legend, it grates on

"The Incredulity of Thomas" by Rembrandt

us. A legend has come to mean, in common language, a fairy tale, a story about something that never happened. When one says that a unit of oral tradition or literature has the form of a legend, one is talking about the structure and character of a unit. One is saying nothing about its historicity or theological validity. Whether the legend accurately reflects an historical event must be decided on quite different criteria than its genre. Thus I do not want to be misunderstood. When I call Mark 16:1-6, 8 a legend, I am saying nothing about whether it really happened, but only that it has come down to us in the genre of legend, rather than, for example, a letter or a dialogue or a poem or a song.

But there are different kinds of legends. More specifically, Mark 16: 1-6, 8 seems to be an apologetic legend. There again, *apology* may have some negative connotations, but a piece of literature written as an apology was written to defend and affirm a particular position. The early church fathers, for example, were often engaged in writing apologies in defense of Christianity against various foes. They were not saying, "I am sorry that I am a Christian." Rather they were affirming, "I am a Christian! This is why." So Mark 16: 1-6, 8 is an apologetic legend. It is a unit having the formal character of legend which seeks to affirm one aspect of the Christian confession.

There is one other thing that must be determined. What was the setting in the life of early Christianity of this apologetic legend? One of the characteristics of legends is that usually they were oral. We know, of course, that much of the New Testament tradition existed first in oral form: speeches, sayings, creeds, confessions, poems. Mark 16:1-6, 8 seems to be no exception.

Finally, we must be aware of the intention of this apologetic legend. Why was it told? The answer seems obvious enough. The cross was not the end of Jesus of Nazareth; he was resurrected. The apologetic legend was told and transmitted to proclaim this fact. It was written as apology for the Christian confession that the same Jesus of Nazareth who was crucified was now the risen Lord.

Let us then take up Mark's adaptation of this early tradition. The only adaptation he made was to supplement the speech of the angel to have him commission the women as messengers entrusted with the news of the resurrection (16:7). So Mark left the basic structure of the unit alone. Consequently we can say that the whole of Mark 16:1-8 has the formal character of legend. That is its genre. Mark did not take a legend from his tradition and remake it into a creed or song or poem. He left its genre alone.

Although its genre remains the same, its setting has changed. It is, for instance, no longer oral but written. It has been incorporated into a larger literary work whose genre is gospel.

The Christian community to which Mark addressed his gospel was a very unsettled one. There were many reasons for this. In the first place they lived in an unpredictable environment. Much of the time their neighbors and the government would let them alone to go about their business as they wished and to practice their "strange" cult. But at other times a wave of superpatriotism would sweep the area. At these times the government and the people would try to eliminate disruptive and unpatriotic elements. In these times a very specific attitude was demanded by the Roman Empire. The Christians were told to "Love It or Leave It." A significant number of times Christians were willing to take leave of this world rather than to give ultimate love to the emperor.

Most of those Christians had never seen or heard Jesus in person. They had come to their faith stance as a result of the evangelism of others. Obviously one element in this faith, as it was being proclaimed, was that the risen Lord would soon return and straighten out the world. It was not usually spelled out how this would happen, but the confidence was there that things would be fixed up soon. The years began to grow and there seemed to be no evidence that the world situation was getting any better. The Roman army did not seem inclined to make the world safe for Christianity. Christians could not help wondering just before they dropped off to sleep at night whether the faith they had adopted was relevant for living in the Roman Empire in those days.

Mark did not include the commissioning speech in 16:7 merely for the fun of it. He had a reason and we must find out, if we can, what that reason was. Why does Mark talk about Jesus' meeting the disciples in Galilee in 16:7? One possibility is that by this verse Mark sought to tie together the empty tomb tradition with the tradition of the appearances of the risen Lord. The tradition of Jesus' resurrection appearances seems to be associated with Galilee. Most Christians in the early church referred to the appearance of the risen Lord when they were asked why they believed that "Jesus is Lord." Galilee seems to have been the traditional place where the risen Lord is reported to have appeared. Thus, Mark could be tying the report of the empty tomb to the reports of Jesus' appearances in Galilee.

The Galilean appearance of Jesus, which is proclaimed by Mark, refers to the fulfillment of the kingdom of God. It is important to note that Galilee had a special significance for the gospel. It was more than a geographical location. It was the place where Jesus lived and worked. Hence it would be the place to which Jesus will return. But this does not refer only to the geographical area of Galilee. Anyplace where God acts through Jesus, for Mark, there is Galilee.

Mark saw himself as writing a gospel for the time between the resurrection and the final kingdom. The resurrection is behind and the second coming is ahead. As was noted above, there lurked in the community to which Mark was writing the tension between the inner compulsion to spread the news of the resurrection and the inhibition of this missionary urge by the fact that the final kingdom had not come. Mark, therefore, has changed the intention of a traditional apologetic legend which proclaimed the resurrection of Jesus of Nazareth. Mark 16:1-8, as a whole, is a legend set in the context of Mark's gospel, which proclaims that the resurrected Jesus of Nazareth is going to appear at the fulfillment of the kingdom.

We have now looked at the character and intention of Mark 16:1-8. We have some idea, I hope, about what Mark was saying to the church of his day. That is one half of the task. The second half is equally as important. What is the value of this for us today? Does the message which Mark proclaimed to his day affect the

FAITH LOOKS UP

I believe that God's commandments, which include the teachings and life of Christ, hold two things central: worship or reverence of God, and people-to-people service. Therefore, I see these two things as central for each individual. Our lives should center around an active church life and service to God's people in the world where they work and live.

As I see it our Christian commitment to the church, in our work and in our living, should not conflict.

God's people have helped me and continue to help me understand the Christian ethics, hold a good job, maintain a good home, and enjoy a good standard of living. I believe that it is God's will that I do the same for others.

I contend that I am serving God as professionally, socially, civically, and religiously I work with people-to-people programs which strive to do the following things: develop a God-centered, ethical philosophy; educate or train people for employment and life; improve housing and living conditions and improve employment opportunities; help people accept and enjoy life.

As I work for these things in my community, I am constantly running into individuals and institutions who are working at cross-purposes with my understanding of God's will. This creates a confrontation, and I believe that the Christian is expected to work for changes in these institutions and enter into serious dialogue with his adversaries. Here God calls some of us to stand up and speak, some of us to pick up the pen and write, and some of us to stand out in many other ways to be counted if changes are to be made in our business, civic, social, and religious institutions or in individuals.

My profession, that of a work training coordinator in the public school, places me in a very strategic place. The fact that the students with whom I work take their training in the business establishments of the community gives me an entree into business, government, and civic institutions. The fact that many of my students are black places me in a position where I can work for the equality of minority groups.

My task is made difficult and our youth are constantly frustrated because so many seemingly good people resist and try to block the changes that must come. I am encouraged, however, because more and more people are joining the action necessary to make changes.

People are more important than things.

FLOYD R. MASON is coordinator of industrial cooperative training at T. C. Williams High School in Alexandria, Va. A graduate of Roanoke College (B.S.) and of the University of Virginia (M.Ed.), he has actively participated in many community, vocational, and educational organizations. He is a member of the Washington City church and has served as district moderator and member of Standing Committee. The Masons have a married daughter, and a son, 19.

way we live?

The Christian faith is a resurrection faith. In the resurrection of Jesus we see through faith who it is that ultimately is in charge of and active in the world. We see how things are going to come out. We see the end, paradise, the eschaton, or whatever you want to call the ultimate goal which all men seek.

One does not need to look very far to see that our world is not all that different from the world in which the gospel of Mark was written. Paradise has not come. The eschatological hope of peace has not arrived, so the president decides that the most appropriate move toward peace is to send troops into more and more countries. The economic paradise has not arrived. In fact many are alarmed that we are destroying all our possibilities by reproducing faster than rabbits and slugging away at our environment with ferocious devastation. Indeed, it is just as obvious to us that the world falls as short of paradise as it did for second-generation Christians. We live before the kingdom is fully manifest.

But just because we live in an ambiguous present does not mean that we are flying along in a spaceship with our tracking gear completely out of order. We know how this whole drama is going to turn out. God's action in the past provides our hope for the future. This allows us correctly to order our priorities for the present. That is why the resurrection is the embodiment of hope. We must hear the message which Mark proclaimed to the church of his day. "You seek Jesus of Nazareth who has been crucified; he is risen, he is not here. See, the place where they laid him. But go, tell his disciples and Peter that he goes before you into Galilee; there you will see him as he told you."

The church, living after the resurrection, but before the fulfillment of the end, has a twofold mission. One aspect of this mission is to *proclaim* the resurrection faith. The second, and closely related, aspect of mission is to *live* in the resurrection faith. The first demands that we be deeply involved in the world. The second means that the church will look peculiar to those who do not live by the faith.

The proclamation of this message may take place in many ways and in various settings. Some methods we prefer more than others. There is a much more serious problem, however. One has the impression that much of our debate over the methods of proclamation covers up a deeper issue. Just like the Christians to whom Mark was writing, many of us are very hesitant to proclaim the message at all. There may be several reasons for this hesitancy. But far the most serious reason is that deep down we have grave doubts about the validity of Mark's message. Was Jesus really resurrected? Is his kingdom really going to be fulfilled?

There is a second reason why some of us back off from an overt proclamation of Mark's message. We know that most people do not accept this message nor do they live in this faith. We do not want to be rejected by them, so we do not get overzealous about letting them know where we stand. Whatever the reason, we seem to react to the message much like the three women: We do not say anything to anyone.

We must live in the resurrection faith. In doing so the church will come off looking a bit odd to those who do not live by this faith. In a nonresurrection-oriented society a man's worth is based on what he does. Therefore, we make sure that those who contribute most are duly recognized and rewarded. The ones whom society judges as most valuable may be rewarded economically — for example, actors and sports figures. Or they may be rewarded by status and thus called doctor, professor, or honorable. Such titles have their place in a society so oriented. But the church is based on the resurrection faith. The resurrection represents God's action on behalf of man, irrespective of a person's accomplishments. Therefore, in the resurrection community no one can be given a higher status, whether he be a Ph.D. or mentally retarded, whether he be moderator, executive secretary, or a kindergarten Sunday school teacher. The Brethren have traditionally recognized this by forbidding the use of any title except Brother and Sister. There seems to be some evidence, however, that we have forgotten this.

Finally, let me remind you of an example of one who lived and died proclaiming and living in the resurrection faith. Martin Luther King Jr. was well aware of the implications of that faith. He knew that living within that faith might anger some who did not share the faith, so that they might try to kill him. But that fear did not immobilize him. He could still live out the implications of the faith as he saw them. Martin Luther King Jr. knew God had acted in the resurrection and he knew the hope for the future which that event provided. He understood Mark's message: "He is risen. . . . He will meet you in Galilee as he told you." This understanding enabled Martin Luther King Jr. to order the priorities of his present. ☐

POEMS

You Are the Frame

For all of this.
This day — stolen from the world of war
And greed and commotion.

It is a lake. And woods.
And a trusted companion.
And the feel of sun and water spray.
And healthy hunger.
And a sky so much more beautiful than if it were
Cloudless.

I dare not think too much.
So much is crowding,
Ready to pounce.

Rather, I *know*. It is a day for *being*,
Not doing.
A day for being receptive,
Listening.

The canoe is good.
The waters are placid.
The clouds are beyond description.
(How much more beautiful than a cloudless sky is that delicious blue
with wisps and bits of meaningful white messes!)
The company is good. Kind.
Undemanding. Silent.

And I know certain truths.
As I never knew before.
It is a kind of infused thing,
This evaluation of the picture
YOU painted.
And now have framed. . . .

by Jo Thebaud

The Kenapocomoco No Mighty River

The Kenapocomoco
no mighty river, walks
more a stream or skipping
brook.

A myriad of color
covers her body . . .
She changes in the wind. . . .

I spill a poem on
an Indiana
oak leaf and slide it
into a walking
river, slowing the
gait only a little. . . .
"On pondering
the will to travel,
my mind stays on
the ones for whom
near was as good as far."

by J. F. Humphrey

For One Very Young Met Today

I see myself at seventeen in you;
Your frightened questing eyes could be my own.
O let this word, unspoken, filter through
Our fragile moments shared: You're not alone.

by Emily Sargent Councilman

news

BELIEVERS' CHURCH

Revealing a bit of 'madness'

From June 29 to July 2, four days that broke records for heat and humidity in Chicago, the second Believers' Church Conference met amid the gothic architecture, cloisters, and leaded glass of Chicago Theological Seminary. As one participant put it, "Our Anabaptist forebears wouldn't understand our meeting in a gothic chapel, but they would understand the heat."

Unlike the first Believers' Church Conference, held in Louisville in 1967, this conference was intended to be of a workshop nature where the papers presented would have a "Here I Stand!" faith affirmation rather than a treatise on the origins of the free church in England. Following each presentation participants formed four smaller groups to allow for more personal responses to the theme for the day.

Risks: A conference of this nature has exciting possibilities, but it also involves a great deal of risk because nothing is guaranteed, and sometimes there is nothing to show for your efforts — no academic arguments to win or lose and no resolutions to pass. In a sense the conference was deliberately open to *the Spirit,* which has been known to appear even in Chicago. But when the 60 persons who had been invited to the conference discovered upon arrival that the air conditioning had broken down, it took some of their spirit and openness to *the Spirit* out of them. By the end of the conference some pretty energetic pastors and professors had wilted. So in some ways the conference may have been a bust, but it did have its moments because of the interaction that took place between interesting people, some of them "believers."

One of those interesting people was Rosemary Radford Ruether, a Roman Catholic lay theologian, author, elbow rubber with Dan Berrigan, liberated woman, and professor of church history at Howard University. Dr. Ruether, wearing a deep maroon and cream dress that reminded one of William Blake, if not the apocalypse, gave the keynote address Monday evening, "The Problem of Catholicity and the Believers' Church."

Working from the assumption that there has been a rebirth of radical Christianity on an ecumenical front, Dr. Ruether began by outlining the fall of man as "an inward turn of the self upon itself. Man feels no need to live by grace. He thinks of himself as an autonomous body; he falls away from the authentic and embraces nothingness."

"Man's salvation," she continued, "is in the restoration of communion with nature and fellowman. It lies in the 'peaceable kingdom.' Salvation is not simply a matter of the soul but rather the salvation of the whole man."

Renewal: Dr. Ruether then spoke of the "radical vision" which recognizes that the system itself (federal government, town council, local congregation) is inauthentic and must be renewed on the principles of agape love and brotherhood. "Those who have been reborn find themselves pitted against the system. The Christian therefore is a madman because he insists on living by a different vision — he is in fidelity with something that doesn't exist."

(At first glance it didn't look as though many madmen had been invited to the conference. They were mostly middle-aged, white, sensible churchmen. There were several present who undoubtedly have a deep commitment to a Christian life-style, but nobody that seemed really *mad.* One man, John Pairman Brown, author and theologian-in-residence at the Free Church at Berkeley might come close to Dr. Ruether's reference to madness, but others would call him eccentric, not mad. The Berkeley Free Church might even qualify as a genuine Believers' Church were it not living a perennial "two-step" existence. That is, it ministers to hips, soldiers, and addicts for a couple of months and then it's busted or evicted and out of operation for a month. Could a genuine Believers' Church lead such an uncertain life?)

Essence: Dr. Ruether continued: "The messianic vision can never be a private or individual salvation; it seeks community, a brotherhood, a new humanity. Those who seek this vision must necessarily seek each other out. It must attempt to open up a liberated zone in the world, a reality in a time, in a place, and in a people. It is an experiment that gives the glimpse of a possibility — the essence of the Believers' Church as a gathered community."

This segment of Dr. Ruether's address was extremely important to three of the people attending the conference: Julius Belser, Virgil Vogt, and John Friesen, all from Reba Place, an experiment in communal living at Evanston, Ill. Nearly all of the people at the conference had graduate degrees and academic titles, but here were three in-the-flesh humans actually immersed in a full-time commitment to something that resembles a Believers' Church. Because of their actual experience they became the most sought-after people to talk with during the free periods of the conference.

Amoebic: Despite the fact that the term *Believers' Church* was defined at the Louisville conference as a community of believers practicing several qualities of life ranging from separation from the world to believers' baptism, the Believers' Church remains for the most part an amoebic structure, invisible to the naked eye and constantly changing. The Believers' Church is similar in this respect to the Loch Ness monster, in that we believe both of them probably existed at one time or another (although we're not sure of the exact form) and that they may in fact exist now.

There is some evidence that the Believers' Church, like the monster, surfaces every few years, at least often enough to encourage some people to spend a good part of their time in trying to photograph and define it. It should be noted, however, that the monster never tries to define itself — so maybe here is where the analogy breaks down, because there was a pretty strong feeling at this conference that the Believers' Church should know that it is the Believer's Church.

On each of the following three days a major address was given in the morning, followed by designated respondents and small group discussions for the remainder of the afternoon.

Identification: Tuesday morning Carl Bangs, St. Paul School of Theology, outlined the "Marks of a Disciplined Church." Dr. Bangs noted the theological basis for church discipline by referring to scripture and then went on to suggest the appropriate context and the new shape of church discipline. Some of the statements following Dr. Bang's presentation reflect the broad spectrum of concerns at the conference:

✓ "What we're searching for is some means by which a believer can be identified. It used to be that a believer could be identified by his distinctive dress, but now we are turning to more qualitative aspects. Can a quality be identifiable?"

✓ "Discipline makes sense not as an introspective thing but only as a means to an end. Lack of a vision or a goal that we can agree upon leads to a misunderstanding of discipline."

✓ "How much of the gospel does a person have to believe before he is a believer?"

On the following day Arthur Foster, Chicago Theological Seminary, addressed himself to "Conflict and Consensus Within the Congregation." Dr. Foster's thesis was that the church today can find new spirit and dynamism if it learns to institutionalize conflict. "Conflict is a normal dimension of life," said Foster, "and where there is no conflict there is no life." This was nothing new to most conferees, but it introduced what is probably the most controversial subject the Christian church faces: the use of counterviolence in opposing the institutionalized violence which threatens the existence of many people (the racism and poverty that threaten minority groups and the repression and militarism that threaten all of us).

Believers' Church founder Peter Waldo: A bit askance at gothic chapel meeting?

Strategy: On the final day of the conference Dale W. Brown, professor at Bethany Theological Seminary and the Church of the Brethren's moderator-elect, offered possible strategies of witness for persons who identify with historical and contemporary expressions of the Believers' Church. Dr. Brown began by saying, "If we have an ounce of Christian compassion left in our souls, we will be interested in ministry to a society rent asunder by polarized stances and a world threatened with extinction."

In a section of his paper entitled "The Problem of Violence and Nonviolence," Dr. Brown stated, "All Believers' Church Christians can join in attacking the hypocrisy of the advocacy of nonviolence for the oppressed and the blacks by representatives of a nation which spends billions for weapons of death." But he went on to point out that "radical Christians, who feel that they cannot absolutely rule against all violence in revolutionary struggles, do so on the basis of new versions of the just-war theory."

Brown went on to say that while this view is held by many contemporary radicals, "others of us are certain that such militant apocalypticism is a perversion of the Christian perspective. We believe that it is impossible to fulfill life through death. The way which is even more revolutionary than violence may well be the way which repudiates completely the establishment, including its own methods."

Options: At the time that Dale Brown made that statement, it didn't seem extremely significant. It was something all of us had heard before and more or less accepted by not thinking too much about it. But deep within many of us there is a gnawing fear that when the revolution comes, it will not be one of peace and harmony but one that involves a just-war decision; a decision where we will once and for all recognize our real commitments through our actions as liberal humanists, cowards, Christians, or a thousand other options.

In the final session, when heat and previous commitments had dwindled the group to a fourth of its original size, the conversation still centered around the use of violence. A Quaker related a story on how in all of the Friends meetings in Africa the peace witness was absent. The concern there was for the immediate revolutionary situation. Another man shared his concern for the lack of blacks in the Believers' Churches. He said that the absence of blacks in recent peace demonstrations could possibly be traced to how blacks see violence in their own local situations. Finally, one person shared a conversation he'd had with an Ecuadorian missionary and the repression of young people in that country. "We must be careful in judging people who use counterviolence in these circumstances," he said, "because the only more radical thing than counterviolence is the cross — you can't say that glibly." For a few seconds everyone there understood what it means to be in the Believers' Church. — TERRY PETTIT

Structuring ecumenism

IF ECUMENICISM'S successes in the twenty years of the National Council of Churches has moved Protestant-Catholic relationships from polite dialogue to joint mission, as one observer claims, the search now is for "systems in which this new wine can ferment."

That is, the new wine of cooperative Christian action and response in the world. And in the case of the National Council of Church's structure, a new winebag too.

Seeking a formula for reorganization, the council will convene a National Ecumenical Consultation before year's-end to consider four options for its future.

Budget cut: The overhaul is spurred by various factors: a growing national conservatism on social problems, a budget squeeze in the face of declining contributions requiring a ten percent staff cut, the pending emergence of the Church of Christ Uniting from nine present denominations, the need for greater program flexibility, and the desire for a broader ecumenical base in any conciliar movement.

This latter concern is reflected in the invitation to the Roman Catholic Church, the Southern Baptists, and other non-NCC members to participate in the consultation.

Four options: While the final structure will likely be a product of two or more approaches, the four proposals are:

- a decentralized, forumlike assembly, with no legislative arm and with membership open to all denominations and paraecclesiastical bodies such as the American Bible Society.
- a similar organization, but restricted to churches, with a general assembly to consider, but not carry out, proposals for action.
- an organization with a role limited to social justice and action.
- an organization similar in structure to the present council, with a strengthened, centralized General Board for funding and program.

Following the forthcoming consultation, a proposal will be submitted to the board at its January meeting. Final action is expected in time for the 1972 triennial General Assembly.

Brethren at the June NCC general board meeting that advanced the plans were Washington representative W. Harold Row, William G. Willoughby of La Verne, Calif., Harold B. Statler of York, Pa., and David Miller of Arlington, Va. Member communions, including the Church of the Brethren, and other groups will submit reactions to the four courses of action.

Less program: Of values sought in the restructure, Edward B. Fiske of *The New York Times* said that two principles have widespread support: the conceptualization of the council as an originator of ideas, experimenter, and enabler to local groups in starting their own projects, and the freedom of member denominations to pick and choose the programs they will affiliate with and support.

NCC president Dr. Cynthia Wedel attests that the council has lost touch with persons in the local community and must rebuild its contacts with the grass roots. It is a feeling being shared by conservatives and liberals alike.

After two decades of engrossing attention with the consuming problems of the world, it may be the time, in the vogue of the day, to assume a low profile on the ecumenical stage. Yet so, as a significant force in the past, a similar future for the National Council should not be discounted.

Apostle to illiterates

NONE COULD CHALLENGE his epitaph, "Frank C. Laubach, apostle to the illiterates." When the famed clergyman died at age 85 on June 11, he had been responsible for helping more persons to read than probably any other individual in history.

Through his "each one teach one" literacy method, he personally was involved in literacy programs in 100 countries, and his techniques and materials were adapted to 300 languages and dialects.

Dr. Laubach: Teaching the first step

At the Long Beach Annual Conference in 1961, Dr. Laubach told Brethren that "the church must add literacy to her mission program. It must be vast and it must be fast. There are eight times as many to be taught as our whole population."

And he said further then: "The illiterates know that they are hungry because they are illiterate."

Enabling destiny: Dr. Laubach understood early in his career that without the ability to read people could not improve their social, economic, or political lot, could not overcome prejudice and fears, and could not really be involved in the modern world.

He began his work in the Philippines in 1915, founded the World Literacy Committee in 1935, and established Laubach Literacy, Inc., at Syracuse, N.Y., in 1955.

Lapse: Although he made it possible for perhaps 100 million persons to read, he did not keep score to advance his own prestige. He once noted that 20 million persons had lapsed back into illiteracy for lack of reading material.

He saw himself as "an incurable and desperate optimist" — optimistic about the upgrading of "little men" and desperate when he talked to "cynics who have little faith in the possibility for world improvement." At his death, Frank Laubach had done more than his share toward reshaping his world.

Summer celebration

THE SUMMER HIATUS is often a period of congregational inactivity, reduced program, and slackened participation. But four Church of the Brethren congregations, not content to wait for autumn, used the summer for some creative worship and fellowship experiences.

At North Manchester, Ind., La Verne, Calif., Silver Spring, Md., and Lombard, Ill., among other experiences elsewhere, the emphasis was on new modes of worship and thinking together.

Morning praise: "Summer Celebration" framed the study and worship for the Manchester church in Indiana. Group study was held in such areas as contemporary film viewing; marriage: its unrealized potential; political responsibility; youth "rap" sessions; and Bible study.

Three greet-the-dawn services were held, one to the music of Beethoven's "Pastoral Symphony." Come prepared, the parishioners were warned; the "pews" may be damp.

The announcement noted: "An important thing about these worship experiences is not place . . . or numbers . . . or form, but encounter with God and other people, recognizing the different ways that God speaks to his children . . . to us! Give him . . . yourself this chance!"

Workshops: Across the continent, the La Verne church held Wednesday evening creative arts workshops on photography, genealogy, macrame (knot tying), flower arranging, knitting, welding sculpture, lapidary, painting, and other interests.

Midweek issues: Wednesdays, too, were used by the Good Shepherd church in Silver Spring to give opportunity for persons away on weekends to join in a unique worship experience.

Making presentations were Art Gish, Brethren peace worker from Philadelphia, Pa., on noncooperation with the draft; a Catholic parishioner on her Washington, D.C., church's joint "ownership" with the community; a rabbi on ancient Jewish legends about creation and evolution.

Other sessions tackled the medical ministry in Haiti, moral implications of abortion, ministry of a probation officer, creative worship, and prayer as seen by youth.

Church in 70s: During the summer months at York Center church in Illinois, the church school hour was devoted to the program theme of "The Church in the 70s."

Bethany Seminary student Jack Karpenske led a session on "Life in the Metropolitan Environment," utilizing a film produced by five seminary students depicting the problems of polution.

A local classical guitarist discussed the creative arts, and at another session Bethany Seminary professor Leroy Kennel examined television and the church.

Interpretations were given in succeeding weeks to Vietnam, women in the church ("What Happened to Adam's Rib?"), community development in the seminary area, coffeehouse ministries, and evangelism.

For these four congregations at least, summertime was when the living was easy . . . and interesting too.

Missionary movements

MARY ANN SAYLOR, previously with the Frontier Nursing Service at Lexington, Ky., has received an assignment in India at the Dahanu Road Hospital.

Miss Saylor's appointment is one of a flurry of movements on the missions scene of the Church of the Brethren currently.

The daughter of Mr. and Mrs. Eli W. Saylor of Elizabethtown, Pa., she is a member of the Chiques Church of the Brethren. Miss Saylor received her nursing degree from Lancaster (Pa.) General Hospital, is a graduate of Elizabethtown College, and participated in nine months' special midwifery training at Frontier Nursing Service.

Miss Saylor will serve in the training of Indian nurses with the Church of North India after a three-month training program.

Two families are currently on furlough from India. Glen Campbell is spending a year as pastor of the Liberty Mills church, North Manchester, Ind. Dr. and Mrs. Leonard Blickenstaff are currently living in Claremont, Calif., for the year.

On furlough from the Nigerian field are Mr. and Mrs. Ivan Eikenberry, for three months, living in Trotwood, Ohio;

✓ Von Hall accompanied his family to McPherson, Kansas, for a six-month furlough. He returned to the war rehabilitation area of Nigeria at the request of the Christian Council of Nigeria.

✓ Mr. and Mrs. Elvis Cayford, for one year, taking a pastorate in California;

✓ Mr. and Mrs. Kermon Thomason, for six months, living in Martinsville, Va., where they will do curriculum writing.

✓ Mr. and Mrs. R. Jan Thompson, for one year, living in Ludlow Falls, Ohio, where they will be teaching.

Assigned to ecumenical ministries in recent months have been Phil and Louise Rieman of North Manchester, Ind. They will be houseparents at a school in the Congo under Disciples of Christ sponsorship.

Teaching at a theological school with the Kenya Yearly Meeting (Friends) in Africa are James and Mary Miller, Brethren from Goshen, Ind.

Virginia Hileman of Elgin, Ill., became a resident director at the Uskudar Academy in Turkey, and John Hoover of Elizabethtown, Pa., will teach in the Philippines, both sponsored by the United Church of Christ.

Support is being given by the Mennonite Central Committee to two couples teaching at the Church of the Brethren's Waka Schools in Nigeria. They are Alan and Nancy Kieffaber, Brethren from Franklin Grove, Ill., and Perry and Shirley Allen, Presbyterians. Curtis and Karen Keim of Pomona, Calif., will teach in a school in the Congo through the Mennonite Central Committee.

Broadening the objector stance

THE MOST FAR-REACHING VICTORY to date for persons championing extension of conscientious objection rights is the U.S. Supreme Court ruling that "deeply held" moral and ethical convictions are on a par with religious belief as grounds for combat exemption.

Yet the court's decision was but one round in dealing with issues clustered around objection to war, religious or otherwise. Some questions remaining have in the immediate past claimed more religious attention than the matter on which the justices acted. And implementation of the opinion will undoubtedly lead to practical situations calling for theological interpretation.

Three issues: Pending are at least three issues which have been or likely will be assessed from religious points of view: selective conscientious objection, CO reclassification for men already in combatant military service, and the tests applied by local draft boards in determining the sincerity of objectors.

The second — concerning men in uniform who turn CO — won a minor victory in mid-June. Lt. Louis Font, a West Point graduate who asked discharge as an objector, won a court order letting him postpone combat training until his case is decided.

A review of highlights from American CO legislation and court action is helpful in grasping the meaning of the open issues.

Laws determining the U.S. version of universal conscription — the Selective Service System — have consistently made provision for conscientious objectors. The original idea was that men who for clearly religious motivation oppose all wars are given alternative service to combat, usually as medical personnel or in social betterment.

Peace churches: In part, the laws were initially concessions to members of "historic peace churches" — Quaker, Brethren, and Mennonite. Membership in one of these churches was usually sufficient for the CO rating. Belief in a supreme being was a general test.

David Seeger, a young Roman Catholic dropout, challenged the CO statute in the early 1960s. The case went to the Supreme Court, and the requirement that an objector must believe in God was struck down. The ruling said it was enough that the draft registrant sincerely hold beliefs which must be, "in his own scheme of things, religious."

Although no great upswing in the number of objectors was anticipated, an increase did take place. Between 1965 and 1970 the number doubled, from 20,000 to about 40,000.

Appeal won: Eliott A. Welsh II, a Los Angeles computer engineer, asked in the late 1960s for CO status on ethical but not religious grounds. His request was denied, and he was sentenced to prison for refusing induction. After being turned down by an appeals court, Mr. Welsh went to the Supreme Court where, by a vote of 5 to 3, the justices concluded that morals and ethics may "function as a religion" for a person without traditional faith.

Meanwhile, a federal district judge in Boston declared in the case of John Sisson that religious conviction is not the sole qualification for objection. The Boston litigation also involved another significant angle: selective objection, that is, opposition to particular wars.

Judge Charles W. Wyzanski was convinced that refusal to take part in specific wars may be constitutional, thereby challenging the long-standing statute requireing universal objection for combat exemption.

Being selective: The Sisson case is before the nation's high court for determination in the autumn term. The Welsh decision did not attempt to answer the question of selective objection. This topic has been a far greater concern of religious groups in the past few years than the right of war opponents to argue from nonreligious moral and ethical positions, though that, too, has been discussed.

Forceful advocates of moral and ethical objection are the Unitarian Universalist Association and groups such as the American Ethical Union. These agree, so a joint representative said, with Justice Howard Harlan, who thinks the whole draft law on religion and objection should be dropped as violation of the First Amendment ban on establishment of religion.

Theological assessment of selective objection has increased in relation to opposition to the Vietnam War. The item has been on religious agendas since before 1965, and it is now fair to say that more national church and synagogue groups favor than oppose it. (The Church of the Brethren has declared itself in its statement on war: "We affirm that this conscientious objection may include all war, declared or undeclared; particular wars; and particular forms of warfare.")

Discrimination: One factor involved is the contention that current draft laws discriminate against young men from religious backgrounds not teaching total pacifism. A church-related CO organization in Washington has shown that the number of applicants from Catholic, Methodist, Jewish, and other traditions not teaching universal opposition to war — as do the historic peace churches — is increasing.

Yet there is support for military opposition of some form in religious expressions not holding total pacifism. For example, both Catholicism and Protestantism, especially the former, contains an historic distinction between "just" and "unjust" wars. Young Catholics on the West Coast and in New York have failed to convince draft boards that the Vietnam war is unjust and they are, within their structure of belief, qualified for CO status.

Stance validated: Lester C. Bowen did impress a San Francisco federal judge of the validity of his selective stance, and the youth's conviction for failure to report for induction was overruled. Mr. Bowen and several Catholic colleagues were supported by a group of West Coast priests as well as by the National Council of Churches and social agencies of six Protestant denominations.

And the National Council of Churches,

including the Church of the Brethren, has filed a "friend of the court" brief in a case before the U.S. Supreme Court this fall of Louis Negre, a Roman Catholic unjust-war objector.

The final outcome on Mr. Bowen's situation rests with the Supreme Court ruling on the government's appeal of Judge Wyzanski's decision on Mr. Sisson in Boston.

More than legality, however, is at stake in selective objection appeals, particularly if just and unjust-war arguments are used. Never before in the U.S. has this discussion reached such proportions as today.

COs increase: Conscientious objection increased during the two world wars. A number of young men went to prison for refusing to register for the draft. But a strong American sentiment has been that the nation would not get caught up in an unjust war.

The idea that the Vietnam War is an unjust one is offensive to many. But if it is unjust, then a changed concept of patriotism is evoked — one announcing that it is more loyal to oppose an unjust cause than to support government decisions. Precisely this is what the major segment of the peace movement says.

Related to this position is the attempt of Lt. Font, the West Point graduate, to win a discharge on appeal of conscience. The Army officer feels the Southeast Asia war is illegal and immoral. He is United Methodist and has built his stand on religious principles. Court hearings were set for late July.

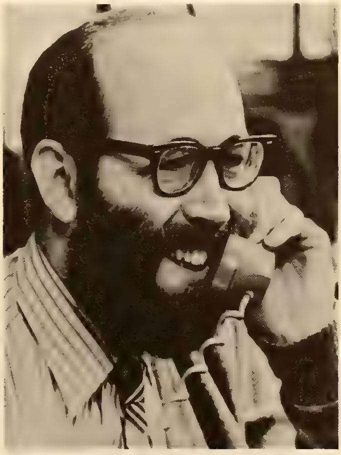
Servicemen: The Font case spotlights the issue of men already in service who are or become objectors, for religious, moral, or ethical reasons. The Supreme Court ruling on Mr. Welsh does not say its provisions are retroactive, an omission which CO supporters regret. Military regulations include steps for requests for CO reclassification. These are infrequently utilized. Most men who have tried for discharge or reassignment as objectors have failed.

Prior to Lt. Font's arrival on the scene, the most publicized case was that of Air Force Captain Dale W. Noyd, who, objecting to the Vietnam War, refused to train pilots for active duty. He was court-martialed and served all but two days of a year of hard labor.

Captain Noyd, a Disciples of Christ layman, lost all of his military appeals, though he was released from confinement by Justice William O. Douglas. As a civilian, he has continued efforts to win redress. He received a substantial support from that segment of the religious community which favors selective objection.

Along with labors to make it easier for military personnel who are universal or selective objectors to avoid combat, churchmen will most likely involve themselves in the interpretative process following the Welsh decision.

The Supreme Court said that neither expediency nor personal moral codes are enough for CO ratings. In announcing local draft board guidelines based on the Welsh outcome, Selective Service Director Curtis W. Tarr listed four standards: sincerity, universal objection, appeal to "some system of belief" beyond personal views, and views indicating "some kind of religious training."



Mr. Welsh: Happy over Supreme Court ruling on moral, ethical objection

Interpretation: While the third of these would recognize convictions rooted in philosophy, history, and social science, the fourth suggests affiliation with outlooks linked to structures or organizations. At least, this was the assessment in an informal session of members of the antiwar Clergy and Laymen Concerned About Vietnam and among others in the peace movement.

The question of what constitutes "rigorous training," or if this should be a prerequisite, is bound to arise. Religious education qualifies as "rigorous," as probably would programs under some academic disciplines. What about insights gleaned from associations in the loosely hinged peace movement, in the proliferating youth communes, and in more or less casual association with influential personalities?

These possible sources of objection are more than academic in a time of spiraling youth culture without close ties to formal schools of thought and established structures, and in a day of frequent college dropout.

Should a breach between objector motivation and the official definition of "rigorous training" develop, the pro-CO sector in religion may find it a place from which it can function. Catholic Bishop John J. Russell of Richmond has noted that his tradition provides arguments for "validly" abstaining from war. A commentator on the bishop's statement noted the Catholic teaching on peace can "be of tremendous assistance to young men looking for guidelines."

The same point about religion's views of objection has been made by the peace churches, by social concerns units of other Protestant denominations, and by Jewish agencies.

It may be that the religious communities will find themselves in the position of supplying the fundamental arguments for objectors, selective or universal, and of acting vicariously in "rigorous training," even though nonreligious morals and ethics would meet the letter of the law if proved. — RELIGIOUS NEWS SERVICE

Creation's story retold

MODERN TECHNOLOGY and science may require a rethinking of God's command to the creation story's first family "to fill the earth and subdue it, and have dominion over it."

Man has been doing more than well enough at filling the earth with his kind, and now the limitation of population is pressed upon us.

He has surely subdued his world to the point of disregarding its beauty, exploiting its resources, and strewing it with his wastes.

And who would question his dominion, when a push of The Button would remove his presence from the earth?

Historically: But lest Christians condemn such conditions too quickly, let them examine their own historic role in it all. Christianity has contributed to the basic drive of European man to push out his frontiers, to investigate and master nature, and to develop the sophisticated scientific civilization of today. Given this, theology must then recognize — and struggle with — the knowledge that no longer can man be confident that technological inventions and discoveries will do him more good than harm.

In essence, man has taken God a bit too seriously perhaps.

In search of ethical guidance to technology's problems, 100 natural and social scientists, technologists, and theologians gathered in June to discuss "The Future of Man and Society in a World of Science-Based Technology," under World Council of Churches auspices.

Actions sought: No guidelines were established, no crusade called for. Rather, an earnest sharing was sought about the quality and the future of human life on "spaceship earth." The input from the consultations is being commended to the World Council for action.

Among the reordering of human attitudes may be a new understanding of creation, it was suggested, as something God has made good in itself and which man should cultivate and enjoy in its own integrity and plenitude.

The common theme of stewardship of God's gifts might need to be rethought. Indian theologian Raymond Panikkar opined that Western man is guilty of a self-destructive pride in imagining that the physical world is his to manage and control, even as God's steward. Rather, he said, man is called to participate in nature, to find his fulfillment as a part of it, to "dance to music which he does not make" in all his scientific and social endeavors.

"Piety": Yet Harvey Cox of Harvard University objected to this form of piety in the name of man's place in creation and the very meaning of the physical world in the purpose of God. He added that it is not the function of theologians and the church to provide the scientists with ethical answers to each of the questions they pose. Rather, the question is in what community of God with men can the structure of responsible stewardship of nature be worked out, Dr. Cox said.

One study group within the consultation reported that "the quality of human life, as understood within a Christian context, is presently under grave threat from increasing pressures of population and technology." Securing the quality of human life in the years ahead was seen as a prime concern in the confrontation between Christianity and the ecological problems of our day.

With such matters upon us as the acceptable quality of the environment, the integrity of nature, the value of the individual and our relation to posterity, the question of human life in such an age comes into question — opening prospects more frightening than exhilarating for the human race.

Crisis problem: Austin Hoggart of the University of California at Berkeley termed the crisis problem "the viability of mankind" and said that cooperation between the church and science was "an exciting prospect" which no scientist could really turn down. To go their separate ways would only court disaster, said the computer science specialist.

French Protestant theologian André Dumas observed that man in the future must have an ethic, for he is in danger of "not having possession of himself" because of technological advance and speculation about the future. Technology is capable of developing its own ethic, if man falls short of finding one, putting man at technology's mercy.

Noting that biological discoveries and their applications are raising many questions of deep concern to man's future, Dr. L. Charles Birch, a biologist from Australia, had questions with ethical and theological impact. "We need an ecological ethic toward the earth and all its living creatures," he said. "We should ask not only what are people for but what are all living organisms for."

Participants were conscious too that technology also widens the gap between rich and poor and increases the power that exploits the developing nation. Said a Costa Rica physician and educator: "It is quite possible that an aspiration as simple as ours — for the fundamental things of human existence like shelter, food, clothing, education, recreation — will find no room in the modern society of the rich nations that chase after the glory of space conquest and the complicated comfort created by their economy."

Balance: European and North American scientists tended to pose the issue of population and resources in terms of a balance between the two and to stress the importance of man's natural environment as a value in itself. For Latin American speakers the question was far more the present misuses of wealth and production to create poverty in the midst of potential prosperity.

For the entire third world the primary issue is still the one of political power and independence, said Samuel L. Parmar, an Indian economist. The questions posed by the ecologists and biologists are meaningless, he said, in several ways, as long as it is we who are the objects, perhaps the victims, of the choices made by others and not ourselves in control of our environment, our system of production, and the structure of our society.

Thus the confrontation: how to bring together the ethical questions of the scientists with the challenge of the politically oriented partisans of radical social change.

Using power: How is the struggle to control the power by which some human beings exploit others related to the control of nature for the welfare of man?

The World Council was urged by one group to examine "the ideological presuppositions and the interests served by the systems of technology in modern society so that we may be clear about the functions they serve" and direct them to ends that serve human freedom and responsible society.

And if the prognosis appears bleak, American anthropologist Margaret Mead urged participants not to view technology as demonic but rather as a structure into which brotherhood and humanization can be built. And participants returned a verdict of "unproved" on the prediction that, given the pollution of air, water, and nature, mankind has, at his present rate, no more than a generation to live.

Preparations: One mind prevailed in the conference, however, in that the churches have a major responsibility to anticipate the implications of discoveries and inventions so that mankind will be prepared before their full impact becomes apparent.

The World Council consultations sponsored the beginnings of a mutual climate of trust between men of religion and science in examining that man's stewardship of the physical world really is under God, in the context of God's promise of justice and peace among men.

As the observer who gathered the above exchanges, Dr. Charles West, Christian ethics professor at Princeton (N.J.) Theological Seminary, noted: The sessions on the technology and the future of man "intruded on an older dialogue which has been going on for more than a generation between social scientists and theologians about responsible social change, and no one can tell at this point whether the result will be a new and deeper Christian ethic or a confusion of tongues."

College aid on trial

HOMECOMINGS at church-related colleges and universities may contain a few "rah-rahs" for the U.S. Supreme Court, if an important test case in church-state law being heard this fall by the court proves favorable.

On appeal to the high court is the constitutionality of federal construction grants to church-related institutions. At stake, judging from fundings over the past seven years, are millions of dollars for sectarian institutions. And for the six Church of the Brethren colleges, hundreds of thousands of dollars are involved too.

Four accused: The appeal comes from fifteen Connecticut taxpayers who claim that the federal government, in particular the Department of Health, Education, and Welfare, granted unconstitutional approval of grants to four Catholic colleges and universities in their state.

The grants were made under the Higher Education Act of 1963, through which about one tenth of some $2.3 billion in federal funds has gone to church-related colleges and universities in loans and grants.

The ruling is expected to give guidance as well on other church-state aid to education questions. The court has said it will review the constitutionality of a Pennsylvania law which allows aid for teachers' salaries, textbooks, and instructional materials at church-operated elementary and secondary schools.

And in New Jersey a program similar to the HEW grants hangs in the balance before that state's supreme court, where aid to sectarian higher education facilities is being challenged as violative of state and federal constitutions.

Issues: Constitutionality is being raised in the Connecticut case on the grounds that such grants violate the First Amendment prohibition against "establishment of religion." The suit charges that the four colleges are under local Catholic Church control and that all are engaged in teaching and propagating Catholic doctrine.

In denying this, the institutions also point out that the grants would be used for the construction of academic buildings that would never be put to religious use. A lower court decision earlier stated that Congress did intend construction grants for church-related schools so long as the funds were used strictly for academic purposes.

Should the decision in any way alter the present grant and loan program, Church of the Brethren colleges could be materially affected, judging from responses of five of the institutions.

Brethren grants: Construction grants received by Elizabethtown College, for example, since enactment of the education act seven years ago have been $821,461 — funds the college might not otherwise have had. A library completed in April on the McPherson College campus received $326,013 in federal funding. La Verne College helped finance its science-education building and library addition with a $362,586 federal grant. And Bridgewater College used a $107,641 federal construction grant and a $160,000 interest subsidy grant toward its new home economics facility. Low-interest loans have been obtained for three dormitory projects at the college since 1958.

Should the Supreme Court uphold the taxpayers' case, similar monies in the future might be lost to Brethren colleges. Manchester College reported that it has not received any federal construction grants for academic buildings.

Other federal assistance, though not involved in the current litigation, totals over $760,000 in the past year to the five Brethren institutions for student loans and grants, teaching fellowships, and work-study programs. Additional sums for library book purchases and research projects are also involved.

That Brethren colleges would be affected in a shift of judicial winds regarding such assistance, construction grants or otherwise, seems clear. Equally evident is a new public awareness of church-state matters, and sectarian colleges are increasingly feeling that interest.

day by day

Late one Saturday evening a couple of years ago, our family arrived at Lake of the Ozarks State Park in Missouri. Before retiring we noticed a poster on the wash-house saying there would be a worship service in the park Sunday morning at 8:30. We thought, "How perfect that will be. We won't even have to leave the park for worship tomorrow!"

We decided it would be fun to "sleep in" until just before worship time, then eat a leisurely breakfast afterwards. So, when we woke up to a beautiful Sunday morning, we splashed some water on our faces and jumped into the car to drive to the worship area. But when I turned the ignition key, nothing happened. The battery was dead! What a disappointment we all felt, for by then it was too late to walk.

Since we were fully awake by now, we got out of the car and decided to see how far it was down to the lakeshore. In a few minutes we had dropped down a long, winding trail and found ourselves seated in one of the most beautiful sanctuaries we've ever been in. No, it wasn't brick and mortar; it was earth and sky! The shoreline was rocky, so each member of the family found an appropriate rock for a seat. And there in quiet we drank in the beauty of the dark blue water gently lapping at our feet, the varicolored greens of the trees encircling the lake, and the ever-changing scene of white fleecy clouds moving across a light blue sky.

It was no hard decision to hold our Sunday worship service right then and there! And in a few minutes each member of the family was contributing first one part and then another to our impromptu liturgy. One would offer a scripture, one a song, and another a prayer. Our youngest, age four, taught us a song, one that he had composed on the spot. It had an unfamiliar melody, and the words never came out the same twice in succession, but the general idea was: "God made the trees; God made the sky; God made the lake; and God made me!"

How grateful we are that through a dead car battery the Lord taught us what wonderful opportunities for worship await us when we move out of our buildings into the cathedral of God's nature!

Think creatively these two weeks about the possibilities for outdoor worship for your family. Here are some ideas we offer to trigger yours:

1. There are many parks and campgrounds that offer organized worship services in natural settings. See if there are some within driving distance of your home.

One of our more enjoyable worship experiences in such a setting was a Sunday morning service in Itasca State Park at the headwaters of the Mississippi River. Our worship leader was a summer pastor in the park ministry under appointment by the United Methodist Church. And in our small congregation that morning we sensed anew the breadth of the Body of Christ as around the circle each family told their denominational background. What a motley crew, and yet what a beautiful congregation!

There are many outdoor worship experiences available, some very unusual. I shall never forget a Sunday evening "Vesper Cruise" on Lake of the Ozarks at sundown! Every Sunday evening during the summer months the churches of the area sponsor an ecumenical worship service and cruise for one hour, free of charge. What an unforgettable experience as we sat on the deck singing to our hearts' content such "hymns of the faith" as "Puff, the Magic Dragon"! Of course there were some more traditional hymns, such as "What a Friend We Have in Jesus," which we sang just as lustily to the strains of the small portable organ.

2. There is something about the cozy warmth of worship around an evening campfire which makes it an unforgettable experience. Never will my mind forget its picture of a campsite in the tall pines of Oregon, with supper just finished, popcorn popped over the open fire, and a closing of the day with choruses, hymns, and prayers as the flickering flames danced upon our circled faces.

To worship outdoors is a spirit-stretching, heartwarming experience. Have we whetted your appetite for it? Try it this year! Norman and Kay Long

DAILY READING GUIDE August 30 — September 12

Sunday Genesis 1:1 — 2:3. The story of creation unfolds.
Monday Psalm 8. Man has a place in God's creation.
Tuesday Psalm 19. The heavens declare the glory of God.
Wednesday Psalm 23. The shepherd's psalm affirms God's goodness.
Thursday Psalm 46. God is a source of strength in the midst of change.
Friday Psalm 106. The Lord leads his people through the land.
Saturday Psalm 121. I lift up my eyes to the hills.
Sunday Psalm 148. All creation praises God.
Monday Job 37:1-13. God's power is revealed in his creation.
Tuesday Job 38:4-41. God speaks through a whirlwind.
Wednesday Job 39 — 40:4. "He who argues with God, let him answer it."
Thursday Matthew 6:25-33. God cares for all his creation.
Friday Matthew 13:1-9, 18-23. Jesus relates the parable of the sower.
Saturday Revelation 21:1-4, 22:1-5. John has a vision of the new creation.

THE MAGNIFICENCE OF JESUS

by HAROLD S. MARTIN

Unfolding the wonders of Jesus is an almost impossible job. Eternity itself cannot suffice completely to unfold him. He is both the beginning and the ending of all things.

John the Baptist pointed out Jesus as the Lamb of God, baptized him with the approval of heaven, and then said of Jesus, "He that cometh from above is above all" (John 3:31).* Paul says to the Philippians, "Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow . . . and every tongue should confess that Jesus Christ is Lord to the glory of God" (2:9-10, 11). Certain men say that it's wrong to worship Jesus, because (they say) he was not divine. But Jesus wants us to worship him! When Cornelius fell on his knees before Peter, and worshipped him, Peter said, "Stand up; I myself also am a man" (Acts 10:26). When the people of Lystra brought oxen and garlands and wanted to offer sacrifice to Paul and Barnabas, the apostles rushed out among the crowd crying, "Why do ye these things? We also are men of like passions with you" (Acts 14:15). You see that none of these men accepted worship from others, but when Thomas fell down at the feet of the risen Christ and worshiped him and said, "My Lord and my God," Jesus accepted his worship. Jesus allowed himself to be worshiped as God. And just so he wants to become the idol of our hearts.

We can never make too much of Jesus. He is the marvel of all marvels. The Bible says of him, "He that cometh from above is above all." Jesus is the central subject of the Bible. Anyone who reads the Old Testament and doesn't see the many scriptures that prophesy of Jesus to come must surely read it with an unspiritual and an indifferent heart. And as for the New Testament, Jesus Christ is everywhere on its pages. The very first verse of Matthew says, "The book of the generation of Jesus Christ," and the very last verse of the Revelation says, "The grace of our Lord Jesus Christ be with you all." The first name in the first verse of the first book of the New Testament is Jesus, and the last name in the last chapter of the last book of the Bible is Jesus. What is it about Jesus that makes him different from an ordinary man? What is it that makes him unique and magnificent? Why is Jesus given such a prominent place in the Bible?

1. Jesus is magnificent as to his eternal source

Jesus did not begin to exist when he was born of Mary. John 17:5 says that Jesus had glory with the Father "before the world was," and verse 24 says that he was loved by the Father before the foundation of the world. Jesus had been present with God in the eternal ages before the world began. The birth of Jesus in Bethlehem did not mark the beginning of a new person, but rather it marked the incarnation of the eternal Son of God who had been present with the Father and "became flesh and dwelt among us." The life of Jesus on earth was merely an episode between two eternities, one reaching back before all creation, the other reaching forward forever. Jesus did not begin to exist when he was born of Mary, for the Bible says, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God" (John 1: 1-2). And so we see that Jesus was the Son of God long before he became the son of Mary.

Jesus was not just another man. He lived way back in the beginning when everything was started. In fact, before the beginning began, Jesus was. And because Jesus has always been with God, he knows all about us. He knows how we are made. He knows the secrets of our hearts, he knows our needs, and what's more, being God, he is able to supply them all.

2. Jesus is magnificent as to his miraculous birth

The Bible declares that our Lord's mother was a virgin, that his conception was miraculous, and that the agent of conception was the Holy Spirit. The Bible says, "But when the fulness of the time was come, God sent forth his Son, made of a woman . . . " (Galatians 4:4). The birth of Jesus was no ordinary birth. When the Jewish virgin Mary went down into that mysterious land of motherhood, she came back holding in her arms the only baby in all the world who had never had an earthly father. No birth like this had ever occurred before; no birth like this will ever occur again. Jesus (who made man) was born in the likeness of men. Jesus (who created angels) was made "a little lower than the angels." Jesus (who was before Abraham) was born two thousand years after Abraham. Jesus (who was David's Lord) became David's son. Jesus (who was the great Creator) was now born of the creature, woman.

If the birth of Jesus was not supernatural, then he cannot be our savior, for then he was born a sinner like all the rest of us, and then he needs salvation himself. But God was not limited to the ordinary. God is not bound by the laws of nature which we have discovered. One who takes away the supernatural conception of Jesus by the Holy Spirit (and puts Joseph there instead) takes away our only hope of a perfectly pure, sinless savior. We can't understand it, but we can believe it.

3. Jesus is magnificent as to his perfect life

Jesus was perfect God, and yet at the same time he was perfect man. As man, he hungered; as God, he is the Bread of Life. As man, he said, "I thirst"; as God, he says, "Let him that is athirst come unto me and drink." As man, he was weary; as God, he gives rest to all who come to him. As man, he prayed; as God, he hears and answers our prayers. As man, he wept;

as God, he wipes away our tears. As man, he was tempted; as God, he did not sin (1 Peter 2:22). The life of no other man has been so carefully and so critically examined as the life of Jesus, yet men of all generations have confessed that Jesus was the only perfect Man who ever lived. Not a single time did he ever make a mistake. Not a single time did he ever utter a word that he had to take back. Not even his bitterest enemies, though they hounded his footsteps day and night to trap him, could ever find anything for which to accuse him. His own challenge in John 8:46 was this: "Which of you convinceth me of sin?" The thief on the cross was compelled to admit, "This man hath done nothing amiss (Luke 23:41). Judas, the one who betrayed him, came with that blood-money and threw it at the feet of the Sanhedrin, saying, "I have betrayed innocent blood." And Pilate, the one who sat in the judgment seat and passed sentence on him, three times over declared, "I find no fault in him." Every man has some good points, but Jesus has them all!

4. Jesus is magnificent as to his supernatural power

Jesus has such mighty power that when Peter drew the sword and slashed off the ear of the high priest's servant, Jesus immediately touched the ear, and it was healed. And no marvel, for actually he created the ear in the first place. John says in 1:3, "All things were made by him; and without him was not any thing made that was made." Who conceived the grace of the young deer? Who conceived of the majesty of the mountains? Who put the song in the throat of the mockingbird? One name answers all these questions, the precious name of Jesus.

When he stood before the disciples on the Mount of Olives (just before he ascended into heaven), Jesus said, "All power is given unto me in heaven and in earth" (Matthew 28:18). Jesus walked on the waves, stilled the storms, healed the lepers, raised the dead, and opened the eyes of the blind.

Jesus meets every need. He satisfies every desire. He hushes every fear. He calms every trouble. He is the Rose of Sharon, the lily of the valley, the balm of Gilead, the fairest of ten thousand to the soul. He created the worlds. He changes the destiny of nations. He has power over death and disease. The Bible says that even the wind and the sea obey him!

5. Jesus is magnificent as to his authoritative teaching

Matthew says at the close of the Sermon on the Mount, "And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctine: For he taught them as one having authority, and not as the scribes" (7:28-29) The scribes were the learned men and teachers of the Jewish nation. They were largely Pharisees who taught chiefly the sentiments of the rabbis and the traditions which had been handed down from the fathers. They spent much of their time in vain disputes and in quoting authorities. But Jesus of Nazareth spoke so differently. There was an air of complete and final authority about all that he said. He never said, "I suppose this is the way it should be," or "It is probably this way," or "Consult the experts on the subject." Jesus Christ is the authority on every subject! Jesus over and over again said, "But I say unto you," not, "So-and-so said."

Jesus began the Sermon on the Mount by saying, "Blessed are the poor in spirit," and then, "for theirs *is* the kingdom of heaven." Jesus can claim this unique authority because he is the Son of God. His wisdom is from above.

6. Jesus is magnificent as to his sacrificial suffering

Great men of this world may be valued for their lives, but Jesus is known above all for his death. The atonement of Jesus is the scarlet cord running through every part of the Bible. His death was prophesied in the Garden of Eden. His death was pictured in the sacrifices of Israel. Jesus spoke of his death when he said, "For this cause came I into the world."

There are 255 verses in the New Testament that refer directly to the death of Christ. One fifth of the gospel according to Matthew, and almost one half of John's gospel, is a record of the last week leading up to the Cross. Contrast this with the records of the lives of great men. The *Encyclopaedia Britannica* contains a 16,000-word article on Napoleon Bonaparte — and the only thing that is said about the death of Napoleon is this: "Napoleon died on the morning of May 5 in his fifty-second year. His body was dressed in his favorite uniform."

Nineteen words. That's all it says. The death of Napoleon was not important. But the death of Jesus Christ is of supreme value. On that afternoon when the sky was darkened and the sun hid its face and the veil of the temple was rent in twain and the Son of God cried out, "It is finished" — on that great day, the price of our redemption was paid. And now, because of his magnificent suffering, Jesus can reach down into the pit of corruption and lift the sinner up from the miry clay and wash him white in the fountain filled with blood drawn from Emmanuel's veins.

That was no ordinary death that Jesus died — that was God Almighty taking upon himself the sin of a fallen race. "He was wounded for our transgressions, he was bruised for our iniquities . . . and the Lord hath laid on him the iniquity of us all" (Isaiah 53:5, 6). Jesus bore my sins in his own body on the tree. Jesus stood where I should have stood. The pains of hell that were my portion were heaped upon him.

7. *Jesus is magnificent as to his promised return*

As surely as Jesus came the first time, so certain is it that he will come again. One of these days this magnificent, wonderful, incomparable Jesus will come in all his glory, and all his holy angels with him. In the 260 chapters of the New Testament the second coming of Jesus is mentioned 318 times. Jesus himself said, "Be ye therefore ready also: for the Son of man cometh at an hour when ye think not" (Luke 12:40).

When Jesus comes again in power and great glory, he will be the judge from heaven who will "bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Ecclesiastes 12:14). The books will be opened; the secrets of all hearts will be brought to light. No wonder the second coming of Jesus is made the basis of every appeal to high and holy living in the New Testament. In Hebrews 10:25, when we are urged not to forsake "the assembling of ourselves together," it's because we "see the day" of the Lord approaching. In 1 Corinthians 11:26, when we are told to partake of the communion bread, it's because "ye do shew the Lord's death till he come." In 2 Timothy 4:2, when the young minister is urged to "preach the word," it's because Christ shall judge the quick and the dead "at his appearing and his kingdom." In Titus 2:12, when we are urged to live clean and pure lives, it's because we are "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." The second coming of Jesus is made the basis of appeal for every New Testament plea to high and holy living.

'He never wrote a song, yet he has furnished the theme for more songs than all songwriters . . . '

When Jesus comes back, his second coming will be the watchman's looked-for day, the husbandman's harvest day, the builder's completion day, the master's reckoning day, the servant's payday, the bride's wedding day, and the King's coronation day!

Jesus is the light of the world, the bread of life, the true vine, the good shepherd, the door to heaven. This Jesus whom we love and serve is peerless, matchless, incomparable, magnificent! He has no equal! He's above all! There is no other that can be compared with him!

Jesus was born contrary to the laws of nature; he lived in poverty; he was reared in obscurity; he only once crossed the boundary of the land of his birth, and that was in childhood. Yet, in infancy he startled a king; in boyhood he puzzled the doctors; in manhood he ruled the course of nature. Jesus never wrote a book, yet all the libraries in the world would not hold all the books that could be written about him. He never wrote a song, yet he has furnished the theme for more songs than all songwriters combined. He never practiced medicine, and yet he has healed more broken hearts than all the doctors in this world have ever healed broken bodies. Herod could not kill him. The devil could not seduce him. Death could not destroy him. The grave could not hold him. Time cannot extinguish him. Great men have come and gone, but Jesus lives on!

The question we must honestly face right now is the one concerning his supremacy in our lives. Where have you placed this magnificent Jesus whom God has highly exalted? Are you giving him the highest place? Jesus is supreme in every other realm; how can we forbid him complete reign over the little empire of our hearts?

And if you have never accepted him, if you have been saying, "I want to run my own life, I want to paddle my own canoe, I want to be king of my own castle," remember this: There is a day coming when every knee shall bow and every tongue shall confess that Jesus Christ is Lord to the glory of God.

During the trial of Jesus, Pilate raised the question, "What shall I do then with Jesus who is called Christ?" That is the question you need to answer today. What will you do with Jesus? Your answer will determine your eternal destiny. You are either going to be forever with him or forever without him. Today the question is, "What will you do with Jesus?" If you reject him all your life and die without him, the question someday will be not "What shall I do with Jesus?" but "What will he do with me?" Believe the gospel, repent, and be baptized today. ☐

* Scriptural references from the King James Version

Mission Study/Action Materials 1970/1971

How the Word Gets Around

People-to-people sharing and understanding the gospel of Jesus Christ is a basic need of our time. The gospel is desperately needed when persons are under great pressure of fear, under bombardment of many conflicting ideas and pressures, torn with many demands of loyalty, and pushed into humiliating the dehumanizing situations.

FOR ADULTS

Man, Media, and the Message, Abbey	$1.75
Image and Impact: How Man Comes Through in the Mass Media, Fore	1.50
Adult Program Guide on "How the Word Gets Around," Slater	1.35

FOR GRADES 7-12

Good News, Anyone? Smith	2.75
Probe Probe, Mook	1.75
Youth Guide on "How the Word Gets Around"	1.35
Don't Church Me In (record), Sloane	5.00

FOR GRADES 4-6

Come In, World, Poindexter	1.95
Junior Teacher's Guide on "How the Word Gets Around," Poindexter	1.35

FOR GRADES 1-3

How Do You Spell TV? (picture story book) Mosher	1.95
Primary Teacher's Guide on "How the Word Get Around," Mosher	1.35
See-Sound Show (multimedia kit) O'Hara	5.95

The Americas: How Many Worlds?

Recent events in many American countries indicate hatreds, anxieties, expectations, social changes that could explode at any time. This study/action material confronts us with issues faced by those who live in the Western hemisphere.

FOR ADULTS

Where Tomorrow Struggles to Be Born: The Americas in Transition, Liggett	$1.75
Adult Program Guide on "The Americas: How Many Worlds?" Johns	1.35
Our Claim on the Future, a Controversial Collection From Latin America, Lara-Braud	1.95
Listen to Us, North America! (record) Galloway	5.00

FOR GRADES 7-12

Out of the Hurt and Hope, Miguez-Bonino	2.25
Chasms in the Americas, Green	1.95
Youth Guide on the Americas, Clingan	1.35
Columbus Started Something, Skiles (junior high and juniors)	1.95
Listen to Us, North America! (record) Galloway	5.00

FOR GRADES 4-6

Columbus Started Something, Skiles	1.95
Junior Teacher's Guide on "The Americas: How Many Worlds?" Scheuerman	1.35
Don't Just Sit There Reading: A Fun-to-do Book on the Americas, Scovel and Ragland	2.25

FOR GRADES 1-3

Primary Teacher's Guide on "The Americas: How Many Worlds?" Schell	1.35
Look, Listen and Learn! A Primary Class Study Packet on the Americas	5.95
Picture Map of South America	1.25

Color Film: "A Problem of Power" is a 16mm, color, sound motion picture, 45 minutes, rental $15. Documents the truth as seen through the eyes of Latin Americans. Interviews recorded as given, with no attempt to direct the film toward a predetermined conclusion. Explores the daily lives of the people of Colombia where socio-economic conditions are fairly representative of all Latin America.

In Gratitude to Prince Henry

by J. WAYNE JUDD

While Martin Luther has received major credit for the Protestant Reformation, many who provoked it added fuel to its flames, and continued it for years after are seldom heard of

Luther himself rose as the man of the hour by nailing his ninety-five theses to the door of the Wittenberg church, October 31, 1517. The Catholic Church had without serious challenge controlled Christianity for over a thousand years, and Luther had determined to deliver his people from the regime of religious dogma and corruption that had set in. Not wishing to leave the church but refusing to recant, Luther was excommunicated and the movement associated with him resulted in a major break from the Catholic Church.

Once this occurred all sorts of religious organizations began to appear, each intolerant of the other. The increasing plunder and persecution gradually evolved into the Thirty Years' War, which engaged most of the continent of Europe.

Finally, in 1648, the bloody struggle ended with the Treaty of Westphalia, bringing a peace agreeable only to the victors. In essence the churches that leagued themselves together — the Catholic, Lutheran, and Reformed — became a new persecuting force for all dissenters. M. G. Brumbaugh has written that "whoever found his religious convictions running counter to these . . . found life a burden and a cross."

The terms of the treaty provided that each prince in the country should choose which of the three recognized churches would prevail in his province. This church would then become that of all who lived within his domain. No other was to be tolerated. His choice became the choice of all. There were no provisions for nonconformists, and severe persecution was meted out to those who had the boldness to think for themselves concerning their faith.

One prince, however, could not accept these provisions. He was Prince Henry of Wittgenstein. When word spread that he granted full religious freedom to all, war-weary folk from all over Germany, who had been uprooted from their homes and had become refugees, migrated to seek sanctuary and protection. Henry had opened his arms to the dissenters, the protestors, the persecuted, the disinherited, the derelicts of that society, to all who wanted to live in peace.

It was into the little village of Schwarzenau on the River Eder, about the year 1700, that two figures who together had studied and researched the scriptures and shared their Christian experience made their way — Alexander Mack and Ernest Hochmann. The two believed that the ordinances of the church should be derived from the New Testament and that it alone should be creedal.

Hochmann shied away from organized religion, but gradually Mack began to draw a little band of believers about him for Bible study and discussion. Together they found where they agreed and how they differed.

They became known for their practical religion rather than for speculative theology. They believed the Bible, and because of their weariness with war and persecution and their ardent study of the New Testament, they came to see war as violating every principle for which their Lord stood. In obedience to the Prince of Peace they clung to such passages as "My kingdom is not of this world; if it were then my servants would fight" (John 18:6). They became avowed pacifists.

One day, in 1708, a group of eight went down to the Eder River to be baptized, and the Church of the Brethren was born.

Time passed, and the little fellowship began to grow. Foremost in their minds was the reason that had brought them to Schwarzenau, which gradually solidified into the basic tenet of their belief and practice: no exercise of force in religion.

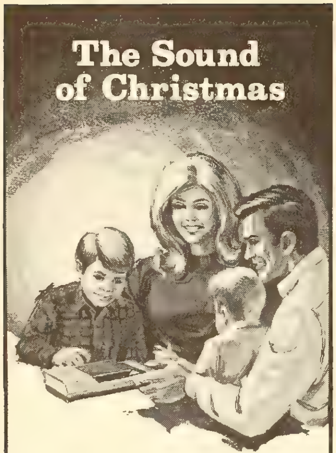
But the peace which the Brethren had found in Schwarzenau was not to last. The policies of Henry met with severe criticism and extreme pressure from neighboring princes. Henry's successor was not a sympathetic and understanding ruler, and the little province of Wittgenstein became the scene of harsh persecution.

Many Brethren, including Mack, Christian Liebe, and John Naas, were subjected to this reign of terror. Exiled and banished from their homes, Brethren fled, and later the main body settled in Krefeld, which had now become the general asylum for the oppressed and persecuted.

From Krefeld they sailed to America, where religious liberty was guaranteed. In the space of ten

MAN'S WAR IS NOT GOD'S WAR
God's Son Died So We Might Live— Let's Not Kill!
The O

The Sound of Christmas



. . . the *real* Christmas . . . not Jingle Bells, but the carols of the Christ Child and the glory of God's gift to us all . . . can now be yours, for the Advent Season.

The real message of Christmas has been captured on *two* ADVENT SEASON CASSETTE TAPE recordings from The Upper Room.

Not only available this Advent Season is the recording of The Upper Room daily devotionals, but also a *special* undated tape with Christmas music and meditations on the real meaning of Christmas that you can use and enjoy for years to come.

The regular two month (Nov.-Dec.) cassettes (two tapes) are $3.50; the special Christmas cassette is $5.25.

Also especially for Christmas—

Three Wise Women of the East by MAREL BROWN

Three women gain new meaning in their lives by giving of themselves. Intriguing, and very timely for Advent and Christmas.

This booklet makes an ideal gift — or use it as a special Christmas card for family and friends. Strikingly beautiful blue cover with gold stamping on cover, 50¢ each, with matching envelope. Ten copies, only 42¢ each.

Order from

THE UPPER ROOM
1908 Grand Ave.
Nashville, Tenn. 37203

PRINCE HENRY / *continued*

years they had migrated from Europe and settled in Germantown, now a western suburb of Philadelphia. There they built homes, established the mother church, and began what was a most significant contribution to Colonial America. But they still had not entirely escaped persecution. Because of their opposition to war and militarism, each new war brought with it ridicule and prison for Brethren. But Brethren have maintained their stand as a peace church which continually renews its opposition to the destructive effort of war.

History, for the most part, has passed over Prince Henry of Wittgenstein, but it is to him that we owe a personal debt of gratitude. For it was he who provided the sanctuary where the church which has nurtured us and become so much a part of us was born.

It is perhaps a twist of fate or the workings of the "golden rule" that Brethren are now being asked to provide a ministry quite similar to that which Prince Henry offered us. The Church of the Brethren, through its affiliation with the National Council of Churches of Christ, is participating in a ministry to men in Canada who have fled this country to escape the draft and a war which to them is intolerable. In recent months an appeal has gone out from the Canadian Council of Churches to "come over and help us" minister to fully 60,000 men of draft age now in Canada, many of them deserters from the armed forces.

Many Brethren resist such a ministry. That is certainly understandable for those who have sons and relatives serving in the armed forces, and especially because of an obvious attempt to discredit and distort this ministry by likening it to "aiding and abetting lawless flight from military service." Such is not the case. From what I have been able to understand, it is basically a two-pronged pastoral ministry. It ministers first to the men themselves by helping them define their rights under the law and by offering counseling services to assist them in understanding their feelings about their plight. Another aspect is a ministry of reconciliation here at home, to the families of the refugees through interpretation and through seeking to heal the alienation and ambiguity which are natural parts of such an experience.

In addition, there is need for money, "care" packages, and other persons who would act as reconcilers.

Throughout its history the church has stood by those persons who are found to be lonely, alienated, or condemned. It has rendered service to the needy regardless of circumstances. The entire New Testament is a mandate for such a ministry. The church has always offered a like ministry in penal institutions, even to condemned murderers and convicted criminals. We dare not forget that the church is first of all called to be a servant; and we must remember that we are dealing with human beings, the sons of our fellow churchmen and countrymen.

Recall, too, that Canada and much of our own country were settled by those who fled their countries for political and military reasons. The church is called to be much more than a nationalistic community: Jesus himself commanded us to love those who are different from us.

One of the real questions that Brethren must face is to what extent, through our witness as a peace church, we are responsible for such flights into Canada. Dare we teach our youth the high religious ideals of putting Christ first in their lives if there is a chance that we may desert them when they practice those teachings in this manner?

As I study this matter I have not yet reached the point that I can agree with the decision to flee to Canada. At a very deep level this issue is helping me understand better that no problem was ever solved by turning our backs on it. And I am also discovering that there is much more involved in the problem of war and militarism than just staying or fleeing. Therefore, I have concluded that this most certainly is a ministry in which Brethren should be willing to participate, and I am thankful that we are. It is right for Brethren to cherish our history and to take pride in the courage of our founders, but this we can do only if we are willing to continue what they began. I remember, too, that seeking sanctuary from war and militarism is so much a part of our heritage as Brethren, and I find myself feeling very grateful to Prince Henry of Wittgenstein for providing that kind of ministry for my fathers.

While I may not be in agreement with the decision to flee to Canada, I know also that neither does God agree with the sin I commit daily. Still, I know that he does not desert me in my time of trouble, but rather comes to meet me as a prodigal and receives me with open arms. ☐

happiness is...

a young couple in love . . . the smile of a child . . . the joy of sharing.

How to find this happiness? Through helping others . . . giving of yourself . . . love . . . the kind of love Jesus taught.

Happiness comes from a deep, personal relationship with God. Daily devotions in The Upper Room will help bring this happiness . . . this purpose to your life . . . this love, just as The Upper Room has helped millions of other people around the world. Each daily page shares a Bible reading, and prayer for use in individual or family worship.

Order The Upper Room daily devotional guide today. Enter a standing order for yourself, your church or organization: ten or more copies of one issue to one address only 15¢ each. Or use the special Ten Plan: ten copies of one issue to your address for only $1.50. Keep one copy and give the remaining nine to your friends. Individual subscriptions are $3.00 for 3 years, $1.50 for 1 year. Order direct from The Upper Room.

now...turn on

a new experience in your religious life.

They'll get to you . . . maybe even turn you on . . . daily devotions on cassette recordings by The Upper Room . . . for a more meaningful communication with God. Started only a few short weeks ago, young and old alike have discovered a new experience in daily devotions with The Upper Room on cassette tape recordings.

The two tapes for each two month issue are only $3.50. Order your November-December cassette tape of The Upper Room Today. Try it. Turn on new meaning in your life. Order from The Upper Room, 1908 Grand Avenue, Nashville, Tennessee 37203.

in brief

PERSONAL MENTION

A former pastor is working as a subject cataloger in the field of religion at the Library of Congress. **Warren S. Kissinger,** for six years pastor of the Drexel Hill, Pa., church, assigns subject headings and the library classification number to books on religion received at the library.

Pittsburgh, Pa., Church of the Brethren pastor **Russell Bixler** has authored a book, *It Can Happen to Anybody,* a look at the workings of the Holy Spirit through individuals and their personal experiences. The volume is available through the Mack Religious Bookstore at Johnstown, Pa.

Fifty years in the ministry were cited by the Natrona Heights congregation, Western Pennsylvania, in its recognition of its pastor, **Arthur L. Rummel,** last spring. . . . Licensed to the ministry at the Quakertown, Pa., church was **Ronald Ludwick.**

* * *

The Frederick, Md., Church of the Brethren honored **Mrs. Charlotte McKay,** director of Christian education for that congregation, in a special service at which she was presented with a gift. Mrs. McKay has resigned her post with the church to enter full-time public school teaching. . . . Another retiree was honored after forty years' service in the ministry. **Murray L. Wagner,** for eleven years pastor at the Mechanic Grove church in Eastern Pennsylvania, anticipates retirement beginning in September.

Shelocta, Pa., dairyman **Christopher Kimmel,** formerly with Vietnam Christian Service, has been named a director-at-large for the Heifer Project.

* * *

A longtime pastor in the Church of the Brethren has died. Paul E. Thompson died June 26, 1970, at his home in Huntington, Ind., where he had served as pastor for seven years. He was fifty-eight. A former schoolteacher, Pastor Thompson had filled pastorates in Kansas, Indiana, Illinois, and Ohio.

Two churchmen in the Brotherhood died recently. **Roscoe P. Baker,** 81, died July 5 at Haxtun, Colo. The former schoolteacher served as writing clerk for the District of Colorado, as a member of the district mission board, and as a pulpit supply preacher. He served in Haxtun as town clerk for eighteen years. . . . One of the early full-time pastors during the time of transition from the free to the salaried ministry, **Walter D. Keller,** died May 12, 1970. He was 91. He had served pastorates at Hagerstown, Md., and Washington, D.C.; Ashland, Canton, Baltic, East and West Nimishillen, Mohican, and Owl Creek congregations in Ohio; and at Walnut Grove, Johnstown, Pa., and Bremen, Ind.

* * *

Our congratulations go to couples marking fiftieth wedding anniversaries: *Mr. and Mrs. S. Clyde Weaver,* East Petersburg, Pa.; *Mr. and Mrs. J. Ray McKimmy,* Beaverton, Mich.; and *Mr. and Mrs. James Warlitner,* Newport News, Va. . . . The *H. D. Michaels,* Lacey, Wash., are celebrating their sixtieth anniversary this month.

CALENDAR

August 14-15	**District conference, Southern Indiana**
August 14-16	**District conference, Southern Missouri and Arkansas, Wynne, Ark.**
August 14-16	**District conference, Oregon-Washington, Forest Grove**
August 14-16	**District conference, Southeastern**
August 21-23	**District conference, Northern Ohio, Oberlin College**
August 21-23	**District conference, Western Plains, McPherson College**
August 27-30	**District conference, Michigan, Carson City**
Sept. 1-30	**Brotherhood Achievement Month**
Sept. 6	**Labor Sunday**
Sept. 12-13	**District conference, Western Pennsylvania, scattered locations**
Sept. 18-19	**District conference, West Marva, Beaver Run**
Sept. 18-20	**District conference, Missouri, Rockingham**
Sept. 20	**Brotherhood Fund achievement offering**

NOMINATIONS SOLICITED

To broaden its awareness of leadership in the Brotherhood, the nominating committee of Standing Committee is seeking from individuals or groups names of nominees whom they consider appropriate candidates for the various offices listed here to be filled by election at the 1971 Annual Conference.

Individuals or groups submitting a name must affirm the person's willingness to have his name considered.

Nominations must be sent by **Dec. 1, 1970,** to the Annual Conference Office, 1451 Dundee Ave., Elgin, Ill. 60120, indicating the name of the person or group suggesting the names.

Offices open are:

1. Moderator-elect, one person
2. General Board members, seven elected as **district representatives** (ineligible: any person from Northern Indiana, Middle Pennsylvania, Mid-Atlantic, Illinois-Wisconsin, Florida-Puerto Rico, Western Plains, Southern Ohio, and Southern Virginia districts); two elected as **at-large representatives** (ineligible: none, except the limitation of only one person from a given congregation)
3. Committee on Interchurch Relations, one person
4. Elector of Bethany Theological Seminary, one representing colleges, one representing laity
5. Annual Conference Central Committee, one person
6. Committee to review and evaluate the work of the General Board (see *Minutes,* 1968, p. 85), five persons, to report to Annual Conference in 1972

POTPOURRI

Fire destroyed a barn and some livestock last month on a farm near Lititz, Pa., owned by the **Neffsville Brethren Home.** The fire's origins had not been determined at this writing, although speculation was that an electrical short circuit had occurred in the barn.

After a college student's assessment of why his peers are objecting to U.S. policies in Indochina, members of the **Im-**

perial Heights congregation in Los Angeles, Calif., responded to the young man's concern through a questionnaire.

Feedback indicates that while persons may not have agreed with the student's presentation, most were willing to hear his side. Generally the participants in the questionnaire favored the church's involvement "in all areas of life from a Christian perspective," though a number qualified this feeling by indicating that "both sides" ought to be allowed to speak out.

William R. Faw is pastor of the Imperial Heights church.

✣ ✣ ✣ ✣ ✣

The Unitarian Universalist Service Committee, headquartered in Boston, Mass., joined as an **associate member agency** the Heifer Project, bringing to thirteen the number of member and associate agencies of the service organization.

Fellowship hall, kitchen, pastor's and secretary's offices, and a conference room are part of a new addition to be dedicated Sept. 20 by the **Greenville congregation** in Southern Ohio. Named Oliver Hall in memory of John Oliver, building committee chairman who died before completion of the project, the new facility features a large foyer and will be used for worship services while the sanctuary is being refurbished.

✣ ✣ ✣ ✣ ✣

The **Brethren Revival Fellowship** announces that its Sept. 12 meeting has been postponed to Sept. 19. The daylong program at the Conemaugh Church of the Brethren, near Johnstown, Pa., will include reports, open discussion on issues facing the church, elections, and the consideration of a resolution for positive action.

Mission libraries in Nigeria, India, and Ecuador received 386 books from the Church of the Brethren General Offices, the result of a revamping of library services at Elgin. The majority went to the Theological College of Northern Nigeria. . . . The General Board announces the receipt of $55,961 from the estates of two brothers, Walter S. and Charles E. Cupp, who lived in the Harrisonburg-Bridgewater area of Virginia. Walter died on Dec. 26, 1967, and Charles, on Aug. 18, 1968.

THE CAMPUS SCENE

A special **ministry to students** on college and university campuses has been inaugurated by the Illinois and Wisconsin District board with an emphasis on students in those two states and especially at the University of Illinois' Urbana campus. Pastors and local church leaders who could supply the student ministry committee with names and addresses of Brethren students enrolled at Illinois or Wisconsin campuses may send information to Carl E. Myers, District Executive Secretary, 1420 Illinois Parkway, Elgin, Ill. 60120.

Three faculty members of Church of the Brethren-related colleges are spending part of their summer abroad. **Rich Castro,** cross-country coach and assistant track coach at La Verne, Calif., College, took part in a Peace Corps project in Morocco, training athletes and coaches for the 1972 Olympic Games in Munich, Germany.

Invitations from universities and institutes behind the Iron Curtain have called **Dr. Ralph Gunter** of La Verne's psychology department to Czechoslovakia, the U.S.S.R., and Poland. He will deliver papers at two international congresses and conduct a series of seminars.

An Elizabethtown College professor is participating this summer in an archaeological project ten miles west of Jerusalem. He is **Dr. Austin D. Ritterspach,** assistant professor of religion and philosophy, and this summer a member of an excavating team digging at Tel Gezer, the site of a flourishing city by the same name in biblical times.

Elizabeth M. Garber, chairman of Elizabethtown College's department of political science, will serve the coming year as a visiting professor at the University of Ghana. She will teach an upper-class seminar in United States politics and government and an under-class course in the history of socialist thought.

Today, more than ever, the precept holds good: *train up a child in the way he should go*. There can be no better way, there can be no better book, than the Bible. For over three centuries fine Bibles have been carefully made at the Cambridge University Press. In a Cambridge Bible, there is no compromise with quality.

CAMBRIDGE UNIVERSITY PRESS
THIRTY TWO EAST FIFTY SEVENTH STREET
NEW YORK 22, N.Y.

Images of Hope

HOPE
a joy
a rock
a song
a child
a hand upon a door
a firm foundation
a sun, a star, a sky
a day at dawn
an exaltation

HOPE
an arm
a rope, a ladder
a target and an arrow
a friend, a band of brothers

HOPE
an anchor
a gift of grace
a miracle, a marvel
a voice, a vision, an ecstasy
a prayer, a path, a promise
an act of God, an intervention
a taste of love, a touch of heaven
a celebration
HOPE

by Kenneth I. Morse

Drum

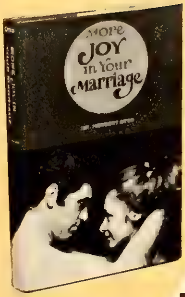
If I could
there are times I would
still the drum,
soften its beat,
silence its sound,
slow it down . . .

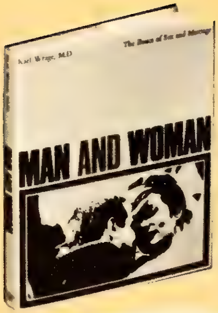
But life says the pulse must pound,
the rhythm may falter but must not cease,
and even in rest there is no retreat.
Life says the beat must lean
into tomorrow, strong and clean,
and love says life is right,
and God says love is the drummer
who never sleeps.

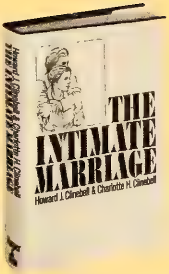
Direction

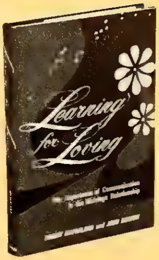
Across the dome of sky
this day spins
picking up pieces of pain
silencing agonies
and twisting iridescent happenings
into a facric that fades from noon to night.

O wind that wraps the world,
how many loves move you
to circumscribe and turn this sphere,
earthbound, yet heavenward?









RESOURCES FOR helping married couples learn the skills of relating in depth

MORE JOY IN YOUR MARRIAGE

HERBERT OTTO

Using the "theory of joy," Dr. Otto offers unusual techniques to "wake up" your marriage and enjoy doing it. With the help of this book you can turn your marriage into a totally alive, vibrant one. Joy is the key that will enable you to renew the pleasure and intensity you felt when first getting to know one another. With joy you will assault the numbness and boredom of familiarity. Here is an action book designed to add an abundance of fun, romance, and excitement to any marriage. It is a book to be experienced. **$5.95**

MAN AND WOMAN

KARL WRAGE

This practical guide to sex, marriage, and childbirth — dramatically illustrated by more than seventy superb diagrams of which half are in color — is unique in its highly sensitive combination of physiological facts with a humane concern for the emotional and spiritual needs of human beings. The book deals with the varied aspects of the male-female polarity and the intimate relationship between man and woman which leads to parenthood. The contents are a preface; chapters on development and education of the two sexes and sexuality and sexual relations; a glossary, bibliography, and index. **$8.75**

THE INTIMATE MARRIAGE

CHARLOTTE H. AND HOWARD J. CLINEBELL, JR.

The Clinebells, both professionals in the field of marital counseling, examine the nature and variety of intimacy, the barriers to its achievement, and the processes by which intimacy can be enhanced. Written for couples who are relating well in some areas but who desire more of what Paul Tournier calls a "total marriage," this work discusses a wide variety of relationships: sexual, emotional, intellectual, spiritual, creative. A "talk it over" section at the end of each chapter adds to the book's usefulness for discussion groups. **$5.95**

LEARNING FOR LOVING

ROBERT L. McFARLAND AND JOHN DAVID BURTON

A collaboration by a psychologist and a theologian, this book reveals the results of instruction given to groups of married couples who had been unable to cope with their environment in a suburban community adjacent to a large city. Prompted by the increasing incidents where family structures break down, and husbands and wives are unable to live together in contentment, the book reflects the basic instruction presented to the groups. The God-given relationship of marriage, the obvious certainty that "things can go wrong," and the faith that men and women in marriage may discover are all shown in their proper relationships. **$3.95**

CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Illinois 60120

LOOK FOR THESE FEATURES IN THIS **messenger**

Where Brothers Live: Impressions of Woodcrest Community. *How fares one man's vision on how men could live, after a nomadic history which began when Eberhard Arnold founded the Bruderhof?* by Terry Pettit. page 2

Hope and the Resurrection. *If one is going to call himself a Christian, he does not have the luxury to ignore the resurrection.* an Annual Conference Bible study message by Eugene Roop. page 6

Broadening the Objector Stance. *Supreme Court cases regarding the rights of conscientious objectors are coming under scrutiny of churchmen. A special report examines the impact of the justices' decisions.* page 16

The Magnificence of Jesus. *"We can never make too much of Jesus," asserts this writer, who cites seven ways in which the Son of God is unique.* by Harold S. Martin. page 21

In Gratitude to Prince Henry. *History has passed over Henry of Wittgenstein, whose act of granting religious freedom to all echoed the Church of the Brethren's willingness to stand by the lonely and the dispossessed. Could his example be a watchword for Brethren today?* by J. Wayne Judd. page 26

OTHER FEATURES include "Faith Looks Up," by Floyd Mason (page 9); poems by Jo Thebaud, J. F. Humphrey, and Emily Sargent Councilman (page 11); "Revealing a Bit of 'Madness,'" a report on the second Believers' Church Conference (page 12); news of "Structuring Ecumenism" and an "Apostle to Illiterates" (page 14) and of a "Summer Celebration" and "Missionary Movements" in the Brotherhood (page 15); "Day by Day," a guide for family worship by Norman and Kay Long (page 20); and an editorial, "Images of Hope" (page 32).

COMING NEXT

At the beginning of another school year, T. Wayne Rieman shares his observations on "The Crisis of Conscience on Campus."... Pre-Playboy and Women's Lib, the Inglenook touched the interest of Brethren farm families in the early years of this century. Jeanne Donovan looks at the "Journal for a Gentler Time." . . . In every state of the union are children waiting for help, says Josephine C. Walker, who writes of the work of the Child Welfare League, "Champions of Children."

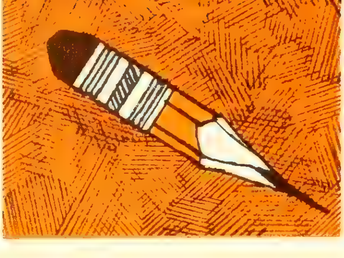
VOL. 119 NO.

messenger

CHURCH OF THE BRETHREN 9/10/70

Autumn is the time
For dropping all useless things:
Leaves and foolish fears.

Elizabeth H. Emerson



readers write

A MUST

There was an excellent article by W. Warren Shoemaker in the June 18 Messenger.

Reading this article should be a must for every layman and could be of great value in discussion groups.

Marion E. Dulabaum
Uniontown, Ohio

TWENTY-FOUR-HOUR DAYS

Why have many men turned to evolution instead of believing the Bible account of creation? Could it be the meaning of Genesis 1:1-2 has been hidden until recent years? Genesis 1:1 states, "In the beginning God created the heaven and the earth." It does not say how long ago. Some Bible scholars say that the Hebrew word for "was" in verse 2 should have been translated "became." If this is correct, the dinosaurs and other forms of animal and plant life could have been created by God before the earth "became without form and void." Some of these could have been extinct (accounting for the fossils that are being found) and some could have continued to reproduce (accounting for the "living fossils" that are thought to be unexplainable). Thus it is only logical that about 6,000 years ago God reorganized the earth, after it "became without form and void," to be suitable for man's environment and created man and the animals and plants we know today. We are limiting God if we don't think he could have done it in six days. Jesus said, "With God all things are possible" (Matt. 19:26, Mark 10:27, Luke 18:27). I prefer to believe this logical explanation of the Bible account instead of evolution, which is composed of theories that cannot be proved and that cannot be reconciled to the Bible account of creation. . . .

It is easy to believe that the days of creation were twenty-four hour days because God inspired the writer to include the words, "and there was evening and there was morning" when each day was mentioned. . . .

Let us believe the Bible and be thankful that God's unchanging Word is our authority in these days of changing human opinions.

Mrs. Dan Deal
Onekama, Mich.

THE CHURCH MUST ACT

As a concerned member of the Church of the Brethren, I feel compelled to draw the attention of the members of our denomination to the crisis developing with our exploding human population.

It is significant that in the July 2 and 30 issues of Messenger, the majority of which were devoted to the concerns of Annual Conference, little mention was made of this overwhelming problem. In his moderator's address A. G. Breidenstine, when describing seven urgent concerns for the seventies, listed overpopulation in sixth place and gave it no special emphasis. I suggest that it should take top priority even over our "vast military expenditures," although I, too, fervently oppose the Vietnam War and the increasing percentage of our federal budget that goes for military purposes. However, if the world population continues to increase at present rates, it will be only a few years until we will witness death and suffering far beyond what is now occurring in Vietnam.

The projected world population figures for the year 2000 and beyond have been repeated so frequently and are so astronomical that they tend to leave us cold and unbelieving. However, if we look at population growth rates in terms of doubling times (the time it takes for a population to increase by two), we quickly grasp the seriousness of the situation. At present growth rates the total world population doubles in thirty-five years, and in many of the underdeveloped countries it doubles in as little as twenty years. With hunger and malnutrition already stalking two thirds of the world's people, how can we expect other than widespread famine and disease within another ten to twenty years? The magnitude of this famine can be reduced, although probably not eliminated, by a drastic downturn in the worldwide birth rate (including the U.S.) to levels near or below the current death rate.

Arguments purporting to show that the food needs of the world could be met by, say, 1975 by increasing agricultural yields or farming the sea fail to consider current realities. Most arable land is already under intense (probably *too* intense) cultivation. Our environment is rapidly deteriorating, largely as a result of our crash programs to effect some short-term good without considering long-term consequences. Furthermore, we are not now farming the sea; we don't know what crops to grow in the sea. And even if we could determine that, we don't have the technology to farm it economically.

In view of these and many other considerations it is imperative that the church take action on this most important issue of our time. I would urge the Church of the Brethren to begin to educate its members to several needs: the need for responsible parenthood (this is different from "planned parenthood"); the need for reduction and regulation of the birth rate, and the need for responsible programs in this area in the world ministry of the church.

It was suggested that a church committee be established to consider the question of abortion. Why not get at the root of the problem and study the much more urgent issue of overpopulation?

David W. Fouts
Philadelphia, Pa.

NOT WITH COMMUNION

I am a junior in high school who has a very great concern over the present trend our church is experiencing. I, along with several members of my youth group, attended the 1970 Annual Conference at Lincoln, Neb.

PHOTO CREDITS: Cover Devaney; 2-3 from the *Inglenook*, vol. 3, 1901, and vol. 9, July-December 1907; 6 "Compassion," by Midener; 10 Sid Fridkin; 14 Ronald E. Keener; 16, 17, 18, 19 (top left and right) Don Honick; 19 (lower left) Robert Feaster; 22 "Abraham and Isaac" by Rembrandt, from the Clarence Buckingham Collection, courtesy of The Art Insitute of Chicago; 25 Clark and Clark

Kenneth I. Morse, editor; Wilbur E. Brumbaugh, associate editor; Howard E. Royer, director of communication; Linda Beher and Jeanne Donovan, editorial assistants. Messenger is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918 under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1969. Messenger is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version. Subscription rates: $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan; life subscription $60; husband and wife, $75. If you move clip old address from Messenger and send with new address. Allow at least fifteen days for address change. Messenger is owned and published every other week by the Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill. Sept. 10, 1970.

ACP

Copyright, Church of the Brethren General Board, 1970. Vol. 119 No. 19

I very much enjoyed the entire Conference except for the Saturday night service. The service was very modern and unique, and I am quite sure that had it been on another night and not with communion, it would have been very beautiful. To me, and many others I know, communion service is regarded as religious service with God. However, it seemed to me that this particular service almost made a mockery of the whole communion. Communion to me does *not* stand for modern dance, modern music, finger snapping.

I realize that certain changes within our church cannot help but be necessary. If treating communion with God with mockery is to be one of the changes necessary, then I do say sincerely, "God save our church!"

Susan L. Bower

Roanoke, Virginia

SUPERPROBLEMS

I've just completed reading your report on the Brethren Annual Conference of 1970 (July 30). As noble as its theme of hope for the future might be, I became increasingly alarmed at the negligence of the church toward the problems of pollution and population control. True, both were listed as priorities for the coming decade, but what action is the church taking toward these issues? . . .

These problems are endangering the life of all mankind. The natural beauty, cleanliness, and vital resources of our environment are rapidly being decimated. The human race is breeding itself into extinction! Food is becoming scarce; half of the world is already starving. Several leading ecologists, including Dr. Paul Ehrlich, author of *The Population Bomb,* predict devastating famines that will come very soon. And these problems, while they might be more acute in faraway places like Africa or Asia, pose a very serious threat to the existence of Americans themselves. . . .

I plead that action be taken on the part of the Church of the Brethren concerning these superproblems of overpopulation and pollution. Give your approval to the legalization of abortion. Use your influence to educate and pressure the government and people into taking more significant action toward stricter controls. And act now, for these problems cannot and will not wait.

Linn Bell

Palmyra, Pa.

Page one...

We're not really superstitious, but we confess to a little apprehension when it comes to the number *13,* especially when it appears as the volume number of a Brethren publication. Here's the reason why.

On the next page you will be introduced to a Brethren family magazine that was born near the beginning of this century and flourished for fifteen years. For thirteen of these years it was called the *Inglenook.* In 1913 Brethren publishers, recognizing the need for some consolidation of magazines, discontinued the *Inglenook.*

If you read the July-August issue of the Church of the Brethren *Leader,* you must have noted that this publication also, having survived into early adolescence at age thirteen, is now passing out of the picture. Again it was the judgment of publishers (in this case, the General Board) that our Brotherhood must consolidate its publication efforts, thus conserving both financial and editorial resources.

All of this suggests that Messenger will have some new responsibilities as it seeks to serve the Church of the Brethren. Having reached a grand old age (it's been 119 years since Henry Kurtz launched the *Gospel Visitor* in 1851), Messenger is not particularly frightened by the number *13.* But we do recognize how important it is for us to work even harder than before to bring our readers not only news, reviews, opinions and discussions of vital issues, and studies of our basic faith, but also to provide some guidance for church leaders in the Brotherhood, information concerning resources, and examples of the creative activities of local churches.

Look for some changes in Messenger next January, when a number of new features will likely be introduced and some changes in format will be evident. In order to be of the greatest possible service to the church, Messenger will welcome suggestions for improvements from all its readers, including many who were faithful readers of *Leader* — and perhaps even from a few who remember the *Inglenook.*

Contributors to this issue include two from the General Offices, *Jeanne Donovan,* editorial assistant, and *Joel K. Thompson,* executive secretary of the World Ministries Commission . . . *Myron S. Augsburger,* president of Eastern Mennonite College and Annual Conference speaker . . . *Josephine C. Walker,* a free-lance writer who lives in Tampa, Florida . . . and *Floyd E. Bantz,* pastor of Middle Pennsylvania's Roaring Spring congregation.

The Editors

CASH OR CREDIT.

Catalogue FREE.

PRICE $31.50

It will pay you to send for our Catalogue No. 6, quoting prices on Buggies, Harness, etc. We sell direct from our Factory to Consumers at Factory Prices. This guaranteed Buggy only $31.50; Cash or Easy Monthly Payments. We trust honest people located in all parts of the world.

☞ Write for Free Catalogue.

MENTION THIS PAPER.

CENTURY MANUF'G CO., East St. Louis, Ill.

THE INGLENOOK

a journal for a gentler time

by JEANNE DONOVAN

The subjects were varied, touching the interests of Brethren farm families in the early years of this century. And when the good sisters shared their best recipes, a cookbook was born

When the editor asked me if I'd like to write an article on the *Inglenook,* I looked at him blankly and replied, "The Inglewhat?"

"The Inglenook."

"Oh, yes, the cookbook that's being reissued."

"No, the magazine."

"What magazine?"

"The *Inglenook.* You'll have to do some research in the historical library."

And as I leafed my way through thirteen dusty, yellow-paged volumes of printing history from 1901 to 1913, I was introduced to another, gentler, less hurried time — an era, pre-Playboy and Women's Lib, where an editor without being campy could write, "Strange that women who are born with the desire to please men are so slow to learn the lesson that the opposite sex prize highest what so many women hold lightest! — their simple innocency."

One could subscribe to a "high-class publication, intended for the Home, and for the interest, entertainment and information of old and young," the *Inglenook* and the *Good Housekeeping,* both for only $1.00 per year; at that time a buggy sold for $31.50, sewing machines for $17, iron beds for $1.75, sofas for $4.98 and up, and all wool carpets for forty-nine to seventy-five cents per yard.

Letters to the editor asked such questions as, "I noticed a grammatical error in the 'Nook last week. Why is it

FREE SAMPLE

Send letter or postal for free SAMPLE
HINDOO TOBACCO HABIT CURE
We cure you of chewing and smoking for 50c., or money back. Guaranteed perfectly harmless. Address Milford Drug Co., Milford, Indiana. We answer all letters.

8t13 Mention the INGLENOOK when writing.

...BRETHREN'S...
Plain Clothing

We place plain clothing within the reach of all. Our prices are not only as reasonable as other clothing, but in most cases they are cheaper when quality is considered. All goods are made to special order.

Our system of self-measurement is complete and simple. We always guarantee satisfaction and refer to our many patrons, some of whom will be found in nearly every community where the Brethren reside. Samples of cloth from which we make our clothing, measuring blanks, tape-line and rules for ordering will be sent on application.

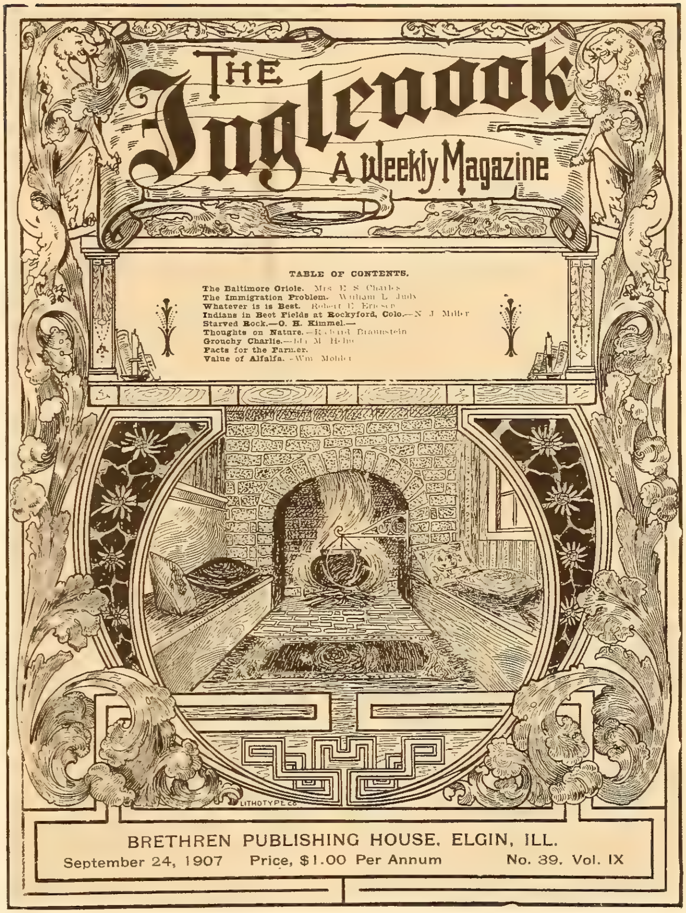
Special inducements will be made to members clubbing together and ordering clothing at one time.

While we make a specialty of plain clothing, we make other styles also, and they can be ordered from the same sam- s. This will often be of great assistance in getting club orders, very often neighbors who are not members will order with you

PHILLIPSON TAILORING CO.,
195-197 Market Street.
CHICAGO.

Mention the INGLENOOK when writing.

PRACTICAL!



THE Inglenook
A Weekly Magazine

TABLE OF CONTENTS.

The Baltimore Oriole. Mrs. E. S. Charles
The Immigration Problem. William L. Judy
Whatever is is Best. Robert E. Ericson
Indians in Beet Fields at Rockyford, Colo.—N. J. Miller
Starved Rock.—O. H. Kimmel.—
Thoughts on Nature.—Richard Braunstein
Grouchy Charlie.—Ida M. Helm
Facts for the Farmer.
Value of Alfalfa.—Wm. Mohler

BRETHREN PUBLISHING HOUSE, ELGIN, ILL.
September 24, 1907 Price, $1.00 Per Annum No. 39. Vol. IX

there?" and were answered with gentle humor: "Kill it on sight! It might induce others. Know, son, that there is not a publication in existence without errors. They sneak in and hide from the whole office outfit, and then come out and sun themselves when all can see. Put your foot on it."

The Annual Conference of 1898 decided that, "inasmuch as there was a class of young people too far advanced to be interested in the *Young Disciple* and yet for whom the *Gospel Messenger* was not wholly adapted, many of whom were now reading papers not in sympathy with the time-honored principles of the Brethren, the General Missionary and Tract Committee recommend to Standing Committee and Annual Meeting that they authorize the publishing of such a periodical suitable in size, and so arranged in departments and illustrated as will subserve this growing demand most satisfactorily."

The request was granted and on October 11, 1898, the *Pilot,* precursor of the *Inglenook,* was named and authorized by the General Mission Board. Grant Mahan was its first editor. After the *Landmark,* published in Missouri, was purchased and absorbed by the *Pilot* and Howard Miller was named editor, it was his suggestion that the paper change in size and be called the *Inglenook*. In the first issue of 'Nook, it was explained by the editor that the word *inglenook* refers to a chimney corner or place by a fireside. Since he had a fireplace in his office where most of the work would be done, he felt it an appropriate name for this new venture.

The magazine was destined to have five editors: Howard Miller, E. M. Cobb, Sister Blanche Lentz, H. M. Barwick, Blanche Lentz again after the sudden death of Editor Barwick, and in its final year, S. C. Miller. It was also changed in size and format in its second year of life, becoming smaller and more easily handled. The publishing of *Our Young People* in 1906 which covered much of the same ground spelled the beginning of the end for the 'Nook, and at the meeting of the Board in April 1913, the publication of the *Inglenook* was discontinued.

Subjects covered in the *Inglenook*

were missions, nature study, farming hints, travel, the life of Christ and other suitable religious themes, and among other interesting departments one called "The Home," to which the good sisters were encouraged to contribute their favorite recipes and which grew into the popular *Inglenook Cook Book,* first issued in 1901, revised and enlarged in 1911, and reissued in 1970.

One editorial and promotional piece stated that "there are flashier magazines on the market, those that have more pictures, publications that look big, because they have half or more in the form of advertising pages, and they come monthly, and cost from ten cents apiece upward. But do they have more real meat in them than the *Inglenook?* And it comes weekly, that's a feature not to be forgotten, weekly, remember that. And the get-up of the publication is equal to the best of them. It is a publication that you need not be ashamed of. It is not a thing to cover up and be concerned about when other magazines are abroad and under consideration."

The editor encouraged readers' contributions in the early days of the magazine by writing, "And we want your help. Name counts for absolutely nothing with us. Strength and interest are what count. The barefoot country boy who has noted a new fact in the world of fur, fin, or feather, is as welcome as the university president with his dictated article. And we are not too old or too far on to reject advice when it is clearly worth heeding."

The 'Nook took itself seriously when it came to being helpful to its readers by providing such services as a "Help Wanted" column, an adoption agency (finding a home for a small girl in at least one instance), and providing counsel a la "Dear Abby."

"Is it right for a party of young brethren and sisters to meet for special purposes on a Sunday and be photographed?"

"This question was up before, and was referred to the editors-at-large. A goodly number of answers have been received, and all condemn the fact. Their reasons are that better employment could have been found. It is a very difficult question, when viewed at large. Doubtless our young people intended no harm, and that they asked at all about it showed that they are seekers after the right way. However, the consensus of opinion is that it was not right. The Editor, having a soft spot in his heart, and probably in his head, when the sinless sins of youth are concerned, dislikes to sit in judgment on the errors of others."

"I am a girl of seventeen and a strange gentleman I have met but once has written me an unusually warm letter. What should I do about answering it?"

"Better not answer at all. Imagine a crowd of men, smoking, telling stories, etc., passing your letter from hand to hand."

And in a slightly different vein, "What's the reason you didn't print my piece? It's as good as any you get in."

"Confidentially, it's so much more original and better in every way that we did not want to eternally discourage every-day folks and keep them from writing, after reading yours. Moreover, we are personally jealous."

Turn-of-the-century advertising which, then, was considered appropriate to a dignified, high-minded religious publication strikes us now as almost flamboyant and certainly, as far as patent medicines and land schemes are concerned, perhaps even fraudulent. Take the ad, for example, for Victor Liver Syrup, "the great Family Medicine!" which laid claim to "making some wonderful cures." 'Nook readers were offered, too, a FREE SAMPLE. "Send letter or postal for free sample HINDOO TOBACCO HABIT CURE. We cure you of chewing and smoking for 50c, or money back." Advertisers were carefully reminded that "INGLENOOK READERS are nearly all well-to-do Farmers."

It's hard to believe that only sixty-nine years ago, the western portion of the United States was still open for settlers. Perhaps the most colorful and interesting ads were those of land speculators who wrote in glowing terms of "100,000 ACRES OF GOVERNMENT LAND! $1.25 per Acre. In the Delta of the Colorado, in San Diego County, California. Semi-tropical climate. The land is adapted to the growth of Alfalfa, Stock, Citrus and Deciduous Fruits."

Brethren were urged to settle in "the Brethren Colony, Quinter, Kansas" and to that purpose a full-page advertisement was placed on the inside cover of *Inglenook,* complete with appropriate testimonials by Dunker residents.

"This colony is located in Gove County, Kansas, on the main line of UNION PACIFIC RAILROAD, 343 miles west of Kansas City. The town itself is composed principally of members of the Dunker church. It contains a post office, smithy, general stores, a two-story brick schoolhouse, and a neat and commodious Dunker church, seating about 500 people, free from debt, and including a membership of about 100. The surrounding country is largely settled up by members of the same church."

And in the testimonial "as direct personal evidence of the prosperity of the Brethren in that locality," Elder John Eikenberry, a resident of the town of Quinter, wrote: "I came here from Dodge County, Nebraska, thirteen years ago and took a claim four miles from Quinter, remaining five years thereon. Then I went to Nuckolls County, Nebraska, remaining for seven years, and then returned to this section, and I prefer this country to the other places in which I have lived. I own 320 acres, besides my lots in Quinter. I value my land here at $2,400. I like this country on account of its mild winters and the ease with which the soil can be cultivated. People are not required to work as hard here as in other sections to get a start in life. No man who comes to this country, and attends to business properly, will fail to get on on in the world. I know people who went away from this section who would be glad to get back if they could. I was one of the first Brethren coming here and I assisted in the organization of the church, and I regard this section as equally as good as those of other Western States in the same longitude."

In promoting the Quinter Colony to Brethren, the Union Pacific Railroad advertised an excursion from Lincoln, Nebraska, the site of the 1901 Annual Meeting, to the colony. The trip, the ad claimed, would be made "through and into the most beautiful portion of the State," and was to help Brethren to determine whether they could "afford to throw away the chance for health, wealth and happiness which is offered others at Quinter."

The Union Pacific Land Company offered for sale 40,000 acres within a radius of 20 miles from Quinter. The land, in tracts of 160 acres or more, cost $3.50 to $7.50 per acre.

Fresh from reading and hearing reports of the 1970 Annual Conference in Lincoln, I was particularly interested in editorial comments in the *Inglenook* about the 1901 meeting, the first Annual Meeting to be held in that city.

The most vital Conference decision of that year was to invest $50,000 to establish a Brethren hospital in the city of Chicago. Other issues were whether "the salutation at the love feast be deferred until after the cup has passed," "no person shall serve as a member of the Standing Committee more than once in four years," a *Messenger* Advisory Committee to be named, whether the "term *fornication* apply to married and single alike," and requested "greater vigilance on admitting to *Messenger* articles calculated to call out a disregard for the decisions of Annual Meeting."

Howard Miller, editor of *Inglenook* at that time, observed of the Lincoln Conference: "The grounds of the Conference is a good place to study human nature. Every phase of emotion may be seen. The wonder eyes of youth, the busy man, the tear-filled eyes and eyes that shine as they look into each other are all here. They come and go, pass and repass, and the ever-changing kaleidoscope of faces is an interesting study.

"The outcome of the Annual Meeting in a legislative way is out of all proportion to its cost, but the social results are far and away ahead of the cost.

"One only needs to listen a moment anywhere to catch the drift of nearly all the topics of conversation — how are you — glad to see you — don't you know me? and all the gamut of greeting and farewell, meeting and parting, is heard of on all sides. Men eminent in the work of the church are seen for the first time, and the memories carried home will last till eyes dim in death. And this is one of the secrets of the hold the Conference has on our people. Those who have been here, and at other meetings, would not willingly forego the yearly week of reunion. One reason why the Dunkard faith and practice are never learned by the outsider and the alien is that it cannot be told on paper. It is of the heart and takes a responsive heart to know it. It will be a bad day for the church when this feeling of kindliness and affection chills in the hearts of the members and becomes the formalism of popular Christianity."

As I continued to read through the other volumes and pages of the *Inglenook,* observing the changes and viewpoints that years and editors make upon a magazine, I came to a fuller appreciation of the work which went into the gathering together and editing of the materials, the gentleness and good humor with which each editor approached his task. And, appropriately, I find that a final editorial comment from the 'Nook on the 1901 Lincoln Conference may apply to the feeling I received from my exploration into a time, not necessarily better than now, but certainly different.

"What struck the 'Nookman in looking over the seated multitude was the thought that here are thousands of people with that unspeakable and unwritable spirit and genius of the Brethren dominating their lives. All are more or less earnest, God bless them! And then there is the thought that comes with gray hair — where will we all be in a hundred years to come? And who, then, will take our places? Sometime the 'Nookman will write his last line, speak his last piece, and pass and be forgotten because unseen and unknown by those who follow, but he feels in an indescribable way that as tomorrow will bring its sunrise so after this there will come to him life eternal and rest, and, yes, and reunion." □

The Church Confronts Secularism

by MYRON S. AUGSBURGER

We cannot talk about Christianity's confronting secularism without some understanding of what the church is and without understanding what it means to confront a secular world

There are two basic marks of the church, one internal, one external. Internally the church is marked by conversion and a disciplined brotherhood. Externally the church is seen in light of its missionary character and its call to live in the world and yet be free in the world.

We are called to be the best possible representative for Jesus Christ. For the church to be effective in the twentieth century and in a revolutionary age, it must be abreast of the transitions of thought in our time; it must grapple with frontal issues; it must be where the action is. It must be fighting today's battles, not yesterday's. We can't take an eighteenth-century mentality and apply it to twentieth-century issues and expect to be relevant. We can't take nineteenth-century clichés and apply them to the twentieth century and expect that they will automatically work. We can't simply speak into the world without hearing that world. And if we are going to minister the gospel of Jesus Christ effectively, we're going to have to seek always to understand our times, our culture, our people, our problems. Remembering that God so loved the world, that Christ died for the world, and that the field of missions is the world, we need to stand once again with John Wesley, who said, "The world is my parish." We need to stop thinking as Brethren and Mennonites, as though our job is just in our own group. Something needs to happen to turn us out.

But the question that immediately follows is, are we able to produce a generation of young people strong enough to stand amid the freedoms of our day and declare themselves unashamedly for Jesus Christ? That's daring. It's something that means every young man and young woman has got to know what it means to be radically committed to Jesus Christ.

There is an interrelation between the secularization of our world and the humanizing benefits of the Christian faith. Man has always been less than what God intended, less than his best. Jesus Christ came and showed us how you could live a fully human life without perversions and sin. So Christianity, wherever it has gone, has done something to create a better humanity. In fact the Bible says that the old passed away and the new has come — a new kind of humanity. In the first century it was the early church that built hospitals and took care of old people and orphans. It was the early church that cared about the social problems. It was the early church that did something to liberate and elevate womanhood. It released woman from being man's chattel, man's plaything, back when both the Greeks and the Jews were neither one certain that she had a soul and that it made any sense to educate a woman. Christianity came along and said that in Jesus Christ there is neither male or female; they are equal. Jesus Christ gave woman a dignity and a character, released

her to be a real person.

Wherever Christianity has gone in the world it has done something, when taken seriously, to transform human life. Where men have really heard the Word of God they have beaten their swords into plowshares and their spears into pruning hooks. Secularization is the process of organizing life around the achievements of man from which we all benefit. But secularism is a new religion. Secularism, in the words of Georgia Harkness, is "orienting life around man as though God didn't exist." Today we are facing the fact that all about us are people who no longer believe that there is a God whom you can talk to. Secularism is a new religion in American society in which prayer is talking to yourself. It it sometimes difficult to discern whether a man is coming through with a genuine New Testament faith response to a God who acts in Jesus Christ, or whether all he has are nice religious ideas and a Christ-kind of philosophy and the Jesus-style of life — but nothing that is really transforming.

How shall the church confront secularism? Nothing calls us more realistically to assess our faith than this kind of confrontation. For the first time denominations in America are grappling with the test of what is the core of their faith.

A revolution is on, and it has done something for the church. It has forced us to look beyond ourselves. It has forced us to shape up on loving our neighbor. Instead of talking about missions to Africa, we have discovered that we must meet the person next door and prove that we can be neighbor to him. The revolution has forced us to relate social responsibilities to mission. No longer can we get by with the old kind of pattern of going out in mission without relating to the place where the hurt is in society. The revolution has forced us to look again at the strength of brotherhood as a means of ministering to our society.

In the twentieth century man does not have what it takes to cope with his problems. The church confronting secularism then has something to say. We begin by realizing that we stand with a kind of faith from which we must learn to witness. Many persons in our churches don't know how to witness; they are better at being prosecutors. We know how to prosecute our fellows, but when it comes to sharing something about the meaning of faith in Jesus Christ, we are intimidated and, like cowards, we begin to run. In this kind of world the Christian church must affirm its faith and its hope. There is no reason in the world for us to become cowards.

What do we do in the process of interaction with secularism? One thing is to prevent the secular from claiming wholeness for itself. The secular man wants to assume that he has the whole bag. As the president of a Christian college, I attend educational meetings where I talk to educators who ask me where I'm serving. I tell them, and I add on another little phrase. I say I'm glad I can serve in a Christian college because it's so broad in its approach. People often think of Christian education as some narrow kind of thing and secular education as broad. Then I say as far as I can understand it, I, like any secular man, can permeate the realm of the secular fully and completely in trying to understand it. But in addition to that I can move into the whole dimension of the spiritual, and the secular man can't do that. The Christian church has the responsibility in a secular world of keeping the secularists from claiming wholeness.

The second thing we have to do is to expose the perversions in the secular realm. There are perversions there. They aren't just in the system, either. There are perversions in the philosophy and patterns of life. There are perversions about the kind of life that says persons don't count, really and ultimately — that if you have to sacrifice a few heads for the sake of the cause, go ahead and sacrifice them. Christianity must affirm in a secular world that every person is of infinite worth.

Third, the church must not only expose the perversions of a secular world but enrich it by what it brings to that culture. The Christian church doesn't live in isolation from cultural society. It operates in relation to it. We've got to find ways to bring Christian meaning through in the arts, in the humanities, and in the sciences. Many scientists are turning to a Christian faith today. Sometimes they have more to say about genuine faith than some philosophers of religion.

Having said that we are to expose its perversions and to enrich it, I think the Christian church must call the secular society to be just that: secular.

Franklin Littell, university president and champion of the Free Church Movement, has said, "The secular state is a good state; a secular church is a rotten church." I buy that. I think a secular state is a good state in that it remains neutral about the questions which churches do answer. It does not become a religious organization. It provides for freedom for the church to be the church. In one sense, then, the Christian church in a secular society is to call society to be secular, rapping society's fingers when it approaches an area where it doesn't belong and letting that line of tension and difference be one of dialogue and witness. But in

American society, we've got the two areas so intertwined that God and America seem indistinguishable. Americanism and Christianity are practically synonymous. One thing the Christian church must do in this kind of society is to help people understand that those two are not synonymous at all, and that God has something to say in judgment upon a culture and a society so that the essence of the Christian faith may come through.

Many persons in our society have the idea that if you are conservative about your theology, you have to be conservative about your political and social concerns as well. If I understand the New Testament, it ought to be just the other way. If you have a conservative theology — in which you take the kingdom of Christ seriously, the lordship of Christ seriously, the calling of the church seriously — you can be quite liberal and flexible about your social and political concerns because your kingdom is not here. You are a stranger and a pilgrim; you are a universal citizen.

But how many people in American society understand this? Then there are young people going away to college who become liberal about their social and political concerns. In turn they become liberal about their theology, though they may never have examined it. They come out saying it's naíve to believe that the Bible is the inspired word of God, that Jesus Christ is God; to believe in the resurrection and in conversion is impossible. What a shame to jump from one camp to another and never take a real stand for Jesus Christ, who liberates you to be a free man in society where you could call the secular to be secular and the church to be the church!

We're going to sell ourselves down the river unless we understand that when you take the lordship of Christ and the kingdom of heaven seriously, then you stand with a different kind of loose relationship to earthly institutions and powers and organizations. You "sit loose in the saddle," to use a contemporary expression. You roll with the punches; you know how to look at the issues because you don't have your security tied up in earthly things. And while I believe in being a good citizen inside the judgments of Jesus Christ where I participate and where I don't, I serve a leader who makes any earthly leader look like a piker — because Jesus Christ is king of kings and lord of lords and he is bringing in a kingdom that belts the globe!

My responsibility is to help Christian people in America discover that our job is to reach that man in yonder country to be our brother in Christ, not to take his life to safeguard something that keeps us from being good neighbors to the world. I would to God that America could be known as a good nation, not just as a strong nation.

And now I move to what it means for you and me to take this seriously in our own experience. And I have these three observations to make for us as a part of the church. First of all, every person who is involved in an understanding of Christian faith must find a way to an authentic commitment of himself to Jesus Christ. Let us underscore the word *authentic*. My experience can't be a copy of yours, nor yours a copy of mine. But I can tell you whether or not I have a genuine, personal, authentic identification with Jesus Christ. Don't ask me to analyze whether my experience has been like that of Pascal, of Charles Finney, of D. L. Moody. I relate to my wife in a way that is authentic for me. Some other persons may show a more dramatic kind of affection than I do, but I wouldn't say that they love their wives any more deeply than I love mine. I relate to my children in a way that is authentic for me. I want to find a way to do it better. In like manner I relate to Jesus Christ and to the Holy Spirit in a way which is authentic for me. I appeal for integrity in this matter of relation with Jesus Christ, lest we force Jesus into a mold where we can accept him without his really causing us any discomfort. Too many people want to redefine Jesus — domesticate him and make him controllable — instead of coming to One who is really the Lord in their lives. What good does it do to talk about Christ's being Lord if I am not willing to be his subject, his servant? Our first responsibility is to commit ourselves to Jesus Christ.

Secondly, we must be unafraid to grow beyond where we are now. I don't know what changes face us in the next decade. I am concerned that we take another honest look at the relationship between symbol and meaning before we throw away symbols and lose the meaning too. Let us redefine and reinterpret what that meaning is and let the symbol come along in some way. We've got to be willing to grow beyond where we are now without looking back to the good old days and acting as though we've lost the basic meaning of faith. Let's get where the wind of God is blowing. God's solution is not to shrink the problems down to our capacity; God's solution is to expand our capacities to meet the challenges of our time.

Finally, we must be willing to explore the implications of our faith for the total life. More and more we will be involved in the secular society, and it's a different thing to explore the implications of one's faith in the orders of secular society than it was when I grew up on a forty-acre farm out in Allen County, Ohio, in a little rural community. Now I live most of my time in cities and on the road, meeting all kinds of pressures, problems, and temptations, all together different from the problems of the farm. But we have got to be willing to explore the implications of our faith for all of life and to refuse the compartmentalizing in which we say, "I will put my faith in Christ in this pigeonhole, and I'll put the rest of my life here and never the twain shall meet."

In a meeting I met an unhappy attorney. He was a member of the church but wasn't really a meaningfully committed Christian. At a counseling session he admitted that he was never willing to subject his faith to his lawyer's mind. And when he was willing to do that he got turned on to a new faith.

There is nothing about Jesus Christ that is mediocre if you really understand him. I don't serve Jesus Christ because he is the only fellow I know about. I serve Jesus Christ because he's the greatest person I know about in all history.

What God wants to do in the world he begins by doing in a person's life. There is a direct relationship between what God is trying to do in your life and what he wants to do in the world. A lot of us talk about reconciliation, but we don't take seriously what it means to be reconciled to God in Christ and then reconciled to our brother. The church will be the church in the New Testament sense only when we become a microcosm of what God's purpose really is for humanity at large. The world is our parish. □

WASTELANDS REVISITED

Ours are the wastelands of history,
The graves of hopes first and last.
Kingdoms and empires are here,
The pyramids, the lost civilizations,
Including the bones of our own.
I had thought to see some design
In the pattern of life, a goal for man.
Yet the ages have brought me here
To wonder in the ruins of worlds,
The splendors now spent and lost.
Surely these are the wastelands,
The deserts interminable and forever,
Dead suns and forgotten destinies.
Then one said to me, as of old:
"Son of man, can these bones live?"
And I said: "Never, no never, my Lord!
For these bones are utterly dry,
And these are the final wasted flats
Shelving down to the bitter depths
Where the dead of the deadest lie."
Then the Bright One made answer:
"This is the place where life began,
And in due time will begin again.
The waste place lies fallow
For an age, as though nothing mattered.
Every wasteland is a place of waiting
For the fullness of another time
When the swollen and fecund universe
Will burst as a bud to flower,
As a nest overcrowded with young,
As a womb disgorging new destiny!
Speak no more of the wastelands,
Or of hopes blasted and final.
The desert shall bloom as the rose,
Fallow ground yield an hundredfold.
New kingdoms and empires shall arise,
The towers of nobler civilizations,
And all more glorious than before!"

by Harry A. Brandt

BALL BE
Speed

Champions of Children

by JOSEPHINE C. WALKER

No other organization is more keenly aware of the needs of this country's deprived, neglected children than the Child Welfare League, which celebrates its fiftieth anniversary this year

In a large eastern city there is a little girl waiting for a home. Her name is Jean, she's eight years old, sensitive, highly intelligent. A short time ago she had a devastating experience. She was a witness to her widowed mother's suicide. Jean needs to be adopted by a family living some distance from her present surroundings, who will love her and give her a home.

In a midwestern city there's nine-year-old Allen. His mother is critically ill in a hospital; his father must work every day; there are no relatives or friends nearby to care for him. Allen and his father could remain together if a homemaker could assist them.

A young couple in New England, parents of one child, have a strong feeling about the plight of minority children. They feel they can make a real contribution as parents and wish to adopt a child of mixed racial background.

Three different situations — one common denominator — children who need help. In every state of the union, there are children waiting for help. Of the estimated ten million children who are in need of welfare services, only a small fraction are being served.

There is no organization more keenly aware of this situation and none more dedicated to the work of assisting local agencies to improve it than the Child Welfare League of America.

Celebrating its fiftieth anniversary this year the Child Welfare League is a federation of almost 400 child welfare agencies in the United States and Canada. These affiliates serve children of all races and faiths.

For half a century the Child Welfare League has been the only privately supported organization devoting its efforts completely to the improvement of the care and service for the country's deprived, neglected, dependent children. The league serves the child welfare field in many ways: It develops standards for service, conducts research, provides consultation, surveys individual communities, works with national and international organizations to improve policies for the welfare of children. The league devotes its services to all who are concerned with meeting children's needs.

The words *orphan asylum* are seldom heard today. There are fewer and fewer of them in operation due to modern medicine which has cut the mortality rate so that only a small percentage of children under eighten have lost both parents by death. But there are still thousands of "orphans of the living" — children who have one or both parents living but who do not live with them. Nearly half the children in foster homes are there because of parental neglect or abuse; others because of broken homes, sickness, economic problems. For one reason or another, the parents are unable or unwilling to care for their children. The number is increasing: Today more than 300,000 such children are wards of public and private welfare agencies. Some are living with foster parents awaiting return to their own homes, but, according to the league, more than 100,000 have little if any hope of rejoining their parents. They are permanent foster children.

Twelve-year-old Jimmy is an example. He has been under foster care since he was two years old, due to family discord. His father drank heavily and was abusive to the family, his mother was psychotic. During his short life, Jimmy has been in four foster homes; he is a nervous, insecure boy. The shifting from one home to another has been confusing and unsettling.

Margaret is nine; she was deserted by her parents. Her mother married at fifteen, separated from her husband at nineteen, with no divorce. Her subsequent relations with other men were of short duration. In addition to Margaret, she had four other children, all of whom are now in foster homes. Their mother has lost interest in them.

Why are there so many children for whom temporary care is their only way of life? Increase in child population, shortages of professional social workers, a dearth of foster homes, and universal lack of money to pay for essential services contribute to the ever-increasing problem.

In New York City there are as many as 1,500 children waiting in shelters and hospitals because there are no foster homes or institutional beds available. Another city has scores of children free for adoption but no homes can be found because there are not enough social workers. Foster parents, group homes, and public and private agencies, together with the Child Welfare League, are all doing their very best — but too often today "best" is not enough, and the problem grows with every ensuing year.

A few years ago Congress amended the Social Security Act to include the following mandate: "By July 1, 1975, child welfare services must be available throughout every state to all children who need them." One of the directors of the Child Welfare League commented, "This is a noble mandate, but it will only be a pious hope until federal money is available to make it a reality."

In addition to the foster home problem, the Child Welfare League concerns itself with another very important phase of children's needs — that of adoption.

Not long ago, couples were often turned away when applying to adoption agencies because of age restrictions, their income, or other reasons. That was when there were more applicants than there were children available. Today the situation is reversed. Now the Child Welfare League is helping agencies to look for families for the many children awaiting adoption. Many requirements have been modified, age limit for adoptive parents, for example. The Child Welfare League's new standards for adoption service points out, "A child might be better off with older parents than with no parents at all." Families are being sought for children who are older, are handicapped, or are of mixed racial background. There have been some exceptional families who have offered permanent homes.

The Wilsons, a family in the Midwest, adopted blind, nine-year-old Mike. Their own son John had been blind from birth and because of their experience with him, the Wilsons felt they would have something special to offer Mike. Today he's a happy, well-adjusted boy and for the first time in his life has a home where he is loved.

A New England professor and his wife wanted to adopt an infant of Mexican-American heritage. In their area there were no such children available. They contacted the Adoption Resource Exchange, sponsored by the Child Welfare League. The result? Little Tony, two years old, unwanted by his Mexican mother after her husband deserted her, has a family, a home, and an unusually bright future.

Mr. and Mrs. Johnson, a couple in their late forties, wanted to adopt several children. They had hoped to do so for some time but circumstances prevented their adopting children in their earlier years. Again there was a solution: Frances and Mary, aged eight and five, and their young brother Frank, three years old — average children with normal problems. The agency felt it important that they remain together as a family unit and hoped to find a couple with space, finances, and a desire for a ready-made family. Mr. and Mrs. Johnson were just such a couple. Today all five members of the newly formed family are happy they found one another.

In each of the foregoing cases, homes were found for the children through ARENA (Adoption Resource Exchange of North America), a program established by the Child Welfare League in 1967. Its function makes the formerly isolated adoption agencies of North America part of a huge network of adoption resources. Through the exchange, agencies with children for whom they can find no adoptive families are put in touch with agencies in other parts of the continent. One special objective is to find more homes for children of minority groups or of mixed racial background and for children with various physical handicaps.

Among the children awaiting homes are those with various eye conditions, from the easily corrected cross-eyed to the congenital cataracts and blindness; several are handicapped by deafness; some are afflicted with cerebral palsy and have difficulty walking. Some children like these are lucky — they've already found homes.

One little nine-year-old boy with a congenital hip condition requiring braces on both legs, was recently placed with a family in another state in which the father also wore braces on his legs for a different kind of handicap. Not only did this little boy and his adoptive father develop a strong bond because of their mutual handicap, but the father was especially eager to see that the boy had appropriate medical care which perhaps will make it possible eventually for him to give up his braces.

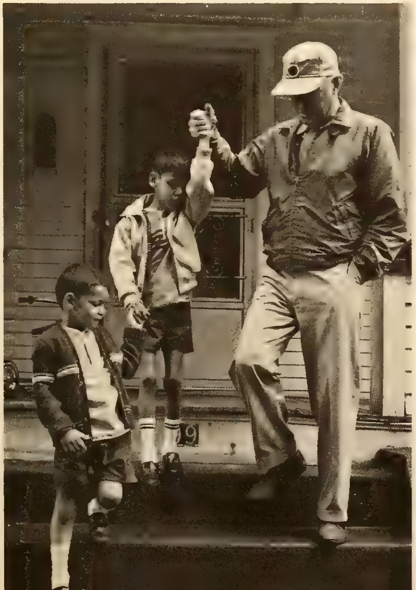
A four-year-old deaf child also had a severe heart condition which, fortunately, responded to surgery. She was placed with a family who had two children, one of whom was deaf. This family had learned to live with a handicap and to help their child with his special education. They wanted to share their home with another child and it was a very happy little girl who went to live with them.

During the first six months of ARENA's operation, fifty-six adoptive placements were made by agencies, and during the same period 174 children and 154 families were registered with ARENA and plans were in process for placements for many of them.

For fifty years the Child Welfare League has been a leader in efforts to improve conditions for children and their families, mainly by helping agencies throughout the country support and supplement parents' efforts to care for their children in their own homes and, if this is not possible, to find foster homes for them. There have been no religious or race boundaries — hundreds of children of all races and creeds have been helped. The league has accomplished miracles, despite increasingly complex problems. Social changes, cultural upheavals and new patterns in family living have created problems that are hazardous to the welfare of an estimated ten million children in our country today. The need for help is critical. Three years ago, in an editorial entitled "America's Forgotten Children," the executive director of the Child Welfare League wrote, "For most people who need help — the aged, the disabled, the widowed, the unemployed, the blind and the sick — the federal government shares the cost of public assistance programs with state and local governments. But no fixed share is contributed to the government for the care of dependent children. . . . Congress will respond to the plight of neglected children if it knows that the voting public is concerned about the situation. Each letter will help. Children cannot wait — their needs are immediate. For them, tomorrow is too late."

No community in the United States today is meeting the needs of all its children. This is an established fact. The league stresses the need not only for new approaches, new understanding, and new solutions, but for public and professional concern and participation.

Today Americans can be grateful that the Child Welfare League of America is in existence. At its beginning in 1920 sixty-five agencies made up the membership. Today there are nearly 400 member agencies in the United States and Canada, directed by a board of lay and professional leaders from all parts of the country. The league is the standard-setting agency for the child welfare field, with fifty years of dedicated work and devotion for a single cause, helping deprived, neglected, dependent children and their families. ☐



A sightless little boy, Johnny, on an afternoon outing, gets a protective escort from his own brother who has normal vision and from a social worker who is helping the family with their problems

news

On the summer pastorate

THE SUMMER PASTOR often brings a freshness and objectivity to a congregation that invite insights and understandings less well realized by the church's members. The views of eleven summer pastors, all of them Bethany Seminary students and working as assistants in congregations, might substantiate this. Comments from some of them come from their weekly reports to the Parish Ministries staff.

Most of them assist regular pastors in Brethren congregations and occasionally their own pastor-father, as in one case this year.

Routine: To be sure, much of the comment centers on the routine: reading, visiting shut-ins, working with youth, preparing sermons. But such experiences are often with significant meaning.

"There are many reasons why I am questioning my role as pastor," wrote one summer pastor. "I certainly enjoy the preaching and visiting. But I have a great fear of going to someone's home for the first time. And there are other reasons I can't just put my finger on, but they are there."

For him the summer experience will mean a working through of career expectations and personal development. Certainly work among the members of their congregations was a large part of the summer. Robert E. Alley, at the Harrisonburg, Va., church, with a deacon conducted an anointing service for a member who had undergone surgery and assisted in the funeral of his own great-uncle.

Of the parish Mr. Alley says, "I have been impressed by the variety of occupations and talents of the congregation. The church has much potential." And observes Dennis L. Brown at Nappanee, Ind., "There isn't a nicer congregation of Brethren than here," noting the church's willingness to be open, listen, and act. "They are not without their problems, but they are seemingly willing to overcome them," he says.

But the analysis went deeper, too. Observing his local situation, one seminarian writes, "There is a sense of despair among many of the members of the congregation. They do not understand the new approach which the church is taking but realize that the old style will not be able to continue much longer. In the midst of this despair they struggle. Hopefully, their struggle will be a creative force which will be able to give us new direction."

Preaching: Sermon preparation is time-consuming but is taken seriously by the summer pastor. One student pastor wrote: "Ever since the Cambodian incident I have been gathering materials for a sermon on the Brethren position on war, but with the ever-present knowledge that I would be delivering that sermon to a congregation full of veterans and people both with and without Brethren backgrounds who did not agree with pacifism.

"Almost every day this week I wanted to change my mind and work with another subject, but I felt I needed to do this for me as well as for the congregation."

The student postulated the concern that whether the congregation agrees with the church position or not, they should know what that position and its scriptural basis are. The sermon's reception was mixed, came the report, but the approach and concerns of the student were apparently respected, if disputed.

Allan W. Eickelmann, working with the Ladera church at Los Angeles, presented one of his sermons on the unique historical and theological contribution of the Church of the Brethren as seen by an "outsider." Allan is a member of the United Church of Christ.

Focusing: The brief pastorates often focus concerns and thinking for some of the young ministers. Witness the observations of Dennis Brown at Nappanee:

"The people in the pews are 'sick and tired' of getting beat over the head with their responsibility in Vietnam, the ghetto, and other portions of the social gospel. The church must be involved, the church must be aware, the church must be the church. But for heaven's sake, the church must be the presence of the Shepherd in the community."

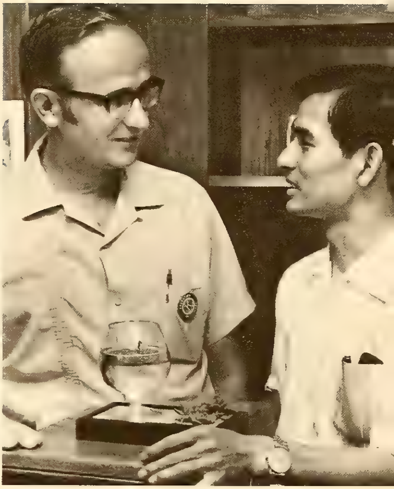
Another summer pastor, while expressing some doubts, noted that he is "more and more committed to the belief that Christianity is the only thing I can see that can transform the world. There is a tremendous amount of potential in every situation. But before I become useful, these people here have a lot to teach me. I thank God to be here."

Expectations: In their experiences the summer pastors see, perhaps on a smaller scale, what the pastorate might hold for them. To be sure, those experiences vary with the congregation involved — for the good and the bad. And each situation contains both. For the summer pastors it apparently was a period of growing, of relating, of examination. That in itself remains tremendously important.

Other summer pastorates were filled by Ronald D. Beachley at Everett, Pa., John D. Bowman at Waynesboro, Va., Ervin L. Huston working in the Illinois-Wisconsin district, Glen F. Taylor at New Carlisle, Ohio, Edward L. Carl at West Manchester, Ind., Jeffrey H. Johnson at Johnstown, Pa., and James Tice, chaplain in a state park at Wellsville, Pa.

That summer pastorates have their lighthearted moments is amply proven too. No lesser example is that reported by Mary Beth Petcher of Troutville, Va., summer pastor with her father, who ministers at the Daleville and Trinity churches. A temporary shutdown of electricity silenced the carillon that usually played hymns at noon and 6 P.M. at the Daleville church.

Unable to reset the carillon herself, and with the two persons who did know out of town, the carillon played instead at midnight and six o'clock in the morning. Said Miss Petcher: "The church people thought it was hilarious, but some of the neighbors didn't think it was so funny."



Joseph Schechter, left, lit a flame which burned throughout Naoyuki Haguma's visit

Peace has a realism

THERE WAS an irony about the year 1945 that is renewed in 1970. Twenty-five years ago American bombers dropped an atomic payload over Hiroshima and Nagasaki, Japan, forever symbolizing the *hopelessness* of war. It was twenty-five years ago, too, that the very essence of the *hopefulness* for peace, the United Nations, was born in San Francisco.

The two events, being observed this year in different ways, are reminders of the tragedy and folly of war and the alternative of developing "a new international situation" in which nations live by mutual trust and helpfulness.

Peace missioners: The relatedness of the occasions was drawn sharply into focus in July by two Japanese visitors to the La Verne, Calif., Church of the Brethren. One was Dr. Takuo Matsumoto, chairman of the World Friendship Center in Hiroshima, Japan, who headed a delegation of six Japanese on a peace mission to the United States. Hiroshima Day on August 6 was commemorated in a peace parade and the presentation of a peace message to President Richard M. Nixon from Hiroshima's mayor.

One of the six was Naoyuki Haguma — or Yuki, as he preferred — who, prior to the Washington visit, spent a month with the La Verne congregation, sharing with its members, speaking to service clubs, participating in medical meetings, and submitting to newspaper interviews.

National gap: In his own personal terms, peace in the world depends on mutual understanding among peoples, an understanding lacking between the Japanese and American peoples. "Before we can have peace in the world, we must come to know and understand each other," said the 25-year-old medical student. In a small way at La Verne Mr. Haguma tried to bridge that national gap that he now feels exists.

"We don't really know anything about the United States," he explained in fluent English, obtained from twelve years of study. "Very few Japanese people read the English newspapers and most Americans can't speak our language."

Throughout the peace delegate's visit to La Verne a flame, lit by La Verne's church board chairman Dr. Joseph Schechter, burned as a symbol of peace and friendship. Accenting the peace candle was a banner created by Bill Henke of the church.

The nine-foot hanging bore the symbol of the Hiroshima fire in multicolored tongues of flame on a soft green velvet background and had the superimposed word, *Peace,* over the flames. The banner bore the theme, "We have a hope, we have a hope for peace," and the congregation's name. The banner was presented to Dr. Matsumoto in a farewell service at the end of Mr. Haguma's visit.

Mutual learning: Yuki Haguma was eager to experience and adapt to the habits of American living, though they were often dissimilar from his own practices and customs. And the learning process worked both ways.

Glenn and Helen Bowlby were hosts for part of his visit at La Verne and on one occasion asked Yuki to fix sukiyaki. Commented Mrs. Bowlby: "We and our guests watched as he expertly cooked each item in separate sides of the pan, and then insisted on serving each plate. It was definitely tasty, including the toofu, the special noodles, and bamboo shoots."

For his part, Yuki was appalled at the way Americans "gobble" their food and the lack of ceremony at the dinner table. In spite of the impression that Japan is westernized, he observed that the traditional Japanese family upbringing is intact. The family is strictly paternal and only in the large cities is there a falling away from tradition.

A tie with his homeland, at least in heritage, was obtained when Yuki met Sim Togasaki of Berkeley, Calif., in La Verne for the Pacific Southwest Conference board meeting. Mrs. Bowlby noted the deference given Sim by Yuki, a respect for age. "He would not sit down, even though I asked him to, until he and Sim talked and Sim *told* him to sit down."

On realism: For Yuki, Dr. Matsumoto, and others of the La Verne church, the issue of peace became a more realistic concept in their common encounters. To those who might say that peace is idealistic, that only a balance of power is realistic in today's world, Dr. Matsumoto responded, "What are the things or values that are keeping our homes, schools, churches, societies, and nations safe, happy, and steady? Are they not love, mutual trust, concern for one another, forgiveness, understanding? . . . Isn't reliance upon these spiritual values truly realistic, after all?"

Peace has a realism of its own for Dr. Matsumoto: In the bombing of Hiroshima he lost his wife, 352 women students, and 18 colleagues of the Christian School for Girls, where he had been president, among the 210,000 persons killed on Aug. 6, 1945. For him, "the peace problem is not just a question of theory or abstract thought, but one of vital concern."

Concluding Mr. Haguma's visit, the congregation presented him with a banner stitched with the dove of peace. In return he encircled Joe Schechter's shoulders with a lei of multicolored paper cranes, the symbol of peace in Hiroshima.

Chairman Schechter perhaps best summed up the meaning of Mr. Haguma's visit for the congregation when at one point he remarked, "In working for peace, I guess we all would like tangible things that could be done, but I have a feeling that what has been accomplished here in understanding, empathy, and love is a start and is what somehow will need happen before world peace will be attained."

special report

In search of a church and

*An educator for forty years, A. G. Breidenstine of Lancaster, Pa., has distinguished himself in both the private and public sectors of education. He has been dean of Hershey Junior College, Franklin and Marshall College, and Millersville State College, all in Pennsylvania. In 1965 he was named deputy superintendent of public instruction, the number two post in Pennsylvania's public educational system, serving until his retirement in 1968. As moderator this year of the Church of the Brethren, Dr. Breidenstine addressed the Annual Conference on several concerns, including that of education (*Messenger*, July 30, 1970). Interviewed by Ronald E. Keener, Office of Communication, he expands further on his brief remarks to the Conference concerning the church and its educational institutions. Dr. Breidenstine was graduated from Elizabethtown College, where he now is chairman of the board of trustees, and is the executive of Brethren Colleges Abroad, an overseas study program of the six Brethren colleges.*

Dr. Breidenstine, in your Annual Conference moderator's address you said that "it is in higher education and church education that the greatest changes must be made" in the 1970s. What changes had you in mind?

First of all, I think it's quite significant that today higher education is largely run by people who are pre-1945 and pre-atomic age. They are operating colleges in the business-as-usual arrangement, though in a great many ways, following the discovery of atomic fusion, things are different. The world is different. Our curriculum needs to be changed. Colleges need to discover a whole new approach to the new age where students would in fact be researching their futures.

The sociologist in college, for example, will be faced at graduation with sociological problems which he will have to tackle. And he'd better, while he's going through college, study the sociological problems of race and urban living and the like and make this a part of his education. The scientist of environmental cleansing and the new ecology would focus his attention on these problems and get a feel for them while he is going through his science courses. He would do his research and laboratory work in those things which are going to be very vitally a part of his future. Every curriculum will somehow be changed, and we'll have to gear up to this.

The second change I believe is already starting: a whole new approach to continuing education. When I go to the Rotary Club on Wednesday and sit down at a table with businessmen or industrialists, invariably the discussion turns quickly to "How in the world can we keep our people updated?" A new way of doing things is discovered, something that changes everything, and the work force will have to be trained and who's to do that? The colleges and universities will have to gear up mightily just to keep retooling and resharpening the work force and the business force and the professional force.

If you take it over to the church side, especially church education, my real fear is that we're just going to go along as usual. If so, I can tell you what the Sunday school is going to be like because I have seen it in Europe. It's not going to be. And we'll have ourselves to blame because we're not rising up fast enough

lege partnership

with a continuing education program in the church and a new corps of teachers who, in the style of give-and-take, can wrestle through some of the real problems that confront our people today.

If you would ask me what the church-related colleges should do, I would say they should be in league with the churches on a continuing education program the like of which they have never seen. Within the church, there ought to be seminars for people where theologians, educators, and social workers can sit down together and wrestle through the problems.

I think, therefore, of a whole new approach. Years ago the churches were centers for conferences on vital issues in society. At those gatherings you wrestled through the problems and you got your theological input into the solutions of the problems. And because you had the theological input, you had a better chance of having the problem solved.

We now have come to a time when I think the church ought to lead out and do this again, because it seems to me that the problem is to do things which have a lasting impact. If I were to summarize it, I'd put it something like this: A whole new style of education on the campuses, a renewed effort at church education within the church, and both of them devoted to continuing education. We're coming to the point in society where just about everybody will be learning and for that a great many people will have to attend classes.

'The church's colleges should be in league with the churches on a continuing education program . . . within the church there ought to be seminars where people can wrestle through the problems of our society'

It might be a partnership between the churches and the colleges?

That's right. I think I can see a leveling off of the so-called youthful generation going to college, but I can't see an end to the adults who will require, always require, more and more education. When you get to the humanities — art, music, literature, religion, biblical and theological studies — for the layman there is no end. And to become really vibrant our society will have to feed on this kind of learning because this is almost the only aspect of learning that has any permanency to it. We in the church, and in our church-related colleges, have not fully caught on to this. I'm not sure whether the churches will catch on to it. I guess I'm not too optimistic that they will, because our older Brethren sister churches in Europe didn't see it and they lost their church education.

So to remain vibrant as a part of the society, churches need to work at continuing adult education.

Yes, and in this regard the new curriculum [Encounter Series] is a grand idea. I'm not too sure that the churches fully see the impact of it, or have an understanding of it, and again I'm not at all sure that we have grown far enough on it, because the new curriculum handled in the old style is not a great deal better than the old curriculum.

It still depends on the teacher.

It still depends on the teacher, but at that point the colleges and the churches have been negligent. They have not taken that seriously. I've seen many Sunday schools whose days are numbered because they do not really understand what has taken place in our society educationally.

What HAS taken place?

During World War I we were a nation of sixth graders in our average educational achievement. It was quite important then to have the International Lessons, which were pretty well geared to about that level, in Sunday school. At the end of World War II we had risen by four years — we were then a nation of tenth graders. We are presently a nation of twelfth graders, and by 1975 or 1978 we'll be a nation of fourteenth graders. But back in the churches you still have a World War I or, at best, a World War II approach — not nearly sophisticated enough for the kids coming along.

You mentioned in your address that "from the churches there will be a strong reaction to the changes required in church-related colleges." What changes in the colleges were you speaking of?

We may not like it, but the whole theory of higher education is going to be more and more personal, with the college paying much more attention to the development of a critical mind of a student rather than to a hand-holding operation of looking after a student's morals and interests. Now, the churches are asking the colleges to do for the young people what the churches aren't willing to do. I can illustrate that because I have gone through it this year. Elizabethtown College had both a drug and an alcohol problem. How all of us have sweated over this situation to work redemptively with the young people involved! But after working with them a whole day or more, we receive letters from some good Brethren taking me to task for allowing this thing to happen in the college. And I ask, "Now when did you last discipline a member of your church who misbehaves?"

Young people are coming to the college campuses with problems of addiction or having had a wholesale introduction to liquor already, and the church is asking the college to do what the church is not willing to tackle. I can see it down the road that there is going to be a hard time to reconcile this, because the college can not rightfully take upon itself all of the responsibilities for the raising of young people. A college is an educational institution. It's not a repository. It's not an institution that can take on all of the social problems that can be loaded upon it because of the deficiencies of society and the home.

So in loco parentis [the college assuming the role of the parent] is out.

Well, it's out or it's going out and it's going out fast, and the parents can't understand it. We have had a whole group of young people raised who even in the Church of the Brethren have certainly not been strongly influenced by the values that we say the church holds. So a young son can't be handled in his home and Dad says, "I'm going to send him to a military academy. I'm going to have him disciplined." Others, even under the guise of being true to the church, will send theirs instead to the Christian college where, they secretly believe, perhaps the college can do what Mom and Pop somehow failed to do and what the local church couldn't quite get accomplished.

Suppose there are others who honestly believe that going to a church-related college is the best way to obtain a Christian education. What premise do these parents face?

Church-related colleges have another contribution to make, of course, which in my judgment is either a distinguishing feature or they're not deserving of any perpetuation. That is the Christian way of doing things and regarding the worth of a person in the teaching and in the living and in the give-and-take of all the situations that take place on the campus. If all these things can be in the framework of the Christian ethos, this is something to be cherished. It would then be important to have a philosophy department which recognizes the Christian input into philosophy, and even, you see, to have Christian men and women in the other departments of the college because they believe in a Christian way, carry through in their jobs with an integrity which is becoming of the true Christian workman. By reason of the church relation there ought to be within the administration, within the faculty, and within the student body an ethos — a way of doing things which is a measure or so beyond, shall we say, the secular college. And my guess is, if you lose that, there may be no rationale for church-relatedness.

How do you reply to those people who say we have lost the Brethren approach, that we should be more sectarian?

I don't think we ought to become sectarian colleges. I do think, though, that there are certain Christian persuasions in our historic past and even maintained to the present which we might well seek to perpetuate on our college campuses. For example, some of our campuses are doing a rather noble thing in having a department of peace studies. They have it because this is one thing in which the Brethren church believes. Certain other campuses are emphasizing the worth of the individual and have unique studies along these lines; others are minded toward the world service approach. This is quite becoming because this is, after all, a part of the historic background.

A consultant from strictly non-Brethren sources told me that he's been amazed in having studied our history to realize how often we've been right in what we have declared ourselves on. How often we've called the shots right! "You have a better score than most faiths I've been acquainted with," he said. It just could be that when an Annual Conference speaks on an issue, a world issue, it might be of interest for the colleges to take these guides with a certain amount of seriousness. On the other hand, I am amazed at how often the national church strikes out on a venture without having the benefit of the colleges' research. The church would be well advised before doing anything to hear at least what the adacemicians, whose life-style of work is within this area, say about this venture.

'The churches are asking the colleges to do to the young people what the churches aren't willing to do'

In your Lincoln address, you mentioned that six priorities in the 70s will be peace, city rebuilding, race relations, crime prevention, ecological reform, and population control, and you noted that "the locus and research relating to these concerns will shift to our churches and colleges." Where will they shift from?

At the present time, they are very largely in the political sphere. We could hang our heads in shame that it's the political sector which is reminding us that

'If church colleges are going to be like the public colleges, then I don't doubt that their days are numbered'

we're lousing up the firmament and the good earth and destroying its fullness. Where were the church people when the raping of our environment developed? What are we doing in the churches and in the church colleges to lead out? Here's where I think that the church colleges and the churches might well become centers for ecological reform.

Do you see the churches and colleges as having the resources and backing for the sophisticated type of research that's often required?

No, not in every instance. However, they'd be in a position to rally them. In some cases they already have the people. If they don't have them, the biologists in the Brethren colleges are in a far better position than our ministers to know where that expert in environmental science is. But having that in hand, I would ask where are the religion departments and where is the seminary when this gets going to make sure that you have the theological input? I'm pretty well convinced that if the church as a whole and the church-related educational institutions do not rally behind the solutions that are going to be suggested, we're going to find the great many of these again handled in a political and expedient manner and the solution will not be one which is handled aright.

Why do you so closely tie the quality of the Brethren witness to the quality of our higher education institutions?

For instance, Elizabethtown College has at the present time 161 graduates who are now pastors. Multiply that with the six colleges and the quality of life in the Brethren churches and the witness that the Brethren church can make is going to be more directly related to the quality of these men and women than anything else we have in the church.

A display at the Lincoln Conference said that all 21 of our district executives were educated at Brethren colleges.

Okay. Now do you want to know what the quality of these executive secretaries is? This is more directly related to their background and education than we are quite willing to admit. This is as true of our missionaries and pastors and Sunday school teachers. The Church of the Brethren has not been quite willing to believe that as go these institutions which produce their leaders, so, to a large measure, goes the church.

The future of church-related colleges is often questioned or pondered. As one with experience with the private and public sectors of education, do you see church-related education as having a role to fulfill and a future to look to?

Only if it is indeed self-fulfilling as Christian, only if the Christian influence on the campus is recognizable. If there is an integrity in the way the disciplines are handled which is indeed unique, and if the colleges will forge a field for themselves, on the one hand serving the world in this manner and on the other serving the church, especially in continuing education.

Once again, it centers more on the quality of the human beings involved than it does upon compulsory chapel or this type of thing.

Oh, yes. I wouldn't even mention that, you see. Not that I'm opposed to having worship services. That isn't the point at all. But I think it goes much beyond that. What I have seen again and again is this kind of thing: people from the philosophy department going into a community offering a course in some form of Christian philosophy. They get good classes of people from the community and the churches, not necessarily just professional people. It's this kind of thing that our society is really longing for. And I would say let the artists, musicians, and others from the college, with whatever resources they have, offer similar courses. If this is done, then surely the future of the Christian college is going to be assured. But if they're just going to be like the public colleges, without this kind of a function, then I wouldn't doubt that their days are numbered.

Can you assess whether church-related education is losing ground on the American educational scene, or is it on the verge of major change and new life as some propose?

There is in the country at large a deep yearning to have values and to focus on values in education. It used to be that church-related colleges had something of a corner on this. But today you hear about as much of this at some of the great universities and public institutions as you hear about it on the campuses of the church-related schools. My guess is if the church-related colleges read the signs of the time, they had better latch on to something which historically is theirs.

One view of Cuba

"The ideals to which the Cuban revolution aspires are hard work, emulation as opposed to competition, individual conscience, and good, solid self-criticism. By these means, Cuba hopes to build a socialist society and a 'new man.' "

This assessment of Cuban society eleven years after the revolution there came from former Brethren Service volunteer Jim Fitz of York, Pa., who visited the island country earlier this year.

Mr. Fitz was one of 687 Americans who worked and lived with 300 Cubans, for six weeks cutting sugar cane during the harvest and for two weeks touring the country. The visit was made on his own through a nationwide coalition known as the Venceremos Brigade.

The conclusions Mr. Fitz reached after the visit are unabashedly positive. He worked for three years in Bolivia and has been in many other Latin American countries. Only Cuba, he says, is effecting the reforms needed to build a better society for its people.

"I'm not trying to defend communism," said Mr. Fitz. "There certainly was some repression in Cuba, but many of the things that I found there were good, and most importantly, the people are supporting the revolution.

"One of my main reasons for visiting Cuba was to investigate new means for development of these countries after my utter frustration with the lack of progress of the present development programs in Bolivia," he said.

Several weeks a year are spent working in agriculture by anyone who claims to be a revolutionary in Cuba. While Mr. Fitz was there, Prime Minister Fidel Castro joined workers in the cane fields for half a day and spoke with them later.

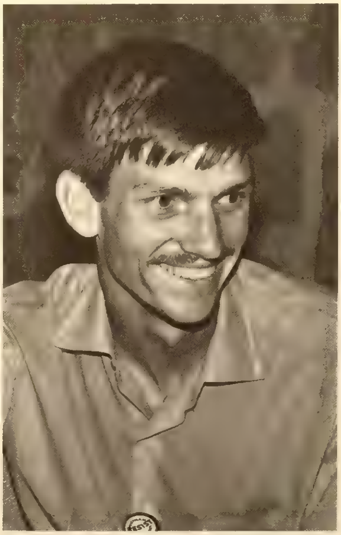
While religion is officially discouraged — "Christianity is not the socially acceptable thing in Cuba" — there are no laws forbidding worship. Mr. Fitz conversed with a Baptist pastor who supported Castro on nearly everything but his atheism. The pastor maintained that Castro was forced into being a communist and at heart is not atheistic.

The official discouragement of religion has eliminated much of the former deadwood in the church, according to the pastor. The result is a much stronger Christianity, he said.

It was Mr. Fitz' observation that the Protestant church in Cuba is "growing rapidly" in financial support and membership. "For the first time the Baptists are meeting monetary goals," he said. There are Baptist and Methodist seminaries on the island.

Disappointed that the Cubans failed to show the American visitors the implications of the revolution for agriculture, education, and health, Mr. Fitz, who speaks Spanish, dropped from the tour group and made his own investigations.

Education: Cuba's 1961 literacy program has nearly eliminated illiteracy, he said. In the program youth and professional people from the city went into the country to teach the illiterate to read and write. "This not only eliminated illiteracy but created a new understanding between country and city folk."



Jim Fitz: Optimistic over Cuban reforms

A new respect for the farmer is evolving in Cuba, said Mr. Fitz, and Cuba hopes to move all secondary and universities to the country. Education is free and students are clothed, housed, and fed by the government, he reports.

Agriculture: Cuba is mechanizing its cane harvest, Mr. Fitz said, which this year had a goal of 10 million tons (but failed to materialize). Cattle production is also a major industry now, and a breed of animal for both meat and milk is being developed. Rice which has been imported in recent years will in several more years be an export, Mr. Fitz observed. Other crop diversification is taking place, too.

"I visited one modern rice mill which consisted of equipment from the United States, Japan, China, Germany, Russia, Bulgaria, and Spain. It showed a bit of Cuban genius to put it all together," he observed.

Health: Medicine and health services are free, and rural hospitals have been increased. The country has no birth control program, believing it can support twice the present population of seven million persons.

"The whole idea of the government's providing the basic needs of education, clothes, food for children, housing, jobs, and retirement eliminates much of the anxiety many in our society deal with. . . . The Cuban can live much more for the here and now," said Mr. Fitz.

He concludes: "I am convinced that if there is any hope for the underdeveloped world, a revolution is a necessity; that is, a change of government from one which provides for the ruling few to one which seeks to meet the needs of all the people. It doesn't necessarily need to be communist."

Some persons would take issue with Jim Fitz on much of what he finds good in the Cuban revolution. But for him and others the yardstick of measurement must increasingly be what is being done for the betterment of persons' lives. The Cuba that Jim Fitz saw has made some strides toward this end.

Above, far right: Mrs. Hylton shows traveling pieces. Right: Art at eye level

Ministry of art stresses conviction

"To a Christian, all art is religious. In art, as in all of life, we are constantly working through problems and finding solutions within ourselves."

Speaking was Mary Ann Hylton, director of the Church of the Brethren art school in Frederick, Md., that has offered a unique experience to its community and congregation.

Of 45 students last year, only seven were Church of the Brethren members. The others came from the community and represented differing faiths. In ages from nine to sixty-five, the students receive instruction from Mrs. Hylton in drawing, painting, collage, pastel, sculpture, and other media.

Mrs. Hylton has had a longtime interest in painting and has studied privately in art. She remarks: "I feel that what is actually portrayed is secondary to its effectiveness in conveying genuine Christian concern or emotion. A work of art must be conceived with conviction, and if this is not communicated, it has failed."

It was Mrs. Hylton's personal convictions about artistic expression and the Frederick church's desire to extend its ministry that led to the school's opening two years ago.

During the September-to-June term, classes travel to area museums and art exhibits and receive visiting artists who demonstrate special skills and present slide-illustrated lectures to augment the program.

The students work toward the spring Festival of the Arts when hundreds of art objects by students and guest artists are displayed in the church fellowship hall. More than one thousand persons attended this year's festival. One feature of the festival is a religious art competition, entered by 30 artists from the Washington, D.C., area and judged by local professional artists.

Twenty original paintings, sculpture, tapestries, and prints have been gathered as a touring art exhibit in the greater Washington area to Brethren and other churches. The traveling exhibit was first displayed this year at the Lincoln, Neb., Annual Conference.

One measure of the school's impact is the comment of an adult student that equally as important as the instruction is the atmosphere of acceptance and concern in the classes, the sharing of insights as personal problems of expression are resolved.

A significant influence of the school, observes Mrs. Hylton, has been through the students who are initiating art projects in their own churches. One student directs art activities for a summer program for underprivileged children.

Perhaps as important, too, is the belief that art can have a ministry, allowing amateurs in art, but professionals in faith, to express the message of the church creatively.

Hope and the Social Order

by FLOYD E. BANTZ

This second in a series of Annual Conference Bible study messages is based on Luke 4:16-21

An excellent illustration of the meaning of the biblical word *hope* is shown in the faith of Abraham in his aborted attempt to sacrifice Isaac.

The Bible reports that God promised Abraham he would be the father of a great nation. Such was only possible through descendants, and it was much too late for that. Yet a son was born. Imagine Abraham's joy!

Imagine, also, his agony when, later, he understood God to desire the sacrifice of this only means whereby God's promise could be kept. But he steadfastly set out to do as he was told, in the irrational confidence that somehow he could follow God's command and still realize God's promise (Genesis 22; Hebrews 12:17).

This is hope! The biblical meaning of hope is the full expectation that what is envisioned will be realized. The Bible's hope is that what God *promises* he will *fulfill*.

"Social order," as it appears in the title, is not synonymous with "law and order" as those words are now popularly used. Social order, rather, refers to the shape and form of individuals' relationships to other individuals and groups of individuals.

With these understandings in mind, let us consider our text, particularly these words: "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord" (Luke 4:18-19).

The church, throughout most of her history, has not accepted these words at face value. She has chosen to deliteralize them. We have understood these words to be figures of speech or metaphors and have made "liberty" and "sight" refer to a personal, nonphysical, and elusive condition we have called "spiritual." The words have been understood to be Jesus' pictorial way of telling us that those who respond in faith to God's grace, as seen in Jesus Christ, are saved from death for eternal life, and they have not been interpreted as referring to jail cells, concentration camps, political oppression, or disease.

Have we indeed been misinterpreting the words? Did Jesus speak here only in metaphors? Are liberty, vision, and prosperity to be understood only as theological figures of speech for mental and moral conditions of the individual with no reference to man's physical existence in the sensuous world?

The answer to the question is not a simple "yes" or "no." It is not an either/or answer. It is a both/and answer. I am convinced that Jesus would not have even understood our difficulty. Sophisticated philosophical distinctions such as are implied by the words "literal" and "figurative" were not part of his thought-world. To him the passage was both personal and social.

Therefore, I believe these words of Jesus as presented by the third gospel not only proclaim a theological gift to individual man but also proclaim God's sociological intent for the structure of man's society, an intent to which the "saved" person is called to witness with word and deed.

There are several reasons for this conviction.

1. The original setting

These words, which to us are a quote from Jesus found in the gospel according to Luke, first appear in our Bibles under Isaiah 61. The more we know about their use there, the more adequately we will be able to reckon with how Jesus and his followers used the words.

During the days of Nebuchadnezzar, king of Babylon, the nation of Judah was conquered by the Babylonians. In 587 B.C. Jerusalem was overrun and sacked. Such defeated nations were held in check by shipping the most prestigious, talented, strong, and comely citizens off to Babylon. Jeremiah (52:28-30) indicates that from 598 B.C. to 582 B.C. about 5,000 people were so forcibly relocated.

Among this exiled community there existed an agony of ceaseless longing for return to Judah and Jerusalem that expressed itself in its literature and rituals. Under the edict of Cyrus of Persia in 538 B.C., that longing for home was converted into an exodus of return. The prophetic leadership of the exiled community understood this release to be the result of God's decision that Judah had been punished enough for her sin. The time was now at hand to rejoice, to look forward with great expectation to renewal. The chastised and repentant Judeans could once again stand in God's good graces in the green, green fields of home.

Many Judeans did return, and by 520 B.C. reconstruction of the temple had begun. However, what they expected did not immediately materialize. Judah was still dominated by other powers and subjected to guerrilla raids from desert tribes that lived in the border areas. Internal strife and confusion were also prevalent.

In spite of the adversities, the prophetic leadership of the Judeans did not abandon the hope that the time would come when God would bring liberty, prosperity, and health to Judah, and subsequently through God's people to all men everywhere. Through the suffering and restoration of Judah men of all nations would become part of God's kingdom.

The passage in which the gospel of Luke quotes Jesus states this hope specifically. It reflects the expectation that the time is coming when God will free his people and establish them in their own land under only his sovereignty.

Thus the words are a litany of hope. The hope was for something tangible and not mystical: political self-determination; freedom from poverty, physical oppression, and captivity. The litany speaks of free flesh and blood; free soil, water, and sky.

This hope was not merely a wish. It was the complete confidence that God would renew and restore his people. It was the knowledge that the people stood in God's good grace. The reestablished nation was to be the evidence of the renewed covenant relationship with God.

2. No Hebrew body and soul

Another reason for the conviction that Jesus' words are literal *and* figurative, and to be socially *and* personally applied, is the fact that Hebrew thought recognized no such separations as we try to suggest with the words *spirit* and *body*. Man is a unity. Flesh, body, mind, spirit, and emotion are various manifestations of the same package.

Therefore, what a person *did,* that is what he *was*. What he did was what he said. One's performance revealed his philosophy.

Hebrew thinkers thought it impossible for man's relationship to God and man's relationship to man to be contradictory. Thus the word *liberty* in the text refers both to a man's mental condition and to his physical condition. Sight to the blind means healing of the eyes in the head and mental insight as well.

The implications of this philosophy applied to the historical situation of the Judeans make it doubly convincing that what was hoped for by the author of the Isaiah 61 text was not merely nonmaterial, nonphysical, personal, and intangible, but tangible, physical, material, and social.

3. Jesus was the incarnation

A third reason for my conviction that Jesus meant this passage to be understood theologically and sociologically, personally and socially, is the faith that Jesus was what historic doctrine has called the incarnation. Over the centuries this faith has caused the church to resist any attempt to diminish the humanity of Jesus of Nazareth. He was born of woman (Luke 2:7); he was hungry (Matthew 4:20); he wept (John 11:35). He experienced disappointment and despair (Matthew 27:42). He was a real, honest-to-God, flesh-and-blood human being.

The Church has also insisted that this Jesus of Nazareth was the Christ and has resisted any attempts to diminish his divinity. He was God as man, the incarnation. He was the Word become flesh (John 1:14); the revelation of God himself (John 1:18). He was the physical presence of the heretofore unseen creator and convenanter.

Jesus Christ was God's love in human form. He was forgiveness experienced in personal encounter. The incarnation itself affirms that no word of God can be divorced from God's action. Every doctrine is exhibited in the world of flesh, soil, water, and air.

The deeds of Jesus as proclaimed by the church also support the conviction that Luke 4:18-19 speak both personal and social implications.

He fed the hungry and healed the sick (Matthew 14:13, Matthew 9:35). He healed a paralytic by forgiving the man's sins (Matthew 9:2). His "spiritual" ministry cannot be separated from his "service" ministry. The first gospel relates that Jesus went about "preaching the gospel of the kingdom *and* healing every disease and every infirmity (Matthew 9:35).

Many Biblical literalists prove the divinity of Jesus by citing his service ministry. It, his death, and his resurrection, are the evidence for them that his words are authentic and authoritative. His deeds verify his words.

The next step is easy. If his deeds verify his words, then his words cannot be only metaphoric, suggestive of some ethereal covenant with God not made real in man's relationship with other men.

He *did* what he said. What he said was what he *did*. He set his words to the music of action.

As the Word became flesh and dwelt among us in the person of Jesus, so discipleship is evidenced in the flesh and blood world by its deeds. What Christ has done and still does we are also commissioned to do.

4. The new age

One last reason I am convinced that the text has *both* literal, or social, *and* metaphoric, or personal, implications, is found in the New Testament's picture of the new age (Luke 18:30, Hebrews 6:5). In Romans 8 (19ff.) the apostle Paul applies what we call salvation to the whole creation, and indicates that salvation is not limited to mankind. The purpose of Christ's ministry goes beyond humanity to the whole created order. "The creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God" (8:21). What we anticipate at the end of our lives is ultimately meant to extend to all of creation, the world of stuff and things.

In his Corinthian correspondence Paul speaks of the resurrection in very tangible and objective terms. The resurrection is not to be merely mystical and ethereal. The whole creation is involved in the experience of renewal (1 Corinthians 15:35ff.). This the Revelation calls the new heaven and new earth (21:1).

When the historical setting of Isaiah 61:1-2, Hebrew philosophy's view that man is a unity and not a duality, the incarnation, Jesus' life and work, his instructions to the church, and the New Testament expectation for a really new creation are all considered, it is difficult for me to conclude other than that Jesus' words to his fellow townsmen apply not only to man's heart, or personally, as we have traditionally said. They apply also to man's actions toward other men, or socially. Liberty, vision, and prosperity are not just mental attitudes. They are conditions God intends man sensuously to experience.

This means that the passage upon which our attention was originally focused cannot be made to apply only to the nonsensuous world anymore than thought and action can be divorced. Jesus anticipated personal renewal but not personal renewal disassociated from the world of stuff and things. What he proclaimed anticipates new persons and a new social order.

The passage is an aria of hope that voices the qualities God intends to be exhibited in mankind and in that new social order. As those who are called to be his disciples we are commissioned to sing this aria of hope. We are to be film clips of coming attractions, the vision of that which God intends for all men.

We are to proclaim that liberty, vision, and prosperity are characteristics of the new creation God intends by revealing those characteristics in that part of society in which we live. We are called to affect that society, and witness to it, with our words *and* with actions that fit the words.

Some of the finest proclamations of the implications of hope and its application to the social order our century has yet heard are found in the speeches of Martin Luther King Jr. On August 28, 1963, in the Civil Rights March on Washington, D.C., he said: "I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slaveowners will be able to sit down together at the table of brotherhood. . . .

"I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight, and the glory of the Lord shall be revealed and all flesh shall see it together.

"This is our hope. With this faith we will be able to hew out of the mountain of despair a stone of hope. With this faith we will be able to work together, pray together, struggle together, go to jail together, stand up for freedom together, knowing that we will be free one day. . . ."

Jesus said, "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord."

These words were a vision of Man freed from the power of sin. It is my conviction that these words were also a vision of that Man's responsibility to other men. They were also a vision of the world that is to come. As Jesus was not bound by the structure and limitations of his day, as Jesus brought the new life into the first century, so the risen Christ of God calls his disciples today to live as if the expected tomorrow were already here, that day when "the kingdom of this world has become the kingdom of Christ" (Revelation 11:15), that day for which we hope when we pray, "Come, Lord Jesus" (Revelation 22:20). □

day by day

Living in an age when nothing seems to hold still, we must constantly remind ourselves that there is stability in our world. These two weeks our day-by-day activities will center around lessons on stability.

Select a landmark in your community which reflects the stability of the community. Examples for our landmark would be as follows: in the Midwest grain elevators dot the countryside and can be seen for miles around. In the more mountainous regions are large reservoirs where rivers and streams are checked to stop flooding conditions. A large, stately, magnificent building might also serve as a landmark.

The landmark for our family is a man-made star which towers over the beautiful Roanoke Valley of Virginia. When our family moved to Roanoke, the star was one of the very first things that we saw. Erected in 1949 by the Merchants' Association, it stands 100 feet high atop Mill Mountain at the southeast edge of the city.

The landmark you select for your community should constantly remind you of God's steadfast love, constant judgment, and honest justice. By being a part of God's great economy, we realize our responsibilities and obligations to be good citizens and to witness to all people of a consistency in our own judgments and certainly in our concept of justice. Our children will learn from us in our daily witness an appreciation for the stable and constant application of our energies, and they will learn from us an appreciation for the greatness of God's stability. Almost every case of violent activity, be it murder or plundering of property, can with some measure of consistency be traced to an unstable home and childhood.

Suggested activities

1. Take a field trip to the landmark which you select, making sure that the children learn something of its historical significance and the purpose which it serves. Talk about how it is so important in its construction that it has stood there these many years and will stand for many years to come.

2. If the landmark is in close view of the house, take frequent walks during these two weeks to a spot where it can be seen. On these frequent excursions you can have constant and frequent reminders of the stability of your community and God's abiding stability.

3. Have a family discussion on how God is constant in the rules and laws which govern this world; how he created all these things and set them into being and continues to sustain them. Also talk about what punishments we bring upon ourselves by trying to short-cut God's laws or by trying to assume for ourselves our own private way without thinking about that which will be abiding.

4. Memorize the following snowflake prayer, and repeat it either privately when you see the landmark or as a family in your common activities:

Lord, here in the grandeur of this
place, help me to know that there
is really strength and justice in our
world. Make me a witness for decent action
and your peace. Amen. — Ruth and Eldon
Shingleton

DAILY READING GUIDE September 13-26

Sunday Psalm 19:1-4. God's everlasting voice is heard.
Monday Psalm 19:7-9. The testimony of the Lord is sure.
Tuesday Psalm 25:1-6. The Lord's mercy and kindness is known.
Wednesday Psalm 28:1-7. Our strength is renewed.
Thursday Psalm 29. The majesty of the Lord is in this grandeur.
Friday Galatians 5:1-6. Abiding faith brings true liberty.
Saturday Galatians 5:22-26. These characteristics are permanent.
Sunday Psalm 8. The psalmist speaks of the Lord's majesty.
Monday 1 Kings 6:11. The great temple illustrates God's steadfastness.
Tuesday Genesis 8:20-22. The earth is stable and dependable.
Wednesday 1 John 1:5-10. He is faithful and just.
Thursday Amos 5:23-24. Justice and righteousness never cease.
Friday Revelation 19:1-2a. His judgments are true and just.
Saturday 2 Corinthians 11:29-30. God's strength can overcome our weakness.

Is the Task to Build *a* Church?

by JOEL K. THOMPSON

His name is Fumitaka Matsuoka. His parents are Japanese. Their religion is Buddhist. His father-in-law is currently serving a pastorate in Michigan.

Matsu, as he is called by friends, is a McPherson College and Bethany Seminary graduate. An ordained minister of the Church of the Brethren, he and his wife Charlotte are two of the most recent Church of the Brethren missionaries to begin work in Indonesia.

His task — to teach in a theological school in Ambon, to help train pastors for the work of Christ in the Church of the Moluccas. That is, he, along with Indonesian colleagues, will be aiding in the building of Christ's church.

It sounds so simple, but the placement of Matsu was not a simple matter. When the Ambonese church officers and staff received my letter indicating the Church of the Brethren was prepared to appoint Matsu and Charlotte for service, they spent three days discussing the matter. Their first reaction was one of disbelief, I'm told.

"Mr. Thompson has taught here," they said. "He knows how our people feel about 'orang Nippon' — about 'Japanese' — who established a slave labor camp on Ambon during World War II and who, upon arrival, systematically killed our pastors and other church leaders. It has to be a mistake."

But as the discussion continued, the church's staff began to say, "After twenty-five years, it is time we dealt with the problem of reconciliation between Ambonese and Japanese. For the sake of the church, as a witness to the brotherhood of man through Christ Jesus, we must welcome this teacher if we are to be *the* church."

And so, the Ambonese church did invite a Japanese member of an American church to be a teacher and a colleague. A missionary and a brother.

Just as the Ambonese are struggling with what it means to be a reconciling church, so are we struggling with what should be our denomination's role in building the worldwide church of Jesus Christ.

Fifteen years ago, at the Annual Conference of 1955 in Grand Rapids, Michigan, a policy statement was adopted. We of the Church of the Brethren, charting the course of our mission program and the establishment of indigenous churches, said, "An indigenous church is not only self-supporting, self-propagating, and self-governing, but also . . . identifies itself with the culture where it is located."

We were, I believe, guided by the Holy Spirit and decided it would be "our policy to encourage these new churches to assume financial and administrative responsibility for their churches as rapidly as possible." We also said, "In order that they may make a more effective witness . . . we encourage them to affiliate with the overall Protestant church in their respective areas."

The adoption of that forward looking statement was a sound decision. And in 1965 it allowed the Church of the Brethren to become a sister church of the Evangelical United Church of Ecuador. After seventy-five years of careful church development and maturation, it is *this* policy which has provided the base for the Church of the Brethren in India to choose to become a part of the Church of North India.

Some in our Brotherhood are concerned when they hear of such developments. I'm not. I rejoice that the Church of Christ is alive, growing, and vital to those who are a part of it. What matters is that Christ has been born in them and that they are in partnership with him in the building of his church!

You know, we Brethren are a New Testament people who attempt to practice a New Testament discipleship. We know well Matthew 5, 6, and 7. Matthew 25. Luke 4. The Gospel of John and Romans 12. The letters to the Corinthians. We like and we understand the heart and life-style of the author of James. He was a "Brethren."

But we spend little time, very little time, with the birthday of the church passage of Acts 2. Maybe it is because we've never really been pentecostal. For that matter, we find it difficult to be Quakers, waiting in silence for the movement of the Holy Spirit in our midst. I know, we have confessed belief in the Holy Spirit. But, think for a minute, "Have we as a people *really* believed that God *was* at work in the midst of a people in Nigeria before missionaries arrived?"

Well, he was! And the missionaries simply introduced persons to that fact. They did not take Christ from *here* to *there*. They simply introduced persons to *the* Christ already at work in their midst. And when Nigerians or Indians or Ecuadorians responded, they responded in their own way — their own language — their own tongues.

That's the story of Pentecost! They heard in their own language! So, in some parts of Africa today it is not unleavened bread and grape juice but field bananas and sweet beer at the communion table because that is what is most meaningful to those who sit at the Lord's table and participate in the remembrance of his blood and his body.

Is the task to build *A* church? Yes! Christ's church. And the form of that church is different in Ephrata, and Pleasant Hill, and Marshalltown, and Twin Falls, and Mubi, and Dahanu Road, and Ambon, and Llano Grande. But it is his church — our church, for we are one family in Christ and we build together.

Is the task to build *A* church? Yes, and so this past year in order to build *the* church, your World Ministries Commission staff has placed a Brethren teacher in the Philippines and a teacher in Iran, both sponsored by United Church of Christ funds. A couple was placed in the Congo under Disciples of Christ auspices. In Kenya, the Millers, supported by the Quakers, will be teaching in a seminary.

In the Congo another couple are being placed for us by the Mennonites. In Bolivia it is the Methodists who support our workers. In Nigeria, we are asking the Mennonites to obtain visas for two couples for us.

Is the task to build *the* church? Yes, Christ's church. And that is why there are still Brethren missionaries who work in Ecuador. They are supported by your monies. There are still Brethren who serve in India. But the day is coming when Brethren will need to decide if they will support the continued growth of Christ's church through the support of a Mexican Methodist teacher in Ecuador, an Indonesian youth worker in India, an Egyptian Coptic medical doctor in Nigeria.

If the task is to build *our* denomination by overseas growth, we'll have problems. But, if our task is to help build *his church,* then let's get at it by joining hands with those who are eager to get the job done and ask God's blessing on the task which is before us.

ACHIEVEMENT **September 1970**

Get the WORD around. That is what the Brethren are trying to do through such ministries as:

- Pastoral support for smaller churches
- Development of study materials
- Scholarship aid for training of overseas national leaders
- Brethren Volunteer Service
- Efforts at racial and social justice
- Leadership in evangelism and resources for new approaches
- Group training in personhood, discipleship, churchmanship

The Achievement Offering is an opportunity to make an extra gift to the Brotherhood Fund which supports the above ministries and many more besides. *Your generous response is needed.* Please send your contribution today!

Amount $________
Name ________
St./RFD ________
City ________ State ________ Zip ________
Congregation ________
District ________

(Please enclose this form with your gift and send to Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120)

Catch-22

NOT OFTEN in the world of art do four distinct talents coalesce their individual insights into a creative whole. Happily, in *Catch-22,* Joseph Heller's original frantic world view has been captured on paper by screenwriter Buck Henry, pictorialized by director Mike Nichols, and personalized by Alan Arkin as Yossarian. *Catch-22* is not a great movie — for it contains some definite flaws — but it is a very good film.

It is important to realize that *Catch-22* is not really an antiwar film. As a novel *Catch-22* is closer to J. R. R. Tolkien, Lewis Carroll, and even Jonathan Swift — creating a consistent universe out of a fantasy life which touches base at several points with our understanding of reality — than it is to a book like *From Here to Eternity*. As a film *Catch 22* is perhaps more comparable with *If* . . . than with *M*A*S*H* or other antiwar films.

Heller's setting is an air force squadron in the Italian theater of World War II. Yossarian, determined to be grounded, is confronted by the ubiquitous "catch-22," which runs something like this: "You're crazy to fly these missions. I can ground you if you're crazy. But to be grounded you have to come and ask to be grounded. But if you ask to be grounded you must not be crazy. Therefore, I can't ground you." That's catch-22.

This kind of sophistic logic occurs throughout and provides the nucleus for Heller's universe. *Catch-22* reaches its apex when Yossarian is arrested for being AWOL while in the same room with Aardvark (Chuck Grodin), who has just murdered an Italian girl.

Nichols begins his film with Yossarian's capitulation to Colonel Cathcart's deal to send him home — a deal the audience does not hear because of omnipresent airplane noise. Believing himself to be free at last, Yossarian is knifed, and in fantasy-memory goes back to the death he witnessed of a young gunner, Snowden – an event to which the movie keeps returning as the crystalizing moment in Yossarian's world.

All this does not come clear until the penultimate scene in which we are brought back to that deal and this time can hear it. The film's structural universe thus has the appearance of a closed circle. However, Yossarian finally breaks the circle in a last, mad act, which, in the twisted logic of this universe, is acutely sane because the obviously insane Orr has used it as his successful bid for freedom.

In between these ends of the circle Nichols has included much of the madcap humor from the book which grows from the increasingly frustrated panic of too many catch-22s. These include brilliantly funny vignettes such as Yossarian impersonating a dying son (the real one is already dead) for a family who has come from New York to see him, and Yossarian receiving a medal from General Dreedle completely naked.

There are also quite serious moments of death and despair and gore, culminating in Yossarian's walk through a Dantesque hell in the streets of the Italian town. Nichols moves from humor to despair and back in a well-modulated pace.

Unfortunately, Nichols has flawed his direction by a brief, unnecessary nude scene in a fantasy sequence, by garish white lighting in the fantasy-memory scenes, and most significantly by seemingly interpolated scenes involving Nurse Duckett (Paula Prentiss), Major Major (Bob Newhart), and General Dreedle (Orson Welles), which spoil the movie's pace.

But the film's strength lies in carefully delineated and acted characterizations which make each individual (except the above three) believable given the context of Heller's universe. Martin Balsam is obsequious and greedy as Colonel Cathcart. Buck Henry is cruel to inferiors and simpering to superiors as Colonel Korn. Robert Balaban gives the right degree of sanity-insanity to Captain Orr.

Anthony Perkins is a cowardly though good-hearted Chaplain Tappman. Richard Benjamin is a bantering Major Danby. Art Garfunkel nicely underplays the naive Nately. Jack Gilford is properly balmy as Doc Daneeka. And Jon Voight gives an excellent performance as the entrepreneurial Milo.

Catch-22, though flawed, is one of the most important films of the year. By creating and sustaining a universe of frustrated insanity it becomes a product of an emerging counterculture which impinges upon our sane-insame "real" world. — DAVE POMEROY

Available again after 60 years!

INGLENOOK COOK BOOK - 1911 edition

Over 1400 cherished recipes of Dunker sisters.

Please send ______ copies of the INGLENOOK COOK BOOK at $3.95 per copy plus postage (35c for one copy; 5c per dollar thereafter).

Name ____________________

Address ____________________

City ____________ State ______ Zip ______

CHURCH of the BRETHREN GENERAL OFFICES
1451 Dundee Avenue • Elgin, Illinois 60120

FOR LESSONS WELL-TAUGHT

THERE'S NO OTHER WAY
Ernest Fitzgerald. Find in the Sermon on the Mount the only lasting, irrefutable solutions to the dilemmas of mankind, such as defining morality, finding happiness, and others. Here is the Master's plan. $3.50

WHAT'S GOOD ABOUT GOD?
Hoover Rupert. In terms realistic and understandable for the man of today, Dr. Rupert defines the basic tenets of Christian doctrine and presents a working theology for a Christian life. $4.50

THE CHRISTIAN RESPONSE TO THE SEXUAL REVOLUTION
David R. Mace clarifies ideas about the role of sex in a Christian life. He examines the biblical references to sex and the real effect of the sexual revolution on most people's lives. Paper, $1.75

THE RECONSTRUCTION OF THE CHURCH—ON WHAT PATTERN?
E. Stanley Jones, world missionary, bases his brilliant argument for church renewal on a pattern derived from the Church at Antioch. He proposes federal union to the benefit of all churches. $4.95

THE INTERNATIONAL LESSON ANNUAL, 1971
Ed. by Horace R. Weaver. Lesson analysis by Charles M. Laymon. Based on the *International Sunday School Lessons*. A commentary for each Sunday from January through August, 1971. $3.25

DEATH IS ALL RIGHT
Glenn H. Asquith speaks in compassionate, yet direct terms about death. The reader is brought to a better personal philosophy of death and a reinvigorated view of life. $2.50

THERE'S NO OTHER WAY
THE CHRISTIAN RESPONSE TO THE SEXUAL REVOLUTION
E. STANLEY JONES
RECONSTRUCTION OF THE CHURCH—ON WHAT PATTERN?

At your local bookstore

ABINGDON PRESS

in brief

PERSONAL MENTION

Juniata College campus minister **Robert Faus** has accepted a post with the United Ministries in Higher Education at Wichita, Kansas, University. He began his new work Sept. 1. . . . **Warren F. Groff,** dean of Bethany Theological Seminary, met in August at Geneva, Switzerland, with the executive committee of the faith and order commission of the World Council of Churches.

✢ ✢ ✢ ✢ ✢

Pennsylvania's Historical Society announces a 1973 publication date for a doctoral dissertation by **Marlin L. Heckman,** librarian at Bethany Seminary. The paper studies Abraham Harley Cassel, a nineteenth-century American book collector.

✢ ✢ ✢ ✢ ✢

Our congratulations go to two couples marking their golden wedding anniversaries: *Mr. and Mrs. Eldridge Shockey,* Fayetteville, W. Va.; and *Mr. and Mrs. David W. Weir,* Lonacoming, Md. . . . Other couples celebrating wedding anniversaries include *Mr. and Mrs. Alexander Hetrick,* Hanover, Pa., fifty-one; and *Mr. and Mrs. E. E. Travis,* Defiance, Ohio, sixty-seven. . . . Two couples are observing sixty-third anniversaries: *Mr. and Mrs. Fred Strohm,* Modesto, Calif.; and *Mr. and Mrs. George Masters,* Johnson City, Tenn.

PASTORS AND PARISHES

Two members of the Church of the Brethren have been ordained and one licensed recently. **Edith Cosner Griffith** was ordained at the Coulson church, Southern Virginia, where her husband will be pastor; and **George Snyder,** newly graduated from Ashland Seminary, Ashland, Ohio, was ordained at his home church, the Twenty-Eighth Street church, Altoona, Pa. . . . **Edward Callahan,** student at Virginia Western College, was licensed at First Virginia's Blue Ridge church.

Nigeria missionary **Elvis Cayford** has assumed an interim pastorate at the Cajon Valley congregation in California. . . . Northern Indiana's English Prairie congregation welcomed as its new pastor **Floyd Emrick,** who resigned from his pastorate at the White Cottage church in Southern Ohio.

College professor **Dale Young** has accepted an interim part-time pastorate at the First Church of the Brethren, Akron, Ohio. . . . Another college faculty member, **James E. Weaver,** who has served as librarian at McPherson, Kansas, college, has gone to a pastorate at the Germantown Brick church in the District of Southern Virginia.

Caroline Hazard began her work in August as director of religious education at the Olympia, Wash., church in the Pacific Northwest Conference. . . .

Beginning a new pastoral post this month was **Roy Stern,** who went to the Pontiac, Mich., congregation from the East Nimishillen church in Northern Ohio.

Accepting the call of a yoked parish was **Terry Hatfield,** who left the Batavia church in Illinois for his new post with the Bethany/Rockingham parish in Missouri. . . . **K. Dean Huntley** has begun a part-time pastorate at the Alliance Church of the Brethren in Northern Ohio, after resigning his post at Kent, Ohio.

Johnstown, Pa., resident **Donald Hursh** has accepted pastoral responsibilities for the yoked parish of Center and Middle Creek in Western Pennsylvania. . . . Another accepting the call of a yoked parish is **Edgar Manges,** who went this month to the Elk Run/Moscow congregation in the Shenandoah District of Virginia. He had been pastoring the Little River congregation in the same district.

✢ ✢ ✢ ✢ ✢

Licensed minister **Andrew Laslo** is serving the Leake's Chapel Church of the Brethren in the Shenandoah District of Virginia. . . . Having retired from the full-time pastoral ministry, **Murray Wagner Sr.** has accepted an interim part-time post with the Wilmington, Del., congregation in the North Atlantic District. He was pastor of the Mechanic Grove church in Eastern Pennsylvania.

POTPOURRI

Special music, group hymn singing, and a history of the congregation will mark the 125th anniversary of the **Canton, Ill., church** Sept. 20, 1970. District executive secretary, and son of a former pastor of the Canton congregation, Carl Myers, will address the gathering. . . . Dedicated in October 1870, the **Union City church,** Southern Ohio District, will celebrate its 100th birthday Sept. 20-27. Three congregations grew out of the original "mother church": Union City, Poplar Grove, and Pleasant Valley. All will join in revival services and will return to the site of the mother church Sept. 27 for a fellowship meal and hymn singing.

✢ ✢ ✢ ✢ ✢

Four Western Plains Church of the Brethren congregations cooperated for the ninth year in sponsoring a **coffee and cookie stand** during the Labor Day weekend. Morrill, Granada, Sabetha, and Rock Creek churches participated in manning the stand, set up at the junction of four Kansas highways.

Delegates to First Virginia's District Conference listed "communicating the gospel in a relevant way in everyday contact with persons" as a number one **priority** for the church in the seventies. A questionnaire asking persons to help set

CALENDAR

Sept. 12-13	**District conference, Western Pennsylvania, scattered locations**
Sept. 18-19	**District conference, West Marva, Beaver Run**
Sept. 18-20	**District conference, Missouri, Rockingham**
Sept. 20	**Brotherhood Fund achievement offering**
Sept. 25-26	**District conference, Southern Pennsylvania, Codorus**
Oct. 4	**Worldwide Communion**
Oct. 9-10	**District conference, Florida, Georgia, and Puerto Rico, Orlando**
Oct. 9-11	**District conference, Pacific Southwest, Phoenix, Ariz.**

priorities for district work listed such concerns as "understanding and living by highest ethical and moral values as seen in Christ" (cited by respondents as number two) and "conservation of environmental factors that are important to life" (number nine). Other concerns included improving understanding between the generations, youth involvement in district functions, and studying the nature and role of the pastoral ministry.

The United Presbyterian Board of Christian Education has announced the publication of a new ecumenical daily devotional guide, **These Days**. The new guide will replace devotional magazines of the Presbyterian Church (U.S.), the Presbyterian Church of Canada, and the United Church of Christ, as well as the United Presbyterian's *Today*. The first issue, to be dated January-February 1971, will appear in November.

DEATHS

Baldner, Laurence N., Dallas Center, Iowa, on June 5, 1970, aged 63
De Vault, Charles W., Union City, Ind., on May 31, 1970, aged 85
Firestone, Emma, Rockwood, Pa., on July 16, 1970, aged 88
Howard, Lemuel J., Leeton, Mo., on Jan. 14 1970, aged 81
Jenkins, Harold B., Jacksonville, Fla., on Nov. 12, 1969, aged 64
Jones, Cora F., Leeton, Mo., on April 29, 1970, aged 84
Kemp, Paul William, Dayton, Ohio, on April 18, 1970, aged 72
McDaniel, Clyde W., Johnstown, Pa., on March 22, 1970, aged 58
Martin, Jennie, Greenville, Ohio, on April 1, 1970, aged 81
Martin, Walter B., Newville, Pa., on Dec. 12, 1969, aged 71
Miller, Mrs. Russell, North Manchester, Ind., on April 23, 1970, aged 84
Moomaw, Ella Mae, La Verne, Calif., on Dec. 1, 1969, aged 81
Moyer, Margaret Ellen, Martinsburg, Pa., on May 22, 1970, aged 59
Nason, Elizabeth, Kansas City, Kansas, on Jan. 1, 1970, aged 91
Neff, Jacob M., Ephrata, Pa., on Aug. 12, 1970, aged 86
Ober, Ella, Manheim, Pa., on April 15, 1970, aged 84
Odgers, Philip, Cumberland, Md., on Jan. 16, 1970, aged 66
O'Neille, Bertha, Cumberland, Md., on March 28, 1970, aged 67
Owens, Margaret Via, Nokesville, Va., on March 24, 1970, aged 80
Peffer, Reuben H., Ashland, Ohio, on March 28, 1970, aged 82
Reed, Arthur W., Alpine, Calif., on April 19, 1970, aged 82
Reed, Frank, Constantine, Mich., on March 11, 1970, aged 57
Ringgold, Carl E., Bridgewater, Va., on Aug. 3, 1970, aged 54
Roberson, Clarence, Bakersfield, Calif., on April 15, 1970, aged 57
Roller, J. Elmer, Harrisonburg, Va., on April 18, 1970, aged 85
Sells, Ralph, Muskegon, Mich., on Feb. 22, 1970, aged 60
Shirk, Gertrude, Ephrata, Pa., on May 16, 1970, aged 81
Stubbs, Jennie, Richmond, Ind., on July 1, 1970, aged 85
Wenger, John, Lebanon, Pa., on April 11, 1970, aged 65
Wyles, Elmer H., Martinsburg, Pa., on April 3, 1970, aged 86

TRAINING CONFERENCE

Shenandoah District pastors, youth, church school leaders and teachers, and draft counselors will be among participants gathering Saturday, Sept. 12, at Bridgewater College for a leadership training conference.

The one-day event, sponsored by the district's nurture commission, includes eight interest sections as well as a preliminary address, "Date to Care," by David Rittenhouse, pastor of the Pocahontas fellowship, and a worship service.

For choir directors of preschool and elementary children, pianists, and worship committee members, techniques for conducting children's choirs will be of special interest.

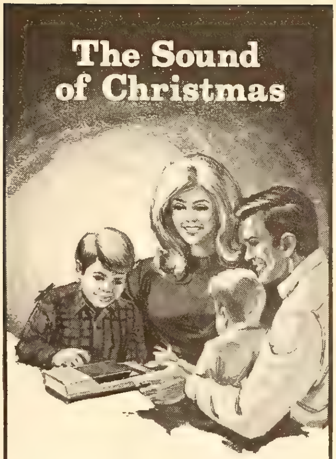
The section on incorporating creative activities with the Encounter Series will be open to children's directors and teachers of elementary and kindergarten pupils.

Other section topics: background theology for Perspective II, Encounter Series; draft counseling; national and international issues; youth in the 70s; creative forms of worship, and teaching techniques for teachers of adults and youth.

Though sections have been planned for designated groups, participants may select sections which interest them most.

Registration fee for the conference is 50 cents per person.

Dean Neher is conference director.



The Sound of Christmas

. . . the *real* Christmas . . . not Jingle Bells, but the carols of the Christ Child and the glory of God's gift to us all . . . can now be yours, for the Advent Season.

The real message of Christmas has been captured on *two* ADVENT SEASON CASSETTE TAPE recordings from The Upper Room.

Not only available this Advent Season is the recording of The Upper Room daily devotionals, but also a *special* undated tape with Christmas music and meditations on the real meaning of Christmas that you can use and enjoy for years to come.

The regular two month (Nov.-Dec.) cassettes (two tapes) are $3.50; the special Christmas cassette is $5.25.

Also especially for Christmas—

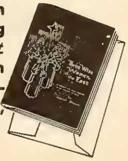
Three Wise Women of the East by MAREL BROWN

Three women gain new meaning in their lives by giving of themselves. Intriguing, and very timely for Advent and Christmas.

This booklet makes an ideal gift — or use it as a special Christmas card for family and friends. Strikingly beautiful blue cover with gold stamping on cover, 50¢ each, with matching envelope. Ten copies, only 42¢ each.

Order from

THE UPPER ROOM
1908 Grand Ave.
Nashville, Tenn. 37203



A Parable for the Start of the Church Year

One day as Jesus stood by the lakeside he noticed two boats at the edge of the water. They obviously belonged to the fishermen who were wearily washing their nets.

The men appeared to be tired and discouraged. Jesus heard them talking to one another. "Here it is," they said, "the end of another church year, and what do we have to show for our efforts? Remember how we began last September? We thought we had the perfect organization to bring in the kingdom. We had boards and committees, workshops and laboratories, not to mention printed materials and films and tapes and recordings."

Peter said, "I was confident that the series of sermons I prepared on basic doctrines would make a difference. So many folks came around afterwards and congratulated me for defending the faith. But I don't think many of them remembered what they heard. Or we wouldn't have had so much bickering over things that don't really matter."

John said, "Honestly, the devotional materials we distributed to every home were the finest we could obtain. Many families promised to use them regularly. I do think they helped — but sometimes I wonder just how much. Church attendance is off again. And we are far from reaching our budget."

James said, "You all know how much I expected from the counseling series we arranged with the man from the seminary. Many couples signed up for the course and others joined in single sessions. But the pastor tells me that we have more marital problems than ever before, and he says the lack of understanding between teen-agers and their parents affects almost every family."

Thomas said, "It should have been a great year for discussions. I thought there was a real spirit of openness and frankness in the forums we sponsored. People felt free to express their doubts and their fears. But somehow most of us were satisfied with just talking about issues. I feel a general sense of confusion, and frankly I don't know which is the best way to go. If Peter preaches with conviction, people say he's too dogmatic or authoritarian. If I open a discussion up wide for everyone to participate, people say they are bewildered."

Judas said, "Our stewardship isn't so hot, either. We thought we had a budget within our means, but we won't make it. Personally I think we spend too much money for frills — like fresh flowers each Sunday for the altar. We ought to give that money to feed the poor. And we ought to have some funds in reserve. But people just don't give sacrificially anymore."

Andrew said, "I surely thought we would have more volunteers for our evangelism campaign after we played the tape of Myron Augsburger's address at Conference. They really liked what he said. But so many of them are busy on Sunday afternoons."

Simon said, "For a time I thought we had an experience of real involvement in our peace demonstrations, but they're too controversial for some — and too tame for others. You can sign up a delegation to go to Washington, but you can't get half that many members to talk to their neighbors about peace."

One after another they painted a discouraging picture. They blamed the news media, politicians, entertainers, church officials, communism, conservatism, polarization — as if these were all demons waiting to destroy their best efforts. In one doleful chorus they agreed, "We have been working hard all year and have nothing to show for our pains."

Then Jesus said, "It's time you stopped hugging the shore. Put out into deep water."

But they protested, "We must be prudent. It's risky out there. Suppose we went under completely; then what would the church do? We have important values to protect. And, besides, who knows what to expect when you get beyond familiar landmarks?"

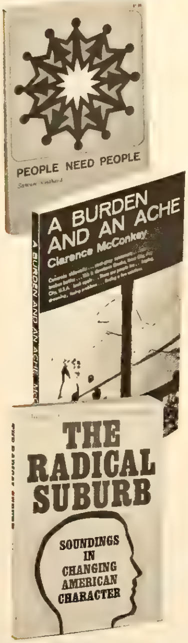
Jesus was insistent. "Put out into the deep water. Take some risks for your faith. You'll find people in great need of all you have to offer — sermons, discussions, dollars, flowers, demonstrations, prayers, and counseling.

"But you must learn to live dangerously. Be prepared to lose quite a bit for the sake of the kingdom — safety, comfort, financial security, good reputation, and respectability. And what if you should get beyond your depth? You might even discover new resources in God — and in yourselves."

It is still early in September, at the morning of another church year. Will today's disciples follow the cautious course that crawls along the bank? Or will they heed the counsel of the One who risked everything he had — including his life — to venture far beyond the old familiar coastlines? — K.M.

STUDIES OF PERSONS

who make up American society



PEOPLE NEED PEOPLE

by SAMUEL SOUTHARD

Here is a self-help book that can aid in managing insecurity and in striking a balance between dependence and independence. Mr. Southard says, "Dependency is a part of life. It is conspicuous in the lives of some people as a physical handicap, a limiting circumstance. In other persons, it will come and go, as in infancy, age, illness, or misfortune. The individual's responsibility is to recognize the place of dependency in his life and to be responsible in his response to it." Paper, **$1.95**

A BURDEN AND AN ACHE

by CLARENCE McCONKEY

Concrete sidewalks . . . soot-gray tenements . . . rats . . . broken bottles . . . This is downtown Omaha, Inner City, Any City, USA. Look again . . . There are people too . . . hoping, dreaming, facing problems . . . finding a few solutions. In this compelling book, Mr. McConkey presents his friends in downtown Omaha, Nebraska. Poignant word portraits reveal the individuals. The author offers no miracles, no cure-alls — only an opportunity to see and to think, to know and to feel, and, hopefully, to understand. Paper, **$1.65**

THE RADICAL SUBURB

by JOHN B. ORR and F. PATRICK NICHELSON

Meet "expansive man" — the emerging suburban radical whose tendency in life-stlye the authors believe will evolve into the dominant pattern for the future. In this book the authors trace social ethics that have given rise to the expansive man. They contrast him with other ideal types (savage man, conscientious man, etc.) with whom he interacts. They look at expansive man's artifacts: his politics, his aesthetic production, his family life, his view of woman, his part in the university, his practical life, and his religion — drawing from them their implications for major institutions and activities of American life. Paper, **$2.45**

CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Illinois 60120

LOOK FOR THESE FEATURES IN THIS *messenger*

The Inglenook—Journal for a Gentler Time. *Now that the Inglenook Cook Book, dating back to the early years of this century, has been reissued, it is appropriate to recall the family magazine that Brethren homes received from 1901 to 1913 and that gave the cookbook its name.* by Jeanne Donovan. page 2

The Church Confronts Secularism. *Calling for authentic commitment to Christ, a willingness to grow and to explore the meaning of faith for all of life, a Mennonite educator urges the church to meet the challenge of a "new religion in American society."* an Annual Conference address by Myron S. Augsburger. page 6

Champions of Children. *Throughout the United States and Canada there are hundreds of child welfare agencies that serve children of all races and faiths. But the need for help is still critical.* by Josephine C. Walker. page 10

In Search of a Church and College Partnership. *At the Lincoln Conference the moderator, a professional educator, suggested that great changes must come in higher education and in church education. In a subsequent interview, A. G. Breidenstine spells out some urgencies for church and college partnership.* a special report, with questions by Ronald E. Keener. page 14

Hope and the Social Order. *A familiar passage from Isaiah, quoted by Jesus, reflects the expectation that God will free his people and create both new persons and a new order.* second in a series of Annual Conference Bible study messages, by Floyd E. Bantz. page 22

OTHER FEATURES include a poem by Harry A. Brandt (page 9); a news story about summer pastors (page 14); a volunteer's view of Cuba today (page 20); the Frederick, Md., church's "Ministry of Art" (page 21); "Day by Day," by Ruth and Eldon Shingleton (page 25); "Is the Task to Build a Church?", a look at aspects of the church's world ministry, by Joel K. Thompson (page 26); and a review of a recent film, by Dave Pomeroy (page 28).

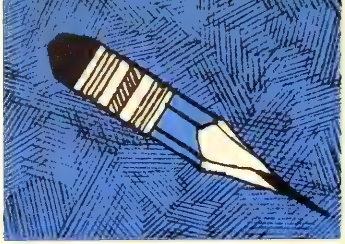
COMING SOON

A church official recently predicted that the most divisive issue in the church of the 70s will be the nature of its ministry to youth, especially in relation to unrest and turmoil on college and university campuses. As a contribution to understanding aspects of the issue, if not resolving it, MESSENGER *offers two quite different viewpoints on student unrest in articles by two college professors, T. Wayne Rieman (Manchester), and Carl H. Read (La Verne). . . . The Annual Conference Bible series continues with studies by Allen Deeter (Sept. 24) and by Ronald Morgan (Oct. 8).*

VOL. 119 NO. 1

messenger
CHURCH OF THE BRETHREN 9/24/70

CRISIS ON CAMPUS



readers write

A QUESTION

Today too many of us seem to be ashamed of the word *gospel* and, by the same token, ashamed to live the gospel truths in our everyday lives. . . . I sometimes have to wonder if we as a church, with the background scriptures our church was founded on and the New Testament as our only creed — are we coming to the place in this day and age of confusion and change that we are ashamed of the name *"Gospel Messenger"* for our church paper?

MARGUERITE SNOEBERGER
Cumberland, Md.

BECOME CREATIVE BRETHREN

Thank you for reprinting the editorial "The Vital Center" (July 2). We need more gospel in the MESSENGER, more freedom from the modern scene. . . .

I noticed the report of the art school in Frederick, Md., in the same issue. Brethren need to be active not only in art but in music, creative writing, drama, reading, and every type of cultural activity, instead of the overemphasis on war and on dissidence. It is time to . . . become creative Brethren.

GALENE J. MYERS
Los Angeles, Calif.

IS THIS THE BEST?

It was with considerable surprise and a measure of dismay that I read in the press and confirmed in MESSENGER (July 30) the action of Annual Conference in placing the CO and the "civil disobedient" in the same category. . . .

For two centuries and better the church has stood opposed to active participation in the military program. It wasn't until the church was able to offer a positive program of a better way that the world in general was able to see that maybe we had been right all along. . . .

Now I wonder if we are turning a good program, a well-planned service to humanity and a practical demonstration of second-mile belief, into a group psychology of martyrdom and obstructionism. . . . I wonder if there is any difference between the psychology of the young man who said prison isn't so bad and the psychology of the drug addict and the prostitute who offer the same excuse. Certainly a major facet of sin is failure to do our best in the way we should. I wonder if any of the above trio would want to stand on that as their best.

We are told the Son of Man came to serve and we are admonished to do likewise. . . .

J. DANA KINTNER
Lacey, Wash.

ON ECONOMICS

I have just finished the Aug. 13 issue. It seems as if the status quo is on the stage for a lot of attention, so that's what I wish to call to the front . . . and to deal expressly with our economy. I am not an innovator but an analyst.

We have never known any other economy except that carried on by the politicians and the dollar bill. Since the depression of the Thirties, we as a nation have jumped from one crisis to another, until now we have come up against a brick wall. The handwriting is on the wall: The dollar bill is headed down the drain, on roller skates with a downhill pull and the wind to its back; and when it is gone, the corrupt politicians will go right along with it. And what a day of rejoicing that will be!

What to do about our economic problem? . . . The first thing to do is to take our technology and our economy out of the hands of the politicians. Why? Because our scientists and technologists make our abundant production possible.

Let us put the distribution of our abundance into the same hands. Give each individual an energy certificate; then his energy outlay would provide him with his needs, all his needs. . . .

There is a group known as Technocracy, with just such an economic program all in blueprint ready to go into operation, as soon as the dollar disappears down the drain — as Isaiah 55:1 speaks of buying without money and without price. I know that we have been orientated to the dollar bill until we don't believe there is any other way to live. But God says there is.

W. R. SHIVELY
Modesto, Calif.

THAT COVER AGAIN . . .

I was disturbed by the printing of the cruel letters in MESSENGER concerning the cover of the April 23 issue. . . .

It seems to me such activities as creative drama [and] crafts . . . are a real compliment to the work being done at [the Fahrney-Keedy Home]. . . .

Would that the Brethren be more open-minded and gracious in their comments concerning such creative and wholesome activities.

JOHN L. HUFFAKER
Baltimore, Md.

. . . AND AGAIN

. . . I am acquainted with the program at Fahrney-Keedy, and I know the genuine pleasure the residents get from the privilege of demonstrating that "the spirit should not grow old." There is a kind of goodness and beauty here that those who sit in the grandstand, booing and criticizing the best efforts of those who are playing with intensity the game called life, will never know. . . .

DONALD PLANK
Burnham, Pa.

ON SPEAKING IN TONGUES

. . . My letter in Readers Write (July 2) badly misrepresents the idea I wished to convey, in the following points:

1. In the letter I am quoted as saying (correctly, but in different context), "I am not sure what to suggest." I know definitely what to suggest, and that is to follow Jesus' teachings.

2. My attitude seemed completely negative, but I stated that speaking in tongues is one means of worship . . . but to attribute to the speaking in tongues the only means

---

PHOTO CREDITS: Cover 6-7 H. Armstrong Roberts; 3 Harry Dehner and Associates; 12 Devaney; 13 Tom Stack and Associates; 17 courtesy of the Glendale, Ariz., *News-Herald;* 21 Church World Service

---

KENNETH I. MORSE, editor; WILBUR E. BRUMBAUGH, associate editor; HOWARD E. ROYER, director of communication; LINDA BEHER and JEANNE DONOVAN, editorial assistants. MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918 under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1969. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version. Subscription rates: $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan; life subscription $60; husband and wife, $75. If you move clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change. MESSENGER is owned and published every other week by the Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill. Sept. 24, 1970.

Copyright, Church of the Brethren General Board, 1970. Vol. 119 No. 20

of receiving God's Holy Spirit is a misrepresentation of Christ's example and teachings. . . .

I ask anyone who is really interested in the speaking in tongues to write me and I will send a complete copy of my study to him.

Everett Groff
Castañer, Puerto Rico

ACROBATIC STUNT

. . . I have attended Annual Conference many times since held at Hershey in 1915, but I have never seen such a performance as was mixed in this year — in my thinking, altogether out of place.

Such a performance was certainly sacrilegious, to say the least. I do not know who was responsible for the make-up of the program, but such an acrobatic stunt does not belong to a religious and sacred service, and especially not to the highest and sacred service that we hold in the Church of the Brethren.

I hope and trust such a performance will not be resorted to again. In my opinion it was a cheapening act to add to a demonstration of the love feast occasion. . . . Let's keep our Conferences sacred and in keeping with the New Testament and the words of Jesus.

Harper M. Snavely
Lawn, Pa.

WHY I AM LEAVING

I am leaving the Church of the Brethren.

In recent years I have found myself more and more in disagreement with its teachings and policies. I make no claim that I am right and the church is wrong. I can only say that on too many issues the church does not speak for me and I no longer feel at home in it. The recent action of our church conference to, quote, "commend and support" young men choosing noncooperation with the draft has prompted my decision. To stay in the church and attempt to influence it more to my way of thinking seems useless, inasmuch as this measure was passed by a seven-to-one margin.

In recent years the selective service laws in our country have made generous allowances for conscientious objectors. Recent court decisions have made them even more liberal. Under this system a young man can hold to his belief, be law-abiding, and spend his time of service in a worthwhile

Continued on page 27

Page one...

Last month a newspaper correspondent covered the meeting of the National Student Congress, held at St. Paul, Minnesota, and attended by leaders of student government on college campuses. He observed that "this year the students are angrier than ever" and predicted that when they would return to their colleges this month, "the anger may show quick and hard."

A church official notes that "the most divisive issue in the churches in the Seventies will not be the war or race or poverty but the nature of the church's ministry to youth, particularly to youth on college campuses."

On the assumption that Brethren readers are also concerned about campus unrest and likely have quite divergent opinions about it, Messenger offers in this issue two contrasting viewpoints in parallel articles, both by professors in Brethren-related colleges. The articles are not necessarily antithetical. They simply approach the same situation from different perspectives. We suspect that many of our readers will identify at some points with each writer and disagree at others with the same writer. One article is basically oriented toward understanding the dynamics of student activism, especially in light of Christian values that prompt some of the demand for action. The other reflects the concern that many educators feel about the dangers of violence and the misuse of freedom.

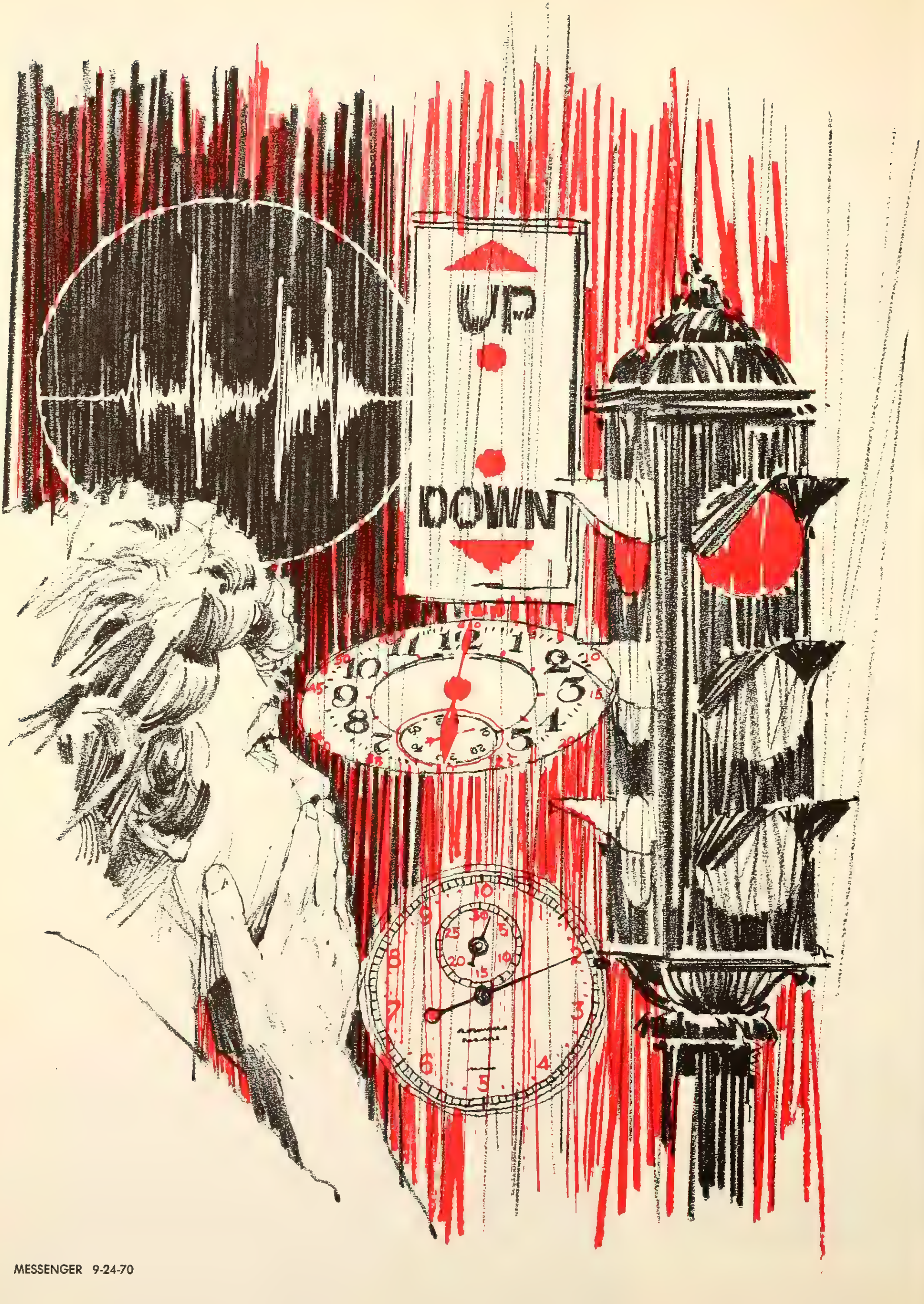
At this writing we cannot predict what explosive headlines will confront our readers in the opening weeks of a new college year, but we do suggest that instead of reacting emotionally to them and taking sides too quickly, it would be wise for church school classes or informed groups in the church to plan for a discussion of student unrest and to look at it as objectively as possible. Toward that end we commend the reading of both the contributions in this issue and the interview with Dr. A. G. Breidenstine that appeared in our issue for September 10.

Our two observers of the campus scene are *T. Wayne Rieman,* well known to Messenger readers for his celebrative articles in other issues, professor of religion and philosophy and head of that department at Manchester College; and *Carl H. Read,* who, as associate professor of education at La Verne College, specializes in adult education. New to our readers, he served for eighteen years as director of adult education for Burbank, California, public schools and as a lecturer in the same field at the University of California at Los Angeles.

Other contributors include *Emily Sargent Councilman* of Burlington, North Carolina, whose short story appeared in the March issue of *Christian Herald.*

Another Manchester faculty member, *Allen C. Deeter,* spends energy and time in the development of the Peace Studies Institute, of which he is director; the program in conflict resolution; and his position as associate dean of the college.

Retired pastor *A. Jay Replogle* lives at Windber, Pennsylvania.


UP
DOWN

Heart Beat Again

by EMILY SARGENT COUNCILMAN

Long before six that Sunday morning I was on my way to Baptist Hospital, and driving fast. I would not be permitted to see Bob until six-thirty except in an emergency. They had my phone number in Intensive Care and also at the desk on the hall outside. Surely they would have called if there had been danger, if. . . . The "if" kept echoing through my mind as I hurried through the dark city streets in spite of the fog, keeping the speedometer on thirty-five, making the first stoplight barely in time before caution yellow flashed to red.

Just two more lights, then the underpass at the foot of the hill. This early I would be able to get a parking place inside the lot not far from the ground-floor entrance where the elevator goes straight up to fifth.

Pressed by an inner urgency beyond any one of the past fourteen days, I drove faster, forgetting the speed limit. My eyes strained as I met and passed cars, their dimmers and red taillights fanning out in the fog, their drivers only blurred shapes within moving shadows.

These other drivers — were they going to work, leaving normalcy at home? Husband, wife, children, safe at home? So short a time ago was our home thus for Bob, for me. Could some of these, too, be on their way to some strange hospital where one much loved holds onto life's breath with weak heart and lungs? Bob was one of the fortunate ones, in an intensive care unit with around-the-clock monitoring by trained people and modern machines providing a screen with every heartbeat recorded, its sound track giving out each irregular *beep, beep, beep-beep;* with doctors, nurses, skilled and mercifully calm, ready to act in any emergency, to do all that could be done, to fight for the ebbing life of one no longer able to fight for himself. How do they learn to accept what they cannot do? How do I?

Thank God for giving Bob a chance, for letting this happen to him now, not ten years ago when there were no surgeons like Dr. Hudspeth to replace a damaged heart valve. No specialists like Dr. Sawyer to discover both his peril and his chances. No hospitals equipped for open heart surgery.

I did not make the last stoplight in time. Do they stay on red forever? More waiting now.

Let me find him alive and better than six hours ago, dear God. Trying to cough, to move, to talk as they want him to, as they say he *must.* If only I could see him longer than the five minutes allowed every hour under the perpetual glare of fluorescent lights. In the confusion of constant surveillance, mechanical and human, his body bound down by ropes of tubing and the heaviness of his weakness, his mind inert under the shock of surviving for this unbearable impotence. His will exhausted from fighting, still without strength, a battle expected to be won merely by returning to consciousness.

Thirty-five years of closeness in marriage had taught each of us how to fight for the other when it was needed. Both of us in different ways learned to be whole together. Looking back through the fullness of our separate sharing, I know that nothing had ever been unspeakably bad except the few times when he had tried to keep something from me — mistaken male logic that thought not knowing would keep me from unnecessary worry. Of course I knew enough to experience alienation, and I died a little each time. It's been a long time now since he tried to keep worry from me in that way. Neither of us could survive that kind of separation.

Never sick himself (he denied ever having as much as a headache), he cherished me through all my sicknesses. And he knew, with instinctive wisdom, that he must let me find my own way in things of the spirit, in the practicing of my commitment to self and family and others — to God. He stood by me in all my crusades. We stood together in his calling to the Christian ministry, in each church with its differing human needs. It took me much longer to learn to accept his way always as the right way for him. Then we found that Robert Browning was right: The last years were the best, and with the best yet to be. Everything before us, until that day, six weeks before, when I found him lying unconscious on the floor, blue and gasping for air.

Finally! The light turned green. Up the long hill, into the parking lot and, yes, a space near the door. Along with nurses and assistants in their surgical green, I waited impatiently for the elevator. Other operations today. Was it only three days ago that I came even earlier than this to see Bob before the surgery that was to give him a chance?

It did, thank God. They had told us the probability would be a slight one, with his age against him, his weight, the sudden flare-up of diabetes. And the frailty which showed up the week before in heart catherization studies. He went into shock afterwards. Was that from his seeing for himself on the screen the mere thread of blood squeezing through the clogged cortic valve from his heart? From the three hours' ordeal they had expected to take one or two? Did he sense then what his conscious mind could not yet accept: the imminence of death?

The elevator — where was it? Exasperated before my foreboding, I wished I had taken the stairs. How much longer?

Bob had faced death, and surgery — his only hope for life. He made immediately the only choice he could have made, for life, not death. After his decision there were four days of preparation. The doctors had told us the facts so that we could learn to face them, accept them — the probability of only a few weeks to live as an invalid without surgery, but with it, if successful, more years of health and useful living. After his decision they began to make preparations of many kinds. Therapists taught him the types of breathing he would need to avoid surgical pneumonia, how to cough in order to clear his lungs despite intense pain following surgery. All kinds of lab tests were made to help the surgeons, such as a check on his blood-clotting time.

Perhaps as important to his readiness were the four days I was permitted to stay in his room with him. Together, we learned to look at the nearness of death, accept him where he hovered, and confront him where he threatened, his terror over both of us. We clung together, I for his sake, he for mine. And we found strength in the unity of our confrontation. We gained a closeness, even a transcendent joy, at moments, greater than we had ever known.

The second day Bob said, surprise and release in his voice, "Why, we have known this would come someday, and I have always wanted to be the one to go first. Remember? We have always believed you could get along without me better than I could without you." And, yes, I knew he was right. Now we must take only this one step ahead, thankful for those few days' grace.

Once we admitted certain fear, shadows could no longer terrify. Yes, afraid, terribly, horribly afraid of the physical separation that could come, of his severance from life when there was so much left to do, to be. And then we began to savor the goodness of those remaining days, hours, moments, knowing we were together and in God's hands, whether Bob was to live or die. Those were good days, the best we had ever known, in spite of, perhaps because of, the imminence of death.

At last, the elevator. And no stops on the way up. The others stayed on when I got off at five and hurried to the end of the corridor and the doors to Intensive Care. Although it was still twenty minutes before the half-hour, I could, at least, stand out of the traffic at the right of those double doors and look through the small glass at the top toward Bob's cubicle in the left corner. But something in me was already prepared for my first glimpse through the glass — the six heads bending over his bed, and other figures in green or white hurrying in and out.

Without thought I pushed the door in, almost running to my husband. Dr. Ferguson, who had stayed all night with him after surgery, stopped me with a kind but firm, "Give us a minute, Mrs. Councilman. The danger is over for now." I saw weariness and relief in the face turned toward me and I began to breathe again. He went on, "Please wait outside. We've almost finished. I'll call you."

Straining to get just one glimpse of Bob, I backed away and once more put the doors between us.

One minute. One minute for breathing thanks. For yearning toward the one who was myself, still alive, lying across that twenty-five feet of space that could not separate us. One minute for realizing that there was nothing I could do for him now in there. One minute for perceiving: the gift of life this time. For remembering the gifts we had given each other through all our years together — birthdays, anniversaries, a letter each time for me, a poem for him. Others received the small material gifts we could give, but for each other, offerings had to be more creative, a deeper portion of ourselves, words. This time, the gift of life — Bob's life.

Two years ago we were at Windy Hill Beach a few days before his birthday. At twilight we were sitting on the porch of the cottage we always rented for our vacation in off-season. We were tasting the salty spray of the breakers, near at high tide, and attuning ourselves to the rhythm of the breakers' cadence unevenly spaced but true to some inner pattern of design. The last of the sunset colors reflected in sky, on sea, and sand, had faded, leaving only the constant motion of the white ribbons of foam accompanying each wave reaching the shore, barely discernible through the gray of enveloping dark. The omnipresent sea promised eternity in its heaving darkness and its moving whiteness, in its reechoed counterpoint of sound. We needed no words. We were together.

When it was quite dark, Bob said, "If you should die, I could never come back to this place again, never again." And I said, "Oh, I think . . . I would have to come back, if you should die."

The next morning he went home for weekend responsibilities at our church, to return again on Monday, and I stayed on. After he had left I began to hear his words, my words: *if you should die . . . if you should die. . . .* During the forty-eight hours of his absence I lived, in some sense, our final separation. Except for brief hours of sleep, I experienced that loss. Or so I thought. Walking by the sea at dawn, in sunlight or rain, at dusk, I found the experience taking form in a poem. When he returned I had it ready for him. It was his birthday. We both wept a little — good tears, as I read it to him, secure in our nearness, our love.

The writing of the poem had prepared me, I believed, for my grief if he should be the one to go first. And I hoped, if he were left without me, the poem would be a help to him. It enlarged us both then, when we read it together, when we talked. . . . We had never been so close before.

Did I realize then? Did I really realize? Dear God, let it be so:

. . . a washing of peace,
as the sea on the incoming tide
fulfills the empty shore. . . .
The essence of our oneness still remains,
you forever touching my shore,
I yours. . . .
Time and space can have no power to bind
in Love's dimension.
                    Then
will I taste again
the quiet sweetness
of this twilight's pulsing hush
and fearing no
dark hours yet to come,
take home with me
full overtones of rapture
rolling
          rolling,
                    toward my shore.

The busy figures leaning over Bob had been reduced to two when Dr. Ferguson's nod beckoned me. And when I reached Bob, he and I were almost alone, only technicians hovering in the background, checking dials, glucose, plasma. His weary eyes spoke relief and release as I covered his hand, white and vulnerable, with mine and touched his cheek with my own. His lips spoke slowly, making no sound, "I'm . . . better . . . now." Yes, I knew. Thank you, God. His eyes closed. I held his hand for five minutes while he slept.

Outside I asked the doctor, "What happened?"

"He hasn't been coughing enough, moving enough. He was drowning — we thought we would have to do a tracheotomy, but this danger is past for now. He gagged, and that saved him."

"And now?"

"The lethargy gives us concern. He has got to begin to cough more and move and talk. Another time like this. . . . He just can't give up now."

"No. I'll try to help. Thank you."

I dragged my heavy feet outside and, against regulations, sat down in an empty wheelchair left in the corridor. From there I could keep in sight the doors to Intensive Care. In another hour I could go in again. I would have to be ready, ready to help. But how? They were afraid for him. "He can't give up now . . . This lethargy. . . ." And, God forgive me, I had been afraid for him too, appalled by what the aftermath of surgery was effecting in him. We had been prepared even for death, but not for this tortuous way back to life, with his body and spirit depleted of all power, unprepared for fighting an adversary never encountered before — consciousness of helplessness, of pain, this kind of pain.

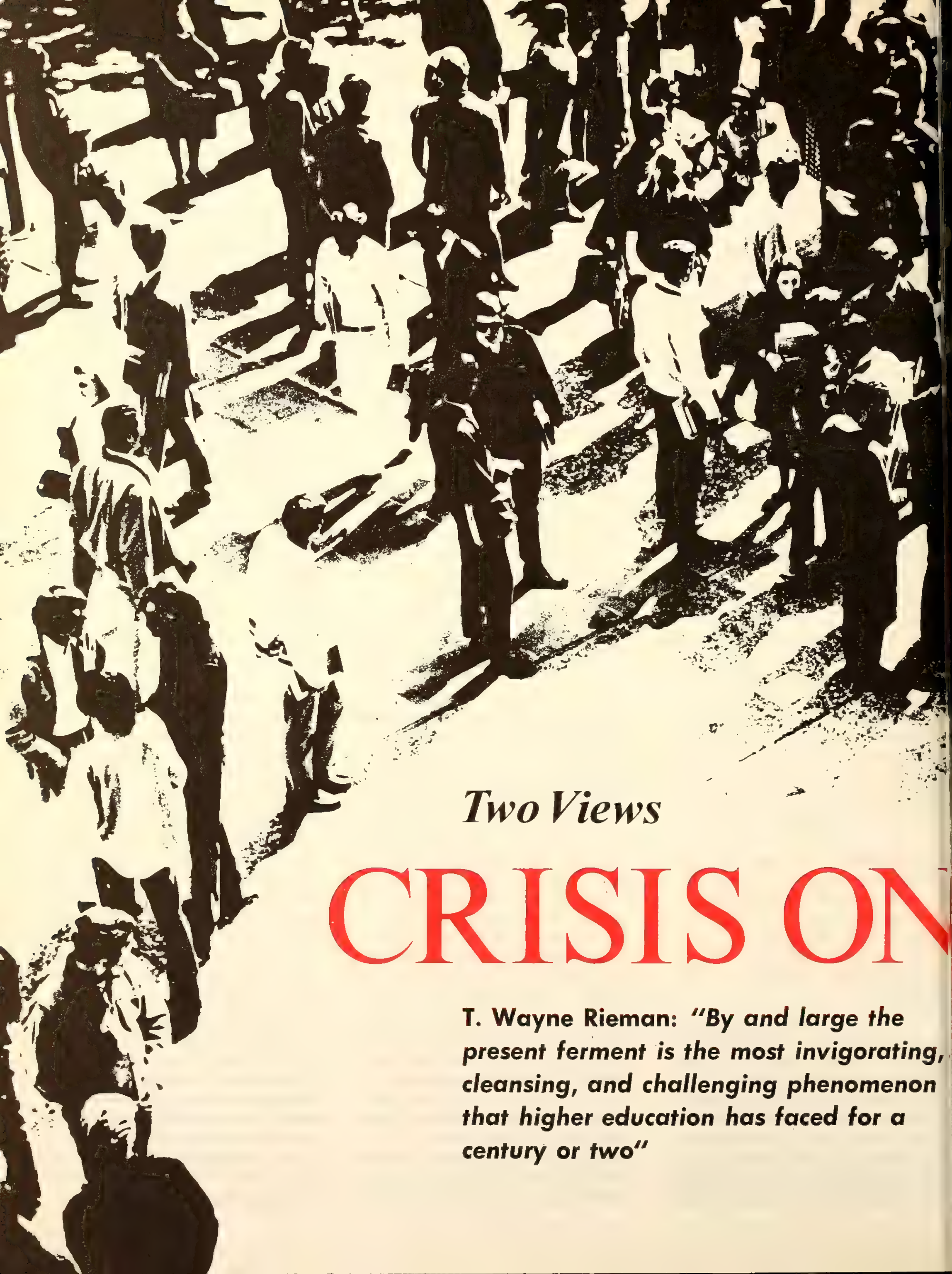
Ready for death four days ago, he chose the gift of life. And during those nine hours of surgery when Dr. Hudspeth and his asssociates presented their best skill and concern, he too, with his body and spirit, even in unconsciousness, fought to live, helped the surgeons, drew strength from God. And I, waiting, and not separate from this part of him, prayed. We were ready. I did not weep.

He chose the gift of life, so much so that after surgery, while still unconscious, he surprised and gladdened the doctors when his heart took over from the heart pump without hesitation. No external stimulation was necessary.

At each step he chose the gift of life, the most precious gift he could ever give to me. How could I ever have doubted his will, his strength through God, to bring to completion this new life, no matter what the cost or how long the days ahead? He chose. But how far did he have to go into death without me? Where I could not go with him? And where was he now? Still out there beyond my reach? Beyond my capacity to help? Yes, in some sense, yes. He could not use in there now the obvious ways of my "helping" which could only hinder his return to health. Recovery depended on his using strength he did not possess, on his creating new strength for each halting step ahead.

Then what could I do? What could I give to him who, in choosing life, had given life to me? I could learn to withhold any help that would contribute to his inability to help himself. I could, I must, proffer my gift of faith in him that he could find within himself the needed strength. In our separate ways, we would continue to fight together for his life, working with the doctors, drawing strength from God.

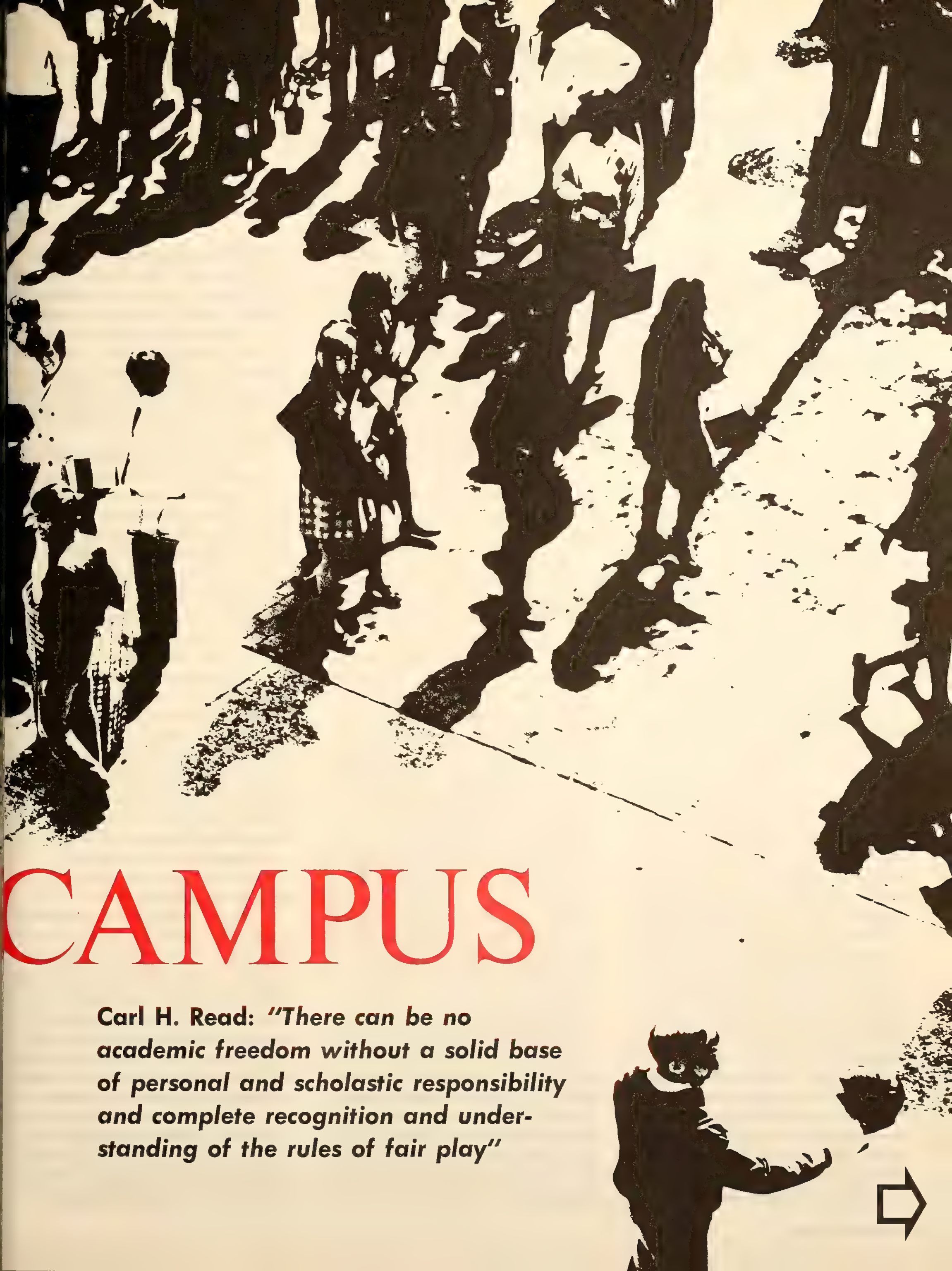
It was seven twenty-nine. But I did not need sixty seconds to reach the doors to Intensive Care and Bob. I walked as if running, lightly and free, bearing the highest of all gifts; for me, his gift of life; for him, my faith in him, praise-wrapped. □



Two Views

CRISIS ON

T. Wayne Rieman: ***"By and large the present ferment is the most invigorating, cleansing, and challenging phenomenon that higher education has faced for a century or two"***



CAMPUS

Carl H. Read: ***"There can be no academic freedom without a solid base of personal and scholastic responsibility and complete recognition and understanding of the rules of fair play"***

Turmoil on campus: An assessment of the causes of violence

by CARL H. READ

Politically and socially American society is struggling in complicated currents and crosscurrents. The result — turmoil

The most shaken segment of society by all the upheaval is the academic world. A tight, secure world of "academic freedom" in which the academician reigned supreme, working with a docile student body willing to jump hurdles, give "correct" responses to gain credits, degrees, and a "union card" giving them entry into the world of professions, business, and industry has suddenly changed. Docility has changed to rebellion and even hostility. A supposedly well-ordered world suddenly reveals cracks and weaknesses in the structure.

College presidents hired and accustomed to wooing wealthy alumni, riding herd on a generally acquiescent faculty, and watching over, from a safe distance, a student population accepting of dicta, if not wholly happy with them. Nowhere in the background of these father figures was there any preparation for and training in dealing with students and some faculty, who began to kick over traces and suddenly seem to have gone beserk. No one ever suspected, let alone warned them, that instant chaos could reign, that open rebellion might break out, and that hostility, to the point of violence, could and would shatter the serenity of academic halls.

Coming as it did on the heels of the postwar apathetic generation fresh from the battlefields of the world, wearied of conflict, and searching only for the safe havens of home and job, the violence of this new generation caused a state of shock from which no one has quite recovered. In some places an uneasy truce exists with all concerned hoping against and wondering from what source and when the next outbreak will come. On other campuses, as yet unmarked by conflict, modified change is taking place. Tensions may be evident on smaller campuses but a certain built-in flexibility associated with the smallness of the institution has permitted a degree of confrontation without the traumatic violence that has so often accompanied the same confrontation at large institutions.

What are the elements of variance among the ranks of dissent? Lack of relevance in education is the most often used, and abused, of the accusations hurled at educators at whatever level. Peter H. Wagschal, in the October 1969 issue of *Phi Delta Kappan,* challenges the thought of teaching relevance "to an unhealthy society." If there is to be a relevance to a society that, like Stephen Leacock's horseman, rides off in all directions, that seeks change without assurance that such change represents healthy growth, controlled and progressive, then it were far better that such relevance be forgotten. Growth toward a better life, a better society is certainly change, but change without regard to the direction of such change can be an open invitation to chaos and a complete breakdown of the orderly processes of a healthy society.

John Gardner says that the mere overthrowing of an existing social order and economic system will not insure anything better when the old system is supplanted. Those who rail against the "system" tend to play god. "Let me have the reins of power and I will change the system." It isn't the system that is at fault, it is those who are charged with its operation.

The charge of irrelevance is not to create relevance to an imperfect society or to a system, but to a constantly improving system. To quote Wagschal, "I, too, want education to be relevant — to the cultivation of the most vital and enriching aspects of humanity — the capacities for joy, awareness, and self-direction that are the hallmarks of being human."

Following the plea for relevance is the one for freedom. This is one of the most misunderstood and certainly the most misused word in the English language. The dissident cries out for freedom for himself but is frequently unwilling to grant any freedom to those with whom he disagrees. He calls for freedom of speech but shouts down, or in other ways abridges, the same right for those with whom he disagrees.

The protestor calls for freedom to "do his thing" — select his own curriculum, his own faculty, his own subject content for courses to be taken — but is vigorous in his denial of the right of participation in such decisions by those who must of necessity be responsible for those decisions. Such responsibility extends to the institution, to the faculty, and to that faceless someone who must bear the major share of the cost of education.

Too many faculty members call for academic freedom to advocate, either covertly or overtly, their own brand of thought or action without consideration for the responsibility that they have, as scholars and as teachers, to present all points of view fairly, impartially, and responsibly. This is not asking of them that they play an eunuch's role. They do have the right, and their students have the right to know, that after having discharged their responsibility for fair play, they can say, "This cause or this point of view I espouse" or "This I believe and here is my reasoning."

Again, in this area of academic freedom the same thought and action is evident that is witnessed among dissident students. This is the attempt to deny, or to influence others to deny, the right of dissidence to those with whom there is disagreement. Certainly a Dr. Marcuse loses some respect and stature when he attempts to influence a decision to disallow a speaker holding a diametric point of view to his own to speak on his campus. His belated and somewhat lame reason that the proposed speaker lacked the qualities of scholarship to deliver such an address did nothing to restore such respect.

There can be no academic freedom without a solid base of personal and scholastic responsibility and complete recognition and understanding of the rules of fair play. Without such a base, academic freedom becomes a travesty and a snare to the unwary student. Innumerable problems plague modern society, crying for understanding and solution. Failure to provide opportunities and encouragement for the student to examine all points of view, all data, all evidence, and all phenomena in a free and impartial atmosphere can only compound those problems, not eliminate them.

A third and quite valid basis for dissent is the lack of dynamic teaching at the college and university level. Generalizations are dangerous but it is all too obvious that, generally, teaching tends to get progressively poorer as students move toward higher levels of education. Probably the best teaching takes place in the early grades, particularly first and second. Anyone who has sat through dry, boring lectures from old notes in any college or university knows where some of the worst teaching takes place.

Certainly superior teaching has gone on and is currently being done in higher education, but it doesn't take a sleuth to find out who is doing it. Such teachers stand out. Students are eager to get into their classes. So-called "pipe" or easy credit courses can, interestingly enough, be taught by outstanding faculty members who are less concerned with putting students over meaningless hurdles and the assignment of boring and too often meaningless tasks than they are in provoking thought, stimulating original, creative reading and action.

Student evaluations of teachers on some campuses in recent years attest to the fact that the truly outstanding teachers are well known for their excellence and, conversely, the poor teachers are shunned even though their courses may represent easy credit. Today's students are impatient with meaningless hurdles, outdated lectures, and authoritarian teaching.

The pressure upon the college teacher for publication is in part responsible for much of the poor teaching. Where teaching is secondary in importance to research and publication of that research, it must suffer to that degree. Students are not generally impressed by the publication of research but can be impressed if the teaching is enriched by that research.

Finally, there are alien interests and activists who are both overtly and covertly seeking, and rather effectively, to capitalize upon student dissidence to bring about their own brand of revolution. Rebellion and radicalism tend to be the peculiar province of youth. This should cause no great dismay and horror. 'Twas ever thus and it is tragic that too often much of the idealism of youth, from which springs much of the rebellion and radicalism, is lost in the cynicism and the mellowness of advancing years.

However, the aliens can have only little to moderate success in their appeal for violent action were there not some rather fertile soil to feed upon. Wanton destruction of property and flagrant disregard for rules of fair play and the rebuttal of free speech can flourish only in an atmosphere of academic authoritarianism. In a similar way, fair play and free speech too often have been denied in a classroom in which a dictator holds sway and permits no variance from and opposition to his long-held opinions and practices and thus creates this atmosphere.

Nothing that has been written in these preceding paragraphs advocates any abdication of responsibilities. As the ex-chancellor of the University of California at Los Angeles, Franklin Murphy stated, upon the eve of violence in the universities and prior to his retirement, "Too much importance should not be paid to the demands of students for wholesale changing of rules in any one given period in the life of a university because of the transient nature of the student population."

Desirable change and growth should not be denied by recalcitrance hiding in the guise of academic freedom. The development of good teaching practices should not be handicapped by "publish or perish" practices. And most of all, continuing education in the many realms of thought, action, and human endeavor should not be the monopoly of students. It must be the continuing objective of everyone interested in the betterment of society, students, teachers, and laymen. The ancient search for the real, and true, and the good must be the continuing objective of everyone. Only then can a measure of peace and harmony be restored to the academic world to allow for true differences of opinion in the eternal search for light. □

The crisis of conscience on campus

by T. WAYNE RIEMAN

We are experiencing a national crisis! Thoughtful observers liken it to the tension, tumult, and turbulence preceding the Civil War. It is a multiple crisis. It is a crisis of leadership, of morality, and of integrity

Mark May 1970 as a turning point in something we cannot yet name. Someone referred to the spring of 1970 as the saddest semester in higher education. Youth see — none too clearly, though seemingly more clearly than most of their elders — some inescapable connection between higher education and the brutality of street and campus, the cancer of the cities, the insidious race hatred, the unconcern for poor and dispossessed, the legitimized violence and terrifying dehumanization of man in Indochina, and the malaise of America.

We've been building toward this crisis for some years, a decade or more. Dean Franklin Ford of Harvard describes it succinctly: "The thought-benumbing blows of successive assassinations, the equally tragic though more comprehensible crisis of the cities, the growing bitterness of the poor amid the self-congratulations of affluence, the even greater bitterness of black Americans" — to all of these must be added the war in Vietnam which he sees as poisoning and exacerbating everything else and contributing a sense of horror.

He continues: "All these torments . . . have hit thoughtful young people with peculiar force . . . . Youth is a time of extreme vulnerability to grief and frustration . . . a time of impatient, generous sympathy."

The crisis will not go away! Efforts to dismiss it as only a student crisis, or a crisis precipitated by a minority of students — these are wholly inadequate. By and large, the students are not the problem. They are calling attention to a whole cluster of problems with which we must deal as a nation or die.

1. We are experiencing a crisis of conscience. Since the president's shocking decision to widen the war in Cambodia, since Kent State and Jackson State, we have seen millions united in a kind of moral outrage against our national leadership. Young and old, hawks and doves, Republicans and Democrats, students and nonstudents, labor and management, lawyers, teachers, senators, cabinet members, the man on the street — these have expressed indignation and revulsion.

Students are told to respect institutions. But the president orders an attack on a foreign country in disregard of constitutional procedures for making war.

Students hear government leaders declare that those who resort to violence belong not in a dormitory but a penitentiary, yet they observe that America spends $150 billions on pillaging, defoliating, obliteration bombing, and legitimized murder in the name of the state.

Students know that once the Stars and Stripes were symbols of freedom, equality, liberty, and justice for all. They know, too, that for many in the world this flag has become a symbol of repression, death, destruction.

How can students forget the rhetoric: "We will honor our commitments"; "we will seek to prevent a Communistic takeover"; "we want to help the Vietnamese." We have kept our promises! Obliteration of the countryside, defoliation of the forests, poisoned rice paddies, villages destroyed to "save" them, disruption of economy and family life, more than one My Lai, 618,000 enemy dead, and a million refugees.

2. We are unable to rearrange our national priorities. The military dominates America! Here's where we spend the bulk of our national budget. Even the prestigious space program recedes before the demands of the military. Meanwhile the inner cities cry for renewal; education is in dire straits as some schools close for lack of funds; we know of two to three millions starving and of seven millions malnourished and of thirty millions desperately poor in the most affluent nation on God's earth. Racial inequities are perpetuated among blacks, Indians, Mexican-Americans, and Puerto Ricans. Health care for the masses is second-rate and nonexistent for some; and pollutants press us to the point of suffocation.

We are unable to put first things first! No! We are *unwilling!* The fact is that a majority of Americans put up with or condone our war-making, our racism, and the affluence that many enjoy. But a vocal minority of students and blacks will not accept such perversions of our national purposes. They are shouting now, because, as Sören Kierkegaard said, "During a fire one has to shout to be heard."

3. Students feel they have been lied to by a lot of people, for a long time, about a lot of things. They see great differences between what the church says and what it does; between the Bill of Rights and the rights enjoyed by our dispossessed in America; between the oft-repeated principle "with liberty and justice for all" and the justice experienced by the exploited; between the product advertised and the product used.

They also question the myths we accept. According to the textbooks, it was the right of the white man to take over the Western world from the "savages" in order to develop it. The hero was the pioneer who built a farmstead out of the wilderness. Nearly everyone who did anything of importance was white, and generally of English descent, and almost always Protestant. The blacks and the browns were clowns, the yellow insidious or invidious — or at least sinister and inscrutable. Wealth was happiness, the richer the better. In the perennial game of cops and robbers, the cops always won. In the spy movies, foreign agents were sinister, but ours were patriotic. The prevailing mythology is fraught with distortions, lies, and prejudices.

A credibility gap has emerged between the generations. It is not a new phenomenon, but it is larger. The elders are blamed for pollution, racism, poverty amid affluence, the disease called war, the population explosion, a crippling bureaucracy, the fragmentation of education, with schools and colleges offering fact-glutted courses which avoid the tough and ultimate questions.

4. Many students feel that they are the first generation without a future. Two major events contribute to this conclusion: (a) They are the first generation to live their whole lives under the dangling Damoclean sword called The Bomb. Though they never felt its impact, it has been ever-present. It did not go away. They have seen documentation of the Bikini blasts; they remember air raid shelters and drills. Herman Kahn's argument that the value and power of atomic weapons resides not in possessing them but in the willingness to use them has been very convincing. (b) This is the first generation to become aware of the lethal possibilities of our ecological crisis! The Spaceship Earth spins on. It's taken a long time, but suddenly we face inescapably the social implications of corporate irresponsibility. We are about to die from our own poisons! Pollution of air, water, and earth with pesticides, sewage, garbage, and smoke — the lethal husks of our advanced civilization — can "do us in."

Living under the decisive aim of missiles loaded with atomic warheads and in a nation that finds pollution profitable (and so continues to do it), students can easily conclude that NOW is when we live — now, rather than in the future. This is the NOW generation!

5. Students want more voice in their own destiny. Multitudes of decisions are being made for them. They feel they have a right to participate in larger ways than they are presently permitted: to go or not to go to Vietnam; to decide what they will live and die for; to choose what they study and when; to evaluate their own classwork, the teaching, and the teacher; to help determine what America will do with its money and energies; to vote at an earlier age; to decide how they will dress and where they will live.

Students have come of age — several years earlier than in previous generations. The times have pushed them to a kind of maturity. They deserve to participate in the vital policy-making life of a college — not to run it — but to be a part of whatever groups determine its destiny.

Some of our college policies have been stupid, phony, and overly rigid. We have played God and acted *in loco parentis* too long. This generation of students has been reared in a global village; some have encircled the earth; many have lived in or visited other cultures; TV has bombarded them with other value systems. The heady wine of modernity cannot be contained in old wineskins!

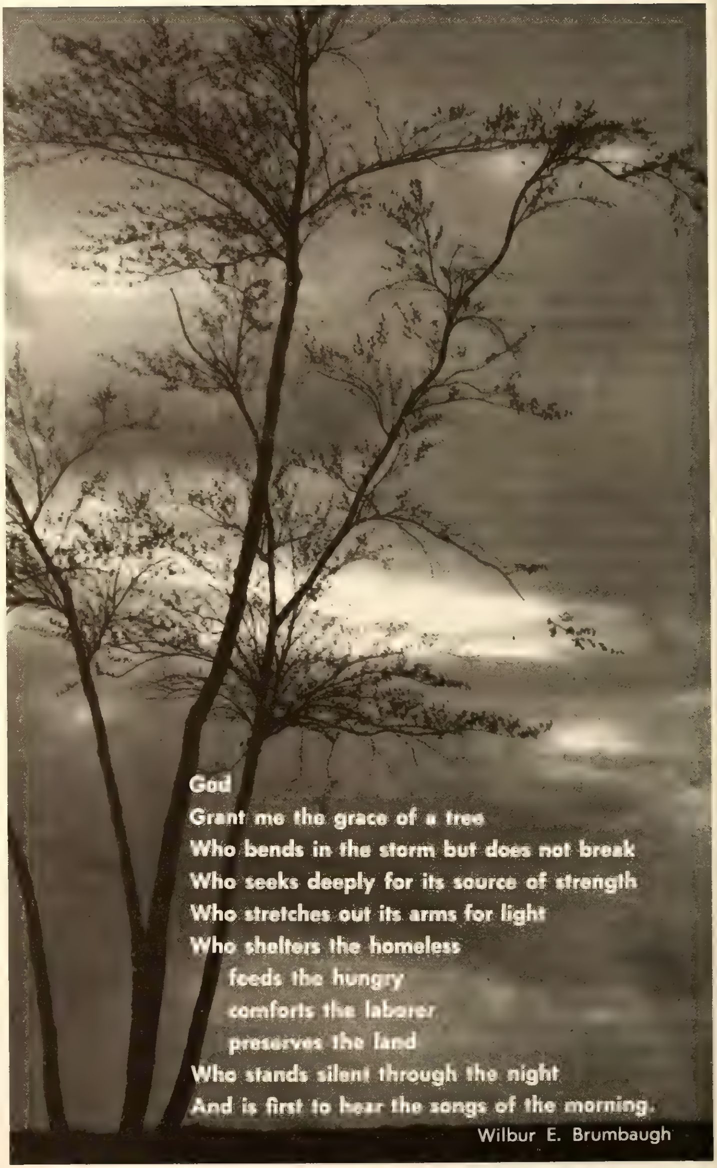
Recently, in discussion with an admissions committee, a student said: "You'll accept any veteran of Vietnam — even if he's killed a dozen human beings or burned villages or dropped tons of death-dealing bombs or searing napalm — with no questions asked if his grades are good, his references in order, and he has an 'honorable discharge.' But you're scared to death of the activist, the demonstrator, the one who passes out leaflets or participates in an underground newspaper. Some are denied admission because 'they're not our kind.' "

6. We have taught students to be critical. And many students have thought critically in regard to societal values and the American way of life. They have spoken and acted decisively about our preoccupation with the gross national product as a measurement of national progress; about the materialization of life with so little regard for the quality of life, acting as if life consisted in the abundance of things; about our participation in and approval of the "daily, brutalizing rat race" for power and success; about the diminishment of man and his loss of worth and dignity (we spend so little for education, health care, art, music, travel, and all that enriches and elevates); and about our general indifference to our inner cities (we vote $40 billions for space programs but are unable to vote $40 billions for rat control to make human habitation livable).

There is a new morality concerned about the irreconcilability of our efforts to save our own children and our readiness to plaster the children of others with napalm; it's about a dead black GI, home from Vietnam in a coffin, denied burial in a segregated, all-white cemetery; it's about the insistence that the "have-nots" share more fully with the "haves"; it's about our sixty-one national violations of treaties with the Indians. The new morality is about the policy of pollution perpetuated by many otherwise respectable corporations. Moral issues are at the heart of the student revolt.

7. Some students are revolting "for the hell of it." For some it's fun; it's captivating, much more interesting than the library. It beats studying. For others the campus provides sort of a monastic escape from the tough realities of a job. For a few, campus revolutions provide the time and place to work off personal frustrations (though most psychological research indicates that political activists are no more neurotic, suicidal, enraged, or disturbed than nonradicals. Studies find them to be more integrated, self-accepting, and advanced than their politically inactive contemporaries). Some students find campus ferment more fascinating than the studies they deem irrelevant, so they're in it for the "hell of it."

Of course, this writer does not approve or support campus violence, the irresponsible flouting of laws (though sometimes unjust laws must be broken — for conscience' sake), or revolution for the hell of it, or the fadism which accompanies many student movements, or the irrationality of mobs hell-bent on confrontation. To these we must say an unequivocal "No." But I want to affirm that student activism is essentially a constructive force in American life. It is, to a large extent, an appropriate, reasonable, measured, and long overdue response to our smug way of life, our unexamined educational assumptions, and to "might makes right" foreign policies. By and large, the present ferment is the most invigorating, cleansing, and challenging phenomenon that higher education has faced for a century or two. ☐



God
Grant me the grace of a tree
Who bends in the storm but does not break
Who seeks deeply for its source of strength
Who stretches out its arms for light
Who shelters the homeless
    feeds the hungry
    comforts the laborer
    preserves the land
Who stands silent through the night
And is first to hear the songs of the morning.

Wilbur E. Brumbaugh

day by day

A CONCERNED GROUP of laymen met in a Church of the Brethren parsonage for an evening of living room dialogue. They were discussing the question, "Are the church and modern religion making their appeal to people today in a convincing way?"

The chairman of the deacon board said, "It seems to me the church would be much more effective if it didn't make so many drastic changes. There's always something new, something different, something untried. It leaves me feeling so unsure and insecure."

"That's just it," piped the president of CBYF. "We just want things to stay pretty much as they are, do things as we've always done them, make few changes. So a church like ours fails a world like ours. It has too little to offer. We young people are getting pretty sick and restless of so much talking and so little doing, so little tackling the real problems of the day. Some of us are beginning to wonder if we wouldn't be doing a greater service for the Lord outside the church as we know it."

At this juncture, the pastor intervened, asking some pertinent questions: Is our security in forms and ideas, or is it in our relationship to God? Is the church really that irrelevant? What would we offer as a substitute for the church?

The meeting had been thought-provoking. Some of the parents discovered that their own children had like ideas of the church as expressed by the CBYF president, though they had not verbalized it. How can a Christian family look at the changing church today and still retain its faith?

Suggested activities

1. Read the Sermon on the Mount together as a family and discover how Jesus Christ brought revolutionary changes to the Judaistic concept of the kingdom, and the empty Pharisaical forms of religion.

2. Read Acts, particularly the fifteenth chapter, and see how the early church broke over from a strictly Jewish movement to a universal world movement, led by the apostle Paul.

3. Read a short history of the Brethren such as you can find in *Heritage and Promise,* by Emmert Bittinger, and discover how Alexander Mack and the early Brethren started a church on a change or break from the cold, formal state churches of Germany.

4. Let the family read some minutes of early Annual Conferences and see how many of our changes were too much of external things: Shall we put lightning rods on our homes? Shall we take photographs? How shall we dress? Shall we have instruments in the church? How familiar shall we be with the world?

5. Consider whether the church is the building where you worship, or *you* wherever you are. Try something hard as a family project: Get into a Community Contact Program and try to help in the rehabilitation of a youth who is on probation and parole. Visit someone in prison. Help an unwed mother through her financial struggle and emotional and spiritual apprehension to be reinstated into the warm fellowship of the church. Start an "Alternative to War" group in your church.

6. Keep your relationship to God intact and growing through prayer, and then changes in methods, ideas, organization will not be disturbing. — BYRON AND ZOLA MILLER

DAILY BIBLE READINGS September 27 — October 10

Sunday Matthew 15:1-20. Jesus warns against empty forms and traditions.
Monday Matthew 6:1-7; 16-18. Avoid this kind of piety.
Tuesday Luke 5:33-39. The Spirit of Christ can't be locked up in some dead form.
Wednesday John 3:1-17. The gospel writer points to the necessity of a spiritual change within.
Thursday 2 Corinthians 5:16-21. The inner change makes us a "new creation."
Friday Romans 12:1-2. What is a gauge for all change?
Saturday Matthew 7:21-27. Hearing is not enough; doing is the test.
Sunday James 2:14-26. Faith and action are inseparable.
Monday Matthew 25:31-46. Helping our brother is helping Christ.
Tuesday Luke 10:25-37. We can be the church by finding a neighbor in need.
Wednesday Hebrews 12:1-11. Discipline is necessary for change.
Thursday Ephesians 4:1-16. How can we move toward maturity in Christ?
Friday Hebrews 12:25-29. We belong to a kingdom that cannot be shaken.
Saturday Matthew 16:13-19. There is assurance that Christ's church will prevail.

news

Rejecting symbolism

When Jack R. Farrell Sr. told his Syracuse, Ind., congregation that he could no longer, in good conscience, take part in a military funeral, the reaction in the community and the church was immediate and with feeling.

The Church of the Brethren pastor was asked to officiate at a funeral service in April for a man, a veteran of the Korean war, who died while at work in a local factory. He learned that it was to be a military funeral and that the local American Legion post would have a part after the committal service at the gravesite. To this he agreed.

The American flag was openly displayed in the church service on the casket at the front of the sanctuary, Mr. Farrell observed, in noting the military symbolism. "Just before the service began, American Legion members, dressed in civilian clothes but with Legion caps on their heads, formed at the front door of the church, walked down the center aisle one at a time to the flag-draped casket, saluted, and sat down in the front pews.

"After the service in the sanctuary and as the casket was being placed in the hearse, the honor guard, in uniform and with rifles, stood in a row in a military position by the door of the hearse."

Felt uneasy: At the cemetery Pastor Farrell went immediately to his car after the committal service and listened to the 21-gun salute. In reflection upon the day, he later said, "All this display of military symbolism made me feel extremely uneasy, but under the circumstances I participated and officiated in the complete service."

The following week was a period of personal searching for the 42-year-old minister, himself an air force veteran before turning to the ministry. He joined the military service in 1945 as a high school dropout, he said, and before his commitment to God. Later, he was graduated from McPherson College and took work at Bethany Seminary and Mennonite Bible Seminary at Elkhart, Ind.

From this background and the Brethren teaching on war, he concluded that the nature of the military portion of the funeral went beyond what was consistent with his understanding of the gospel. The following Sunday he presented a statement to his church council.

Pastor Farrell noted that militarism has strong support within his community and that the church's young men were accepting induction into military service. (All five of the draft-age young men in the Syracuse church are in military service, and another was recently discharged after service in Vietnam.)

Embraces peace: Noting the posture of the Brethren on war and peace, Mr. Farrell told his church board that "with the strong voices calling for the support of our military system, and the gospel of Jesus Christ which strongly calls man to lay down those weapons of warfare, your pastor has no other choice than to proclaim and be involved in the work of the Lord Jesus, the Prince of Peace.

"Specifically, if I were asked to function as pastor at a military funeral, at which time military symbolism is displayed, in good conscience I would have to refuse such service. To my best understanding, a military funeral is lending support to that life-style and I will not take part in it."

He asked that families in his church desiring military funerals call on another minister to officiate. His objection, he later amplified, applied to the symbolism and ritual of the military as part of the funeral service and did not apply to a serviceman killed in battle or veteran who is given a strictly religious burial.

As Mr. Farrell stated: "Then things began to happen." Much of the initial reaction was probably due to a grossly inaccurate story in a Goshen, Ind., newspaper which indicated that the pastor had removed a flag from the casket of a Syracuse serviceman killed in Vietnam before it was taken into the church. Two days later the newspaper corrected itself.

Legion letters: Letters to the newspaper and phone calls took him to task for his position. Positions were stated in newspaper letters from the local American Legion post commander, its auxiliary president, and the department commander.

Said the department (state) commander Robert C. Ayers, "Personally, I believe most strongly that it shows both regard to God and country to pay this final service to a patriot and a Christian who has given his life that Christianity may abound in a world that is being slowly, but surely, converted to an atheistic ideology."

One 16-year-old Brethren youth, Kerry Barrett, though not of Mr. Farrell's congregation, in a letter to the Syracuse newspaper challenged the comments of Commander Ayers, noting his own conscientious objection to war and that he will "soon be faced with the decision of how to serve my country."

In Mr. Farrell's estimation, the local American Legion is very influential. In a subtle display of defiance, the American Legion segment of the Memorial Day parade, which passed by the Farrell home, stopped in front of the house and fired their rifles into the air as if part of the parade. Mr. Farrell learned that the Legion had earlier voted to "demonstrate" in this way.

On the same day an emblem had been placed on the door of the Main Street church with the message, "America, Love It or Leave It."

"Tremendous": Mr. Farrell's declaration on military funerals was bound also to have repercussions in his own 208-member church. Beyond the men of the church in military service, many of the older members had served, too. And of three Syracuse boys killed in Vietnam, two of them were from families who were members of the Church of the Brethren. Services for the servicemen had been held prior to Mr. Farrell's arrival in the Syracuse pastorate last September.

But the overarching response to Mr.

Farrell's declaration within his congregation and among colleagues in Syracuse was one of support, if not approval, far outweighing the criticism.

Mr. Farrell termed the support of his congregation as "tremendous," notwithstanding one parishioner of 30 years who commented in a note, "I will gladly be one of the contributors to donate money to get you out of Syracuse."

Observed the pastor: "I feel that our people have come through a situation in which the hand of God was definitely upon us all. No splits have developed, only one membership has been withdrawn, our attendance at services has remained about the same, and I still feel a part of the total fellowship."

That the incident has not marred the church's relationships in the community was indicated last month by the donation of $15,000 to the congregation by a local resident who is not a member but who has worshiped in the Syracuse church. The money will wipe out the church's building debt. While the donation cannot be tied directly to the events in April, Mr. Farrell notes that "God is still working among his people."

Seminary support: One of his first phone calls of support came from a former Mennonite seminary professor, and a few days later he and his wife had the opportunity to share informally about the incident with the entire seminary community. One student came up to Mr. Farrell after hearing his story and reaffirmed his commitment to pastoral service, which until then had been in doubt. Similar support from the Bethany Seminary faculty came during a visit there, from Brethren of other area congregations, and from the Pastors' Association of Northern Indiana.

The local ministerium association stood by him, and members of his congregation in phone calls and visits expressed support, if not agreement with his total position. Some said the matter helped them to sharpen their own thinking and they were grateful.

From law to lunches

Filling the school lunch bag

WHAT'S IN THE SCHOOL lunch bag these days? Perhaps a candy bar, a ten-cent bag of chips, and a bottle of pop — if anything at all.

This is the case for many children. Even in those schools with cafeterias — and many city schools still do not have them — the needy child whose family may be on welfare doesn't have the 30 to 45 cents he must pay, even with the federal subsidy given to the lunch.

Learning affected? The key concern lies not only in proper nutrition for the child but in the effect of hunger on his learning. For some the lack of food means cramps, headaches, drowsiness, and inattention. Scientists are now looking at how hunger stunts brain growth and the ability to learn and develop.

And more. President Nixon in May observed that "because the student who is well fed is more attentive and learns better, improved nutrition can help children break out of the cycle of poverty." He spoke at the signing of legislative improvements to the National School Lunch Act.

The law now states that every needy child must be served a free or reduced price school lunch, that need be based on uniform national poverty income, that a parental declaration of income is sufficient (formerly determined by local school authorities), and that no more than 20 cents be charged for a reduced price meal.

Hot meal: The law, effective Jan. 1, will provide concerned citizens with vigorous handles to assure one hot meal to a school child a day. The week of Oct. 11-17 has been designated by the U.S. Department of Agriculture as National School Lunch Week to highlight the concern.

Coordinating local efforts through the National Council of Churches is 28-year-old Hulbert James, whose goal is to defeat the problem of hunger in the United States. His program, named the Churches' Crusade on Hunger, is being sponsored by six denominations, including the Church of the Brethren which has donated $800 to the program. Brethren social justice consultant Ralph Smeltzer is a representative to the NCC committee on domestic hunger. Administrative assistant to Mr. James is Jay B. Koltz, 21, of Kokomo, Ind., a member of the Church of the Brethren in alternative service.

Yet to see that school children receive adequate nourishment, regardless of economic status, will take more than a new, even improved, law. That school children rummage in garbage cans during lunchtime — as testimony before the McGovern Committee on Nutrition and Human Needs revealed — despite a law on the books for 24 years attests to actual evasion of the law by schools and local authorities and to public indifference.

Urging action: It is Hulbert James' task to press school boards and concerned citizens to carry out the new legislation by either establishing free or reduced price lunch programs or improving those programs which schools already have. School lunches could become a campaign issue this fall.

On such grass roots levels citizens' committees are being urged to visit their school boards to find out how they plan to implement the law, urging upon the boards the use of the poverty level guidelines that will be mandatory after Jan. 1, and the publicizing of the guidelines.

Despite the dropping of financial and legislative barriers to extending a lunch to all needy school children (that the law President Nixon signed represents), local zeal and concern may determine whether law can be translated into lunches and whether the "school lunch bag" might hold a nutritious meal for the nation's children.

The changing ways of ecumenism

THE STRUCTURES of ecumenism are changing. One can see it in moribund councils of churches, ineffective ministeriums, faltering associations. On all levels conciliar movements are threatened by reduced incomes, changing philosophies, new concepts of mission.

No better example can be given than the National Council of Churches, now in the throes of restructure that may well diminish its spokesman role of the last 20 years for Protestant and Orthodox Christianity.

Yet on the fringes of these threats to established ecumenism there are encouraging, even exciting, signs of new life, and Brethren are finding their role in several of them. Consider these new bright lights in the conciliar constellation:

✓ Brethren pastor Norman L. Harsh began his duties July 1 as coordinator of Christian ministries in a new cooperative venture among churches in Shenandoah County, Virginia.

✓ An Interfaith Council of Metropolitan Baltimore is being formed that will take a task-group approach to social action that could circumscribe the Maryland Council of Churches. Area Church of the Brethren congregations will be involved.

✓ At Glendale, Ariz., the Ecumenical Parish has been in operation for two years, formed of the more socially concerned members of the ministerium association in that city. The Glendale Church of the Brethren is among the six sponsoring city denominations.

✓ The Valley Interchurch Ministries was formed in Augusta County, Va., of 20 denominations, including Brethren, who seek to work collectively at creative tasks in Christian ministry.

✓ Brethren congregations in the Des Moines, Iowa, area, through their own Social Action Council, are considering their affiliation with an interfaith Urban Religious Coalition, organized to identify and resolve such community concerns as poverty and race.

Most of these ventures in ecumenism have one or more common characteristics that contrast them with the former conciliar movement: *task-orientation,* enabling members to participate in programs of their choosing rather than as a total organization; *inclusiveness,* drawing in all faiths which wish to participate, especially Roman Catholics; *social action-centered,* dealing with the restructuring of society itself; and *local participation,* reflecting a first concern for the locality, not the national purview.

Mr. Harsh

Shenandoah County: Of the five new ecumenical structures sketched here, the least likely to fit the above characteristics is the new ministry of Norman Harsh in Virginia.

This Brethren minister sees his role in the Shenandoah County Interchurch Planning Service as a counselor, enabler, and catalyst in such areas as development of group ministries, yoked parishes, effective utilization of facilities and resources of various faiths within a town or area, cooperative leadership training, and specialized ministries to senior citizens and youth, in recreation areas and elsewhere.

An example of the direction proposed — though Mr. Harsh emphasizes that he has no ready-tailored program to put into action — would be the forming of a Sunday youth class in Woodstock, the county seat from where Mr. Harsh operates, among the six or more churches within walking distance of a central location. And in larger ways, too, the strength of cooperative action will be explored.

The planning service, composed of eight participating Protestant denominations in the county, had its origins in exploratory meetings three years ago with the Virginia Council of Churches.

A 17-month-long study by the council of the church life of the county had among its conclusions that "deployment of pastoral and lay resources to achieve the most effective ministry is a major concern" and that "survival is the main objective for many of the churches." The study covered 111 churches and showed one church building for every 197 persons and an average membership of 147 — meaning that most communities had too many churches to carry out their ministry effectively and efficiently. New patterns of cooperation — and this *doesn't* necessarily mean merger — would strengthen the total ministry.

In essence, Mr. Harsh finds his job description saying: "Find a strategy for cooperative church renewal for Shenandoah County." Before his new assignment, Mr. Harsh served for ten years as pastor of the Barren Ridge church near Staunton and was a General Board member.

Baltimore: One conciliar structure in crisis is the Maryland Council of Churches, which in the past couple years has been seeking approaches to the growing charges of irrelevancy and inability to work with other faiths. Brethren executive for the Mid-Atlantic District, Ralph G. McFadden, was on the structure committee making the study. He noted:

"The structure committee realized that the council of churches movement, as such, was not able to deal with some kinds of tasks due to their present structure. One of the major problems of a council of churches is that it needs a consensus by the majority of the participatory denominations before it can take a position on a particular issue. Many issues are thus watered down or, in some cases, completely forgotten." Others accuse it of an inability to respond in a creative and innovative way to given needs.

Out of these limitations has grown a new agency alongside, but in tension with, the Maryland Council and of many of the same members — Interfaith Council of Metropolitan Baltimore.

In structure, the new council contains Protestant, Catholic, and Jewish communions, and the three faiths are represented in a troika chairmanship. Areas of mission and concern lie in a religious witness in urban affairs, education, servant ministries, and interreligious understanding.

Membership obligates the communions

only to sharing in the employment of an executive coordinator and secretary. Thereafter, programs and issues are participated in only at a task-group level, whereby any two or more communions may initiate a program without involving the entire council in either deployment of funds or personnel.

"With this approach each denomination that participates in the task group and helps in terms of making a statement or giving a direction, rather than the total agency, is responsible and can be held accountable," says Mr. McFadden.

The matter of Brethren involvement in this emerging interfaith council will be before the Mid-Atlantic District conference that convenes Oct. 10. What becomes of the Maryland Council is still problematical. Its future is being studied, and its executive, who resigned in June, has not yet been replaced and may not be. To those who contend that the interfaith council represents only Baltimore and not the state, Mr. McFadden replies that the Maryland Council was primarily responsible in the area of Baltimore anyway and that other interfaith agencies are forming in Maryland.

Glendale: More than two years ago some members of the ministerial association at Glendale, Ariz., began to feel that the group was failing to express its faithfulness to God through forms of Christian mission to the local community. Some felt that the association could become a force for change and ecumenical cooperation in the community.

A tutoring program in remedial reading for elementary school children was selected as a modest form of involvement. It could also focus on the needs of the many Mexican-American children in the community.

Glendale Church of the Brethren pastor John S. Breidenstine comments: "A couple months later we realized how naive we were being, when it was clearly observed that all of the tutors were coming from five churches and 13 of the previously active 18 ministers in the association had failed to attend our meetings."

Rather than attempt to revive the obviously defunct association, a new structure was conceived by those laymen and clergy interested in forms of Christian mission. Thus was born Glendale's Ecumenical Parish.

"The demise of the ministerial association was one of those 'blessings in disguise' that ministers have a penchant for talking about," said Mr. Breidenstine.

The Roman Catholics, not members of the association, joined the Ecumenical Parish, and while they have not been members, the Mennonites and Episcopalians have contributed support to a Parish project. Six task forces identified pressing problems in the community.

The Parish began slowly, building on its success with the tutoring program. Last year a pilot project Child Development Center was begun as a preschool childcare center for farm laborers. Proved successful, this year both budget and enrollment increases are planned, and the program will serve some 50 children who might otherwise be in the fields with their working mothers.

This program has also led to representation on the town's development board and a voice at state legislative sessions on licensing migrant camps. A twice-defeated housing code for the city was passed after the Parish board publicly supported the measure and with the city sponsored a series of public hearings.

In assessing the Parish's beginnings Pastor Breidenstine notes that it has "excited some enthusiasm on the part of many people. I know that traditional denominational barriers are being broken down. I also know that the ecumenical voice of the church does have a powerful influence which can effect changes in a community — the kinds of changes for human betterment which even the unchurched will be willing to rally behind."

Augusta County: Unlike other new ecumenical structures that were formed at the expense of the existing ministerium or council, the Valley Interchurch Ministries was partially conceived and commended by the Staunton-Augusta County, Va., Ministerium Association.

Still in the formative stages, the VIM is striving toward "working collectively and cooperatively to discover new and creative dimensions of the common tasks" of the county's Christians. Some 20 congregations of several denominations, plus Catholic and Jewish parishes,

At Glendale: Farmworkers' children are cared for in childcare center organized by Ecumenical Parish are involved.

Selective participation by the members is endorsed in any "particular program, project, or prophetic pronouncement." Claude O. Harris, a member of the steering committee and the Staunton Church of the Brethren, said that three projects have been undertaken in VIM's first year. Support was lent to the summer lunch program of a Presbyterian church in Staunton for students in the Summer Catch-Up Program. A day-care center for children, many of them black, received support for a building debt and the purchase of additional property.

A third involvement is a home being established for girls who would otherwise be placed in foster homes or kept in their own difficult home situations because of the lack of foster home placements. Mrs. Mary Francis Steffey, a member of the Staunton congregation, is a founder of the home, called, at her inspiration, Bethany Home.

Des Moines: Last year Brethren churches clustered around the Des Moines, Iowa, area formed a Social Action Council to enable Brethren to share in urban ministry. This month the council discusses its involvement in Des Moines' Urban Religious Coalition, a new ecumenical structure coordinating the ministries of the city's religious bodies.

The coalition staff will be representatives who are already working in areas of social concern and action in their own denominational groups. Stressing personal rather than institutional involvement, the coalition works at placing a denomination's socially concerned members in contact with the social problems of the civic community.

Ecumenical in thrust, it aims for an inclusive membership of Catholic, Protestant, Jewish, and Unitarian communions. Although the Des Moines Area Council of Churches is seeking a relationship to the coalition, the approaches of the groups are different. The council is congregational, the coalition denominational in orientation, and councils of churches have traditionally not been strongly centered in social programs, perhaps because of their parish orientation.

A prime mover in the coalition, Catholic Bishop Maurice J. Dingman of Des Moines, observes that the coalition is mainly concerned with civic ecumenism and servant ministries. Still left to the council of churches are the important concerns of spiritual, social, and theological ecumenism.

While for the Brethren the coalition is a metropolitan undertaking, not statewide, Lyle C. Albright, Church of the Brethren executive for the Iowa-Minnesota District, has been working with the Des Moines Brethren in their relationship to the coalition.

Of the coalition's features he observes that structure is minimal, "allowing groups to opt in or out of given issues or causes." Furthermore, "sufficient trust among the coalition's staff and board persons permits an immediate response to need, as contrasted to a pattern of constant check and balances usually required by organized committees or bureaus." Finally, he points out, the coalition represents "a first solid example in Des Moines of the closer Roman Catholic and Protestant relationship now spanning our globe."

Involvements: Thus in these five examples, Brethren are working in new creative structures, more often across faith lines, and in at least four of the citations in servant ministries intended to effect social change.

National Council president Cynthia Wedel remarked in June that the NCC must communicate with the churches' membership in clearly explaining why the church must be in the world. It has been precisely the fact that the National Council has been "in the world" that has contributed to its organizational crisis, dependent as it is on uncertain support and attempting to reflect a united, center position in a controversial world that shuns the center.

Grass roots organizations seeking a servant ministry in their community have found that it takes a new structure and a differing philosophy to be "in the world" effectively. — R.E.K.

Congregational briefs

OLYMPIC VIEW COMMUNITY Church of the Brethren at Seattle, Wash., broke ground in July for a 198-unit, $2 million retirement apartment residence for low-income senior citizens.

The undertaking, to be called Northaven, is being built through a separate corporation under the Federal Housing Act of 1968. U.S. Senator Henry M. Jackson spoke at the groundbreaking.

The project was initiated by the church to meet the needs of older members of the community living on a low, fixed income. The 460-member congregation in the past two years has put some $25,000 into preliminary planning, a portion of which will be recovered. As Pastor Robert G. Mays said: "In any case, God asked us to get with it. That's pretty good insurance." Occupancy is in autumn 1971.

Folk musical: When the young people of Lynnhaven Community Church of the Brethren at Phoenix, Ariz., asked the youth of Asbury United Methodist Church to show them what a folk musical was like, the Methodists responded enthusiastically. At Asbury Methodist, the young people annually give a youth service.

Some 25 youth from both churches rehearsed for eight weeks to prepare the folk service "Listen, Christian," using singing, guitar music, and dance.

In the process, youth from the community's Congregational, Mormon, and Lutheran churches joined in. Pastor D. Eugene Lichty said that the object of the musical was to present the needs of the world and then go out and do something about them.

One adult commented that "the words of some of the songs they sing are more relevant than some of the hymns we sing."

Yoked parish: Seeking to do more in their ministries together than they might accomplish alone, the First Church of the Brethren and the First United Church of Christ at Virginia Beach, Va., have agreed to a yoked parish.

Northaven home, providing residence for Seattle senior citizens, will be ready in 1971

Both congregations had their own pastors previously, but have called a Brethren, Forest O. Wells, to pastor their total ministry.

The yoked relationship was decided upon after a vote on a merged congregation failed narrowly among the UCC members. The parishes began joint services this summer in the First United Church and in December will reexamine their united ministry.

Their cooperative ventures in the past two years have included such common experiences as a communion service, Christmas cantata, vacation church school, summer worship, and the sharing of a Brethren Volunteer Service worker.

Baby clinic: A child screening service operated by the local health district is using the facilities of the Wenatchee Valley Church of the Brethren in Washington State. Six church women are involved weekly as volunteers.

The "screening" consists of measuring, weighing, and hearing and visual tests, as well as giving basic shots to infants. Referrals are made where appropriate to a medical doctor, mental health-mental retardation board, or to the child guidance center.

The program in the church has run for about nine months, says pastor Eugene E. Gnagy, and he notes that it has opened the church's doors to such other community groups as Head Start Mothers and for educational programs dealing with low-income families. Another project under recent consideration has been a child day-care facility.

Bilingual services: Good Friday services in McFarland, Calif., in previous years had seldom involved many of the area's Latin people, although nearly half of the town's population is of Mexican extraction.

However, this spring a crowd of over 300 persons, up from 160 last year, overflowed the McFarland Church of the Brethren where the united service was held.

Where few Mexican-Americans had been present before, the congregation was composed equally of Spanish-speaking and English-speaking persons.

The Latin involvement was attributed by Brethren pastor Clifford R. Ruff to the participation for the first time of the pastor of the Mexican church in the town's ministerial planning.

Bilingual approaches facilitated the worship, with the order of service, sermons, and greetings in both languages. Hymns were sung in the worshipers' own tongues.

The congregation followed translations in English and Spanish of Bach's "Christ Lag in Todesbanden," sung in German by the La Verne College choir.

Observed Pastor Ruff: "Here in one service of worship were Catholics and Pentecostal Protestants, Anglo-Americans and Mexican-Americans, growers and farm laborers. Brought together by their common devotion to their Lord, they worshiped as one congregation. In an area ill-famed by the Delano grape strike just six miles away, this service was a needed testimony to the power of reconciling love to heal the broken relationships of men. It was truly an exciting adventure in community, a fitting observance of the death of One who died for all."

Youth serve: "Just compare them as a group with any other in the church; see how tall they stand!" Church school youth teacher Marvin Sherman was referring to the young people of the Beacon Heights Church of the Brethren at Fort Wayne, Ind.

In the congregational newsletter Mr. Sherman asked, "What's good about our youth?" and then went on to answer his question — 20 times over.

Among the services rendered and the wholesome struggle for identity and meaning in life, he noted . . .

✓ as many as one quarter of "adult" choir members are senior highs;

✓ they have an 80 percent attendance record in church school, perhaps the highest in the church;

✓ one fourth of their numbers attended the congregational meeting and presented the only new business item to come from the floor;

✓ they held a four-hour "paint-in" to prepare biblical posters for a fall worship service; helped raise funds to bring a foreign exchange student; serve in district leadership posts; planned a summer of special events; and have remained faithful in their attendance, interest, and interaction with the congregation.

Mr. Sherman urged his fellow parishioners: "If we have not looked beyond the bell bottoms, the groovy hair, sounds of rock, or the throb of youthful energy which we may envy, let's try to be aware of the intrinsic worth of our youth and not become hung up on the world's standard of judging." Bob and Glenda Shull are youth counselors of the congregation.

PERU EARTHQUAKE

The Baileys: 'Family is well'

"TODA LA FAMILIA ESTA BIEN." Those words over a radio phone patch that "all the family is well" meant for one Brethren couple that their family and friends in earthquake-torn Peru had survived the May 31 disaster which in 42 seconds took 70,000 lives and made 800,000 homeless.

Now that the emergency is over, the task of reconstruction and rehabilitation begins. Sharing in this mammoth job, the Church of the Brethren has committed funds and personnel in joining churches and relief agencies there.

Immediate needs are for 10,000 emergency shelters against the heavy rains that come in September and October. Plastic sheetings have been rushed to Peru as a temporary measure to protect families until their houses can be made less vulnerable to quakes.

CWS area: The Peruvian government designated an area the size of Rhode Island in the earthquake region as the site of Church World Service responsibility. The section extends from the coastal city of Huarmey to the mountain city of Aija, some 40 miles inland, cutting a swath across the southern end of the affected area.

It is under CWS auspices that four workers sent by the Church of the Brethren are assisting in the recovery and rehabilitation effort during the next year.

Now in Peru are Melvin B. Townsend, 20, and his brother, Philip L. Townsend, 21, of Woodland, Mich., and Harold L. Myer, 24, of Okanogan, Wash. Each of the men is working under the Brethren Service program and have rebuilding skills; Mr. Myer also has a degree in architecture.

Nurse: The fourth Brethren in the relief efforts is Mary Ann Packer, 29, of Westover, Md., a registered nurse assigned with a CWS medical team. She has been a BVSer at the hospital in Castañer, Puerto Rico.

In support of these team members funds up to $20,000 have been designated from the Brethren Emergency Disaster Fund. An immediate response earlier dispatched $5,000 from the fund for material aid to Peru.

The earthquake in Peru, so far distant for most Americans, took on a very personal meaning for Gary and Shoco Bailey of Thompson, Iowa, who are members of the Prairie View Church of the Brethren at Curlew.

Mrs. Bailey is Peruvian and from the town of Caraz, situated in the middle of the earthquake area. The couple met while Mr. Bailey served in the Peace Corps there and were married last year.

TV news: The Baileys were watching the evening television news on May 31 when they first heard of the earthquake. No towns were mentioned, he recounts, but the map indicated that the site of the quake was near Callejon de Huaylas, the valley where Mrs. Bailey's parents and most of her relatives and friends live.

They contacted a local ham radio operator who tuned in on an American priest reporting back to his seminary in Indiana from Huaraz, a city of 40,000 persons only 30 miles from Caraz and nearly completely destroyed in the quake and slides.

The tension for the Baileys mounted as they suspected the worst for their friends and family in Peru. The same evening they were able to obtain radio contact with Shoco's sister Maria in Lima, but she had no information from Caraz because communications had been out.

"The next day was agony. The news got worse as the day passed. Caraz was said to be under water because a mountain lake had burst," said Mr. Bailey, a social studies and Spanish teacher in Thompson.

Radio contacts: The couple made reservations for a flight to Peru and continued to make ham radio contacts hoping for some news of the family. At 11 P.M. they made another contact with Lima and the news was good. "Just to make sure that my Spanish had not failed me, I made Maria repeat three times, 'toda la familia esta bien' (all the family is well). Excited, the two sisters talked joyfully between the two Americans," Mr. Bailey said.

The Baileys went to Peru, believing nevertheless that many of their friends and relatives had lost their lives. Perhaps miraculously the personal tragedy for the Baileys was less than for many others. "Shoco's parents and immediate family came through the disaster with only material damage. However, 21 distant relatives were killed.

"The family home was badly cracked and made uninhabitable, as were about 90 percent of the homes in Caraz. The people were living on the side of a mountain in makeshift tents of blankets or branches. Reconstruction was being hampered by a lack of materials and the uncertainty of changing the location of the town.

A new life: "Many of the people who have relatives in Lima or other coastal cities were planning to start life over again in a new location. Shoco's parents were fortunate in that they had been buying an apartment in Lima and had somewhere to go. But the vast majority of the estimated 800,000 homeless have no choice but to try to scratch out a living in the same area."

Among those persons are 118 families from the devastated state of Ancash who will learn the difficulties of beginning a new life in an entirely different environment. The government, in what has been an unsuccessful project for years, will relocate these families in the vast, rich jungles on the eastern side of the Andes, an undeveloped area with much potential.

The families are farmers from the highland valleys where both days and nights are cold. Their new home will be the hot, humid climate of the jungle. Where their crop used to be wheat, it will now need to be fruits and other jungle crops.

It is in the Ancash state where Church World Service is working. Most of the 70,000 inhabitants of the area are Quechua Indians with their own language and culture. The rest are Spanish-speaking Peruvians.

Three-year program: CWS sees its work as a three-phase timetable for a three-year period of rehabilitation and reconstruction. The first two phases have been completed: setting up an operations network and the distribution of food for work projects and to feeding centers for mothers and children.

The repair of damaged irrigation systems and the clearing of footpaths, mule trails, and roads essential to communication and transportation were also high priorities at first.

Phase three will extend for the next three years and while it will see the continuation of food for work projects and material and childcare clinics, "the concentration will be on long-range agricultural development that might include producer cooperatives, terracing, and forestry for erosion control and marketing," says Richard F. Smith, CWS director for Latin America. In these areas of work, construction and agricultural skills of the three Brethren male volunteers will be importantly utilized.

Building: Harold Myer's architectural training may also be called into use in the construction of community buildings and model houses as an option in the third phase. CWS has already purchased 600 panels of aluminum roofing and 1,000 panels of asbestos roofing, valued at $8,000, for the immediate repair of some homes and community buildings.

"Housing is primarily a government responsibility," said Mr. Smith. "The Peruvian government is not encouraging rapid rebuilding at this time, and for a very good reason, even though 90 percent of the housing in the earthquake area was either destroyed or severely damaged."

He says that time is needed to come up with plans for construction that will not be so vulnerable to quakes. "The old houses, of adobe bricks and with roofs that were not self-supporting, accounted for the majority of the 50,000 fatalities in the quake — for more deaths than the avalanches."

Valley hit: Especially hard hit in the quake was the Calle jon de Huaylas Canyon which lies between two great mountain chains running the length of the country. In the Huaylas canyon great areas of the mountains simply dropped off and fell down into the famed valley, sometimes called the Switzerland of Latin America.

On the Baileys' flight to Lima their plane went over the canyon. Noted Mr. Bailey: "Even three days after the disaster a dust cloud hung over the valley. At 30,000 feet we could still make out what had happened below."

Smiles lit up their faces as they went over Caraz and found that it had not been swept away as reported, but their sorrow returned as they flew further down the valley.

Only mud: "Where the beautiful town of Yungay should have been there was nothing — nothing but mud. The path of the *aluvion* [avalanche] was visible from where it started at the base of the glacier-capped peak of Huascaran to where it widened into a two-mile-wide fan of mud covering Yungay," Mr. Bailey reports.

Of Yungay's former 28,000 population, only 2,500 persons remain. Three large towns in the canyon were completely erased, as was the seaport town of Casma. Ten other large towns were destroyed between 80 and 95 percent. Chimbote, an important fishing port on the coast north of Lima, was up to 80 percent destroyed.

Peru: An earthquake's destructiveness

"Scientists concluded that the earthquake had broken loose several million cubic feet of ice from the top of Huascaran," said Mr. Bailey. "When the ice hit the ground after a verticle drop of over a mile, it broke loose some 1.3 billion cubic feet of earth and stone, creating the fatal avalanche.

Few escape: "The heat generated by the friction of the avalanche converted the ice into water and then mixed with the dirt to create the mud that covered Yungay. The avalanche hit Yungay at an estimated speed of 230 miles per hour, allowing few to escape."

The dollar damage in Peru runs to about $230 million, half of the national debt of the South American country, says William Rayman, CARE representative in Peru. "This is an impossible amount of money and the Peruvians need all the help they can get from everybody concerned with helping this country," he observed.

Church aid: That people all over the world are responding is apparent. The forecast for church aid is that the final figures will run into several million dollars cash and perhaps several times that in relief supplies.

In one example of public concern the people of Peru, N.Y., auctioned everything from a lively Labrador Retriever pup to an old-fashioned red plush family photo album to benefit the victims of Peru, South America. The sponsor, the Peru Community Church, sent a check of $2,400 to Church World Service.

For Brethren like Gary and Shoco Bailey the Peruvian earthquake had its own personal meaning. But all Brethren can share their concerns and loss, and through the material and personnel resources made available by their denomination all have shared in the recovery.

HOPE AND THE MORAL LIFE

by ALLEN C. DEETER

This third in a series of Annual Conference Bible study messages is based on Matthew 25:1-13

The parable of the wise and foolish virgins is simple and direct in its message. "Be prepared for the return of Christ. He may come at any moment. Have the resources so that you may celebrate with him God's rule."

Clearly, Matthew had in mind the problem of delay. The church had waited long. The banquet of the Messiah, the wedding feast of our parable, had been inexplicably slow in coming. Christians were failing to prepare themselves. They were no longer eagerly looking forward to Christ's triumphal, joyous return. Their moral and spiritual resources were too limited for this delay and uncertainty.

In Matthew we find this parable in the midst of material which Matthew has taken from Mark. He recounts the woes which are to precede the coming age. Those who endure through betrayal, hatred, natural disasters, and the sacrilegious displays of the power of evil without allowing their love to grow cold will be vindicated. Wars, persecutions, suffering are the trials and signs of the coming kingdom.

The steadfast Christian who has not followed false messiahs, says Matthew, will light the way for Christ to the great wedding of heaven and earth when God and men shall feast together. One can find parallels to this in Revelation 19:9 and in various Jewish apocalyptic writings. Just as in Matthew, the surrounding verses suggest struggle and painful turmoil. In Revelation the Lamb's War, in which Christ puts down the forces of Satan, comes before the celebration. Thus set over against each other are always pain and celebration, tragedy and victory. A judgment of exclusion of the wicked and the unprepared precedes the messianic victory dinner.

Many scholars puzzle over the idea that Jesus taught both that the kingdom was at hand and that the disciples would be tested by an indefinite delay. While uncertain in its meaning, the Greek for the kingdom is "at hand" probably means God's rule is "present" or "upon you." This meaning would be consistent with passages indicating that the ministry and miracles of Jesus were evidence that God's reign had begun. Thus, the messianic banquet would be a future completion of God's rule. To use a military metaphor, Jesus began the assault on evil and the disciples continue the battle until he returns, when a final victory will be won.

Yet we are left with the same problem the early disciples had. How exactly should we live waiting for the final vindication? When will the final victory come?

What does waiting mean for us? Is it like a child waiting and hoping for a certain toy he wants very much for Christmas? Or is it like the time my wife waited and waited for me to show up? It was our second date, April 1, 1950. She had about decided that I had played an April Fool's joke — and therefore that we had had our last date — when I arrived, red-faced. I had fallen asleep after a strenuous baseball practice and too bountiful a training table. Like God in our parable, she forgave one who fell asleep waiting.

Often our waiting has more of pain

"Man of Peace," woodcut by Leonard Baskin, courtesy of The Museum of Modern Art, New York and worry. As a child I remember a time when, unable to drag me away from the toy counter, my mother said she would return after doing a few errands. For the first half hour or so, I delighted in watching all the wonderful toys and contemplating what might be in Santa's sack for me. Then I began to wonder if she would ever come back. It seemed like forever before she finally appeared. Or I think back on a time when we were at the old Bethany campus and my wife was finishing her master's program at Northwestern. She did not get home by ten o'clock, as expected. It was eleven, and then eleven-thirty, and still she was not home. Some nasty things had happened near the seminary and every terrible possibility raced through my mind as I became more and more panicky. Her eventual arrival was an indescribable relief. At such times, clocks do not measure what we experience. Such moments of anxiety or impatience help us understand that our time sense is not unvarying.

When we look into the Bible, we must realize that God's time is not our time. God does not measure time in hours and years. Rather, scripture measures time in terms of promise and fulfillment. Time is always pregnant with God's purposes eagerly straining to be born. God awaits, at times, the midwifery of men to aid in the birth struggles of infant goodness. The new world of God's kingdom is ever on the threshold seeking entrance. Christ is ever coming to his own and only being recognized after the fact. Sometimes only too late are we able to see him in a helpless babe or a needy sufferer. Have we missed him in almost a million Arab refugees from the Palestine conflict, or in the rat-bitten children not far from where Bethany Seminary used to be, or in the sufferers in Vietnam or Nigeria?

Biblical man, like us, was ever missing what God was saying and doing: God's promising a kingdom which man sees as never arriving; Jews of a very orthodox stripe continuing to look for a messiah on his first trip from God to man; Christians expecting a second visit. Both become impatient. Perhaps we miss his many visits, assuming that the world must be totally remade for him to have really been here. "Inasmuch as you have done it unto the least of these you have done it unto me."

Everything must change or we think nothing has changed. All evil must end or we suspect that evil has triumphed. With a strain of romantic universalism, we Brethren are prone to think all men must sit around the table of the Lord, or there could be no celebration or rejoicing.

Thus we want to make it too simple — either. . . or. But the special time of God's coming is both then and now. God's coming is future as promise; present and past as fulfillment. Thus we must live in a tension, a tension between heaven and earth. We are being stretched by what God has done, is doing, and will do. He works in promise and fulfillment, and they are the measure of his time.

This suggests that our first priority is to reorder our thinking. We must rethink what it means to live in history with a biblical sense of time. We must both hear God's Word of promise and eagerly strain toward his fulfillment. Thus this first demand is that we remember the past in such a way that it enriches the present and prepares us for the future. We, like Israel, must remember those saving moments when our life was renewed — the camp or school or home or college experiences of excitement and growth — saving moments when we were freed of outgrown understandings of our gifts and tasks, of our limitations and shortsightedness.

One of the things which separates those of us in our late thirties and older from those younger is the memory of the depression and World War II. These symbolize for us the danger of disaster to personal dreams and goals. We remember the struggle with debts and the anxiety of where food and jobs might come from. We remember the insecurity of a war that many thought we might well lose, which might come to our shores and not stay thousands of miles away.

The young today have had no such experiences. They cannot remember that strange feeling on Sunday, December seventh, when we were suddenly in it and no longer onlookers. They seem less concerned, many of them, for material things because they can scarcely imagine not having them. They have grown used to the constant specter of war, yet always at a distance.

The young are in one sense freer. Security seems the least of their concerns. In another sense they are in bondage to an almost unconscious assurance that security financially is a phony goal. So too can we perceive our own preoccuations with economic concerns or social and political disturbances as both bondage and promises of freedom. It depends on how God is seen working in and through our lives as to whether these experiences result in crippling fears or spurs to concerned action on behalf of those who now experience the worst that we have seen or fear.

Israel suffered so that she could rear

a Son who could teach love of hated enemies, forgiveness of long religious rivalries, trust in God such as that of the sparrow or lily of the field. Perhaps we, too, have suffered that we might produce sons and daughters such as those arising today. Just as Jesus' mother misunderstood him — she thought Jesus had gone mad — so may we misunderstand our children and their responses to God's call. If they do not share our fears or have our way of looking at things, let us rejoice. Perhaps out of their vision we all may come nearer to God's kingdom. This generation is unusually aware of the pain and pretense that "business as usual" often masks. I think God may be appealing to us through them. But he may also be appealing to them through us.

There is much that we can remember that was and can be enriching. We experienced great moments of togetherness at large family gatherings. We had much more time and less money to distract us from simple joys. We can remember a time when atomic weapons, pollution, traffic accidents, and nerve gas were not continuously at the edge of our awareness; a time when dropping in on friends, or stacking their porch furniture around their door for a joke when they were not there, was a part of the good life.

Without unduly romanticizing, the past has much that was good and that can be enriching both in remembering and in changing our minds about what is really worthwhile. Such memories can help us mold a better present and future. Most of us take life insurance and retirement plans seriously precisely because we remember the desolation of those who were left totally without resources in hard times.

We are not fully educated until we understand what has made us what we are. Thus it can help both old and young to remember and reflect upon our pasts. In terms of our parable, God would seem to be saying that there are resources in our experiences — of both old and young —which may help us be ready for the future. Resources of readiness for whatever comes, just as for God's kingdom, are available if we are responsive to God's gifts and opportunities.

To remember in ways that enrich is to live in hope. To live in regret, or the bitterness of memories, is to fail to be open to God. It is to live in the bondage of inexperience. God has made us a community of old and young, so that we may share experiences and perspectives. We can learn from one another, each escaping the tyranny of partial experience and limited awareness. So long as we do not become alienated from our families and churches, schools and neighbors, most of us understand this.

What is more difficult is my second point. We must live in the present in such a way that our memory and participation in the past and present do not block the future's coming. It is at this point that our youth have most to teach us. Just as perhaps in the last point those who have lived longer have more to teach. I think most of us have not yet begun to be aware of how radically the future is going to differ from what we have known. Violence and depersonalization are part of highly efficient, industrialized life.

My five and one half months' stay in Asia and North Africa showed me the same loss of close community, the same rebelliousness of youth, the same feeling of insecurity that most Westerners feel. Yet Asia is only started down the road we have been traveling for 150 years. Family life is breaking up everywhere. The more modernized and wealthy a country, the more marriages are dissolved. Where population mobility and new ways of earning an income do not threaten the family, national purposes do. Red China sends its youth away to school and jobs far from home and tries to keep them single as long as possible.

The ability of any society to enforce strict moral codes, even totalitarian societies with little freedom, is decreasing rapidly. We can no longer enforce premarital chastity or prevent experimentation with alcohol and drugs, not even to the extent we could a few years ago. This can be tragic, or it can be a way for youth to learn what they believe and are, without our forcing them.

Far more disturbing are the dangers of political tyranny or revolution. One might well bring the other. The young today often have deep concerns about the dangers we face. They resist bureaucratic regimentation, new forms of colonialism, injustice, and the draft. Sometimes they are more sensitive and discriminating than we are who have become accustomed to these things.

I don't want to paint our youth as all being saints or marvels of wisdom. But I do want those of us who may well block God's future to be willing to listen to them and stand aside when they have a good idea or can lead us to a deeper human response. Hopefully, our years of struggling with problems can contribute something, but so can youth's fresh way of seeing things. Let us not help turn their dreams and idealism to despair. They will soon enough learn how tough sin is, especially when they see it in themselves as well as in us. Their courage and prophetic spirit may well speak God's hopes to us.

The revolution is upon us. But God's kingdom is just as revolutionary! We can resist change and perhaps cause it to be more violent and destructive and thus no longer a tool of God. But so, too, can youth misuse their power and bring a rightist tyranny upon us all. We can remember and hope in ways that help our world to change in the direction of God's kingdom, moderating extremes, bringing love and sympathy into the revolution's methods as well as its goals.

This is a crisis time — a Kairos, to use a biblical Greek word — when something genuinely new is seeking to be born. The youth revolution and today's crisis can help the new world to be born, or they can destroy God's imprint upon its newness. We can resist with all our might, and perhaps the new world will be born without us. Then we may become relics of the past somehow surviving as museum pieces. Or we can join with our youth, each helping the other to participate in our God-given past and present, so that we can celebrate together the coming kingdom.

The barriers that both we and they have raised must be overcome as we dream together of what the new world must be like. God will reign sooner or later with or without us, but we can work toward changes in our institutions, families, and society which are prophetic signs of God's victory. Change is coming. Let's be ready and help. Let's have oil in our lamps so we may join the joyous throng in celebrating the fulfillment of our hope.

Our desire to help blacks and the poor, to end wars and riots, to seek justice and universal brotherhood is the valid implication of the good news that God in Christ transforms men and nations through his sons. But we, like the revolutionary disciples of Jesus' time, face the temptation to try to bring in the kingdom by force and violence. Like God, we must patiently invite men into that new reality, full manhood in the likeness of Jesus Christ. As God woos our minds and hearts, so must we work with our fellows. The kingdom is also compared by Jesus with leaven that works slowly and silently, and with a tree that grows quietly from something very small and unnoticed to something great.

We must discipline ourselves to actions which are signs and promises of the coming kingdom. We cannot coerce God or our fellowmen to be good in our understanding of the good. We cannot take heaven by storm. But the spin-off of our vision of the new world straining to be born can light the path to the wedding feast. □

FAITH LOOKS UP

Well do I recall the inspiration of the day when I read the Book of Job at one sitting. Job was a blameless and upright man. There was a time in his life when the bitterness of loss and grief fell upon him and laid him low. Thousands of his sheep, camels, and oxen were destroyed by the sword, and all his children and countless servants were lost in storm and wind and their houses razed. Job was in utter despair. His soul was laid bare and he was put to trial. In deep darkness he talked with God and eventually could come up saying,

> "I know that thou canst do all things,
> and that no purpose of thine can be thwarted"
> (Job 42:2).

The story of Job was written a long time before the Christian era. When Jesus walked the roads of Palestine, he gave men renewed hope. When troubled men and women saw and felt what he could do to remove illness of mind and body, they looked up and took courage. They pondered his words, "I am the way, and the truth, and the life" (John 14:6).

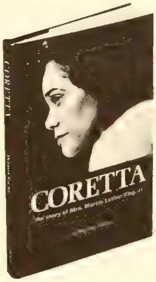
Storm, loss, illness, hunger, grief, hopelessness are interwoven in the struggle of life for many of the world's peoples. In the teachings of Jesus in the gospels there is a sure way — if and when they can find it — to live with disaster and discouragement.

EDITH BARNES, now living at Elgin, Illinois, has had a long association with the General Offices. For thirty-eight years she filled various roles in the church school editorial office. She retired in 1959, as assistant editor, although she continued her relationship for some years to editorial tasks in the editing of a revised primary graded series of lessons. She now volunteers her time to identify and classify materials in the General Offices' historical library.

CORETTA

by Octavia Vivian

A biography of Mrs. Martin Luther King, Jr.



In this book a friend tells the story of one woman's dedication and courage. Octavia Vivian writes about Coretta King in a simple and warm manner. She tells in detail about Mrs. King's life with her late husband and her relation to his work and looks back at the years of her childhood, education, and courtship. Octavia Vivian says that the story she tells is "an assessment of a woman with a commitment that remains unwavering in spite of the assassination of her husband. Mrs. King has been in close contact with the author throughout the writing of this book, for which Dr. King had planned to write an introduction.

Cloth, $3.50; paper, $1.95

**CHURCH of the BRETHREN
GENERAL OFFICES
Elgin, Illinois 60120**

CLASSIFIED ADS

OPPORTUNITY — Sparetime, addressing envelopes and circulars. Make $27 per thousand. Handwritten or typed, in your home. Send just $2 for instructions plus list of firms using addressers. Satisfaction guaranteed. B & V Enterprises, Dept. 60120, P.O. Box 1056, Yucaipa, Calif. 92399.

BRIDGEWATER, VA. — 208 Broad St., five-minute walk to Bridgewater College or to the Church of the Brethren. Baptist, Methodist, and Presbyterian churches in town. Due to the death of my wife, the following property will be sold by owner, E. M. Gardner: Lot and one-story frame home with permanent brick siding, 1½ baths, shower head in basement; kitchen, dinette, and living room; garage attached with upstairs; full basement arranged for one bedroom in section. Call for appointment, 703-828-3583 or 703-828-6225, or write to above address.

WANTED — Husband and wife for youth camp manager and caretaker. Year-round work. House and utilities furnished. Salary open. Camp Ithiel, Henry B. Ebersole, 5702 Shasta Dr., Orlando, Fla. 32810, phone 305-644-0900.

"Z"–Film Treatment of Conscience and Compromise

Sometimes there is value in waiting to see a critically acclaimed picture until after the initial wave of acclaim has died down. *Z* was released last year to near-unanimous raves, and despite being foreign-language and political in content, it is now playing across the country. It well deserves this kind of exposure, for it is a technically excellent and tension-holding experience; but I will want to enter one caveat about film as a political medium.

"Z" is a symbol for the resistance in Greece which signifies "he is alive." In the film it refers specifically to an assassinated deputy minister (Yves Montand), although it is also a universal symbol of resurrection hope. Indeed, the strongest feature of *Z* is that characters and symbols are universalized without losing their particularity — perhaps the most difficult and easily misused technique of any art form.

This particular-universal dynamic is most evident in the character of the murdered man's wife (Irene Pappas). She appears in only a few scenes with very few lines but is very quickly established as a grieving widow despite the inferred problems of their marriage. Yet in the excruciatingly beautiful expressiveness of Miss Pappas' face is encompassed the suffering of women who must stand by while their men act upon their consciences. She also embodies hope unfilled for when, toward the end, a companion rushes to tell her that the plot has been uncovered and the responsible officials are being indicted ("It is as though he were still alive"), Miss Pappas simply turns away. We realize through her what we then learn quickly in journalistic terms: that for the moment at least this is false hope.

"Z" appears as a charismatic figure addressing a peace rally. Several levels of military and government officials conspire to have him killed at the rally and then squelch any investigation by claiming the murder to be an accident. Only through the scrupulous investigation of the magistrate in charge of the investigation (Jean-Louis Trintignant) are the varying degrees of culpability uncovered.

Greece is never mentioned, and the film itself is a French production magnificently directed by Costa-Gavras. Based as it is, though, on Vassilis Vassilikos' novel about the 1963 Lambrakis affair in Greece shortly before the takeover by a military junta, *Z's* intentions for particularity of time and place are obvious. Costa-Gavras does not stress the particularity, however, and thus *Z* relates to any situation in which polarization is occurring around national aspirations and goals. Part of the reception *Z* is receiving here must surely be because of its direct applicability in many respects to our own situation.

At the beginning a medical analogy is offered by the military officials as a rationale: Persons advocating peace and bomb banning are germs infecting the healthy body of society. Attackers of these advocates are thus enabled to see themselves as "antibodies" cauterizing the effects of dis-ease. Such an analogy is effectively dehumanizing, and thus the efforts of the peace advocates to appeal to reason are futile: You don't reason with a germ that is destroying your body. *Z*, among other things, is a case study in the efficient use of political propaganda.

The caveat I would enter is whether film utilized as a political medium can actualize its potential as an art form. The camera is basically an objective instrument, and editing which has as its goal editorializing tends to subvert this objectifying principle. A few years ago *The Battle of Algiers* demonstrated that film could work as an art form in a political situation. This was largely due to the documentary style of that film.

Z also effects a semidocumentary style, but it veers perilously close to simple propagandizing through using a "good guys-bad guys" syndrome (for example, the irrelevant homosexual proclivities of one of the assassins). The film is rescued from this danger, though, by its universality: The "good guys" and "bad guys" are actually those whose life-style operates from an informed conscience as over against those who capitulate to a corrupt governmental system for survival. Fear is the animating principle for the latter, and one of the most trenchant aspects of *Z* is that fear is never obvious, only the manipulative, behind-the-scenes motivating factor.

Trintignant, as the investigator, is the key figure, for it is his integrity that holds together all the pieces. In the most important scene of the film the executive prosecutor offers him a compromising governmental proposal and then tells him to act upon his conscience — implying that conscience should let him accept compromise. The camera lingers on Trintignant's face, and for a few moments we honestly do not know how he will react to these conflicts of internal and external pressures.

Z is, in a way, a pictorialization of James Russell Lowell's still insightful words: "Truth forever on the scoffold, Wrong forever on the throne." But the mentality of *Z* will not yet allow it to accept Lowell's next line: "Yet that scaffold sways the future." It is, at best, a deferred hope. There is as yet work for all of us to do who believe in conscience and integrity. — Dave Pomeroy

The purpose of reviewing current films in Messenger *is not to recommend or to promote specific films for viewing or to offer a rating service covering many films. We hope, rather, by examining a few pictures critically, to help readers develop their own criteria for evaluating pictures and to become more aware of the way current films treat basic theological and moral issues.* — The Editors

---

READERS WRITE / *continued*

endeavor. A majority of people today respect a young man who honestly feels that he cannot be a soldier and chooses alternate service. In many cases he makes a more significant contribution in this way.

But now this is not enough. The course the church is now taking encourages defiance of the law and will place young men in prison instead of in fruitful service.

Some of those who believe in this kind of martyrdom compare the situation to the persecution of Christ, the Apostle Paul, and our own early church leaders. Both Christ and Paul taught respect for, and obedience to, the law. They were killed by a hostile religious group and a cruel harsh government, from which there was no mercy. The early leaders of our church were forced to go to war or prison. There was no alternative, as there is today, where a young man is offered a choice. But we choose to reject the offer.

This can only create more strife and ill will. Our church, which has traditionally taught its members to love one another and settle our differences among ourselves, is now encouraging arrests, court proceedings, and litigation.

Our church, which loves and preaches peace, is commending young men for resisting the law.

Our church, a leader in relief work and service to the needy, now supports its young men to sit in prison, as certainly they will, rather than to work for the good of mankind. If a young man is honestly opposed to war and seeks to promote peace, he cannot do it by causing strife and then doing nothing. War is wrong, so let him work to show that there is a better way, and perhaps someday we can live in peace. To be a martyr for a worthy cause is commendable. To martyrize your life for nothing is a waste of human resources. In my opinion, a young man who wishes to follow the spirit of the Church of the Brethren will choose to obey the law and give his testimony in worthwhile service.

In writing this letter I do not seek to start a controversy, or a pro and con letter-to-the-editor campaign. I ask no support from those who may feel as I do. To those who disagree, I simply ask that you respect my belief just as I respect yours.

May God continue to bless and direct us all as we seek to do his will.

Charles W. Wampler
Harrisonburg, Va.

TO KEEP HOUSE, AND TO BE A JOYFUL MOTHER
—Psalms 113:9

Someone once said that God couldn't be everywhere, and so He made mothers. The world changes, and man reaches into space, but nothing changes the warm love of the one who "keeps the house." The Bible, too, stands constant in a changing world. The University of Cambridge, through its Press, is proud of the privilege of having printed the Bible for longer than any press in existence.

Cambridge Bibles

AT ALL BOOKSTORES

What's an IDB?

". . . the most comprehensive and authoritative Bible dictionary to appear in English in over half a century."
—Library Journal

"Designed for the discriminating professional scholar as well as the beginner in Biblical studies, these four volumes provide authentic answers, so far as they are available, to questions of fact about the Bible."
—World Outlook

". . . a worthy companion to its predecessor, *The Interpreter's Bible* . . . . using the best scholars around the world for its writers, the *Dictionary* is as reliable and valuable as the previous work has proved to be."
—Presbyterian Life

"Many of the 7,500 entries are long and beautifully written articles, frequently illustrated with helpful photos, detail maps, and drawings. Every idea is explored, with full objectivity, to its utmost implications."
—Saturday Review

THE INTERPRETER'S DICTIONARY OF THE BIBLE
Four-volume set, $45

At your local bookstore
abingdon press

speak up

Spiritual renewal begins with ourselves

What is wrong with the church today? This is a familiar question that is heard quite frequently. Putting it another way: Why is the witness of the church not as effective as it should be? We can raise the same questions about our own personal witness for Christ in the world. If we find the answer concerning our own personal witness, we will have the answer to the question about the church, because we are the church.

Some typical answers we hear to the question, "What is wrong with the church?" are: "The church is no longer evangelistic." "Merge with other denominations." "Get out of the National Council of Churches." "Preachers no longer preach the gospel." "We are involved too much in political or social affairs, or not involved enough." And so it goes. Each critic of the church has an answer.

Perhaps all these criticisms may be true at times or in some situations, but in my judgment none of them touches the basic cause. Jesus said to his disciples, "But you shall receive power when the Holy Spirit has come upon you; and you shall be my witness in Jerusalem and in all Judea and Samaria and to the end of the earth" (Acts 1:8). Paul called attention to very much the same idea when he wrote to Timothy of "holding the form of religion [godliness] but denying the power of it" (2 Tim. 3:5).

Luke tells us that before Jesus went back to the Father, he told his disciples that prior to going ahead with his work, they should tarry, wait until they received the promise of the Father, which was that they would be baptized with the Holy Spirit not many days hence. Then he told them, "You will receive power or strength when the Holy Spirit has come upon you. When that happens then you are to go out and be my witnesses, bear witness of me, among your neighbors and those with whom you work, even to the uttermost parts of the earth."

The Greek word for *spirit* is the same root word as for our English word *dynamite*. We have some idea of the power and strength of dynamite. So as we live our lives and make our witness for Christ, we must depend for our power and strength on the Holy Spirit. If our witness is not effective, if we feel that we do not have the power, then the conclusion must be that we are short on dynamite — that we lack the Holy Spirit.

Although we believe in the Holy Spirit and his power, many times we do not put our belief into practice. Most of the time we seem to do pretty well without it. We admit that there are times when we get into difficult situations and then in a rather formal way seek the help of the Holy Spirit. When our church boards, committees, or commissions meet to consider and plan for the work of the church, we open with a word of prayer. But many times we then go ahead and plan according to our own ideas based on our own knowledge and training. We should get all the education and training that we can, but we must not allow that to replace the guidance and power of the Holy Spirit.

Paul, in 2 Timothy chapter three, describes the situation in the last days, how the people will be and how they will act. He says they will appear to be religious, "having the form of religion (godliness) but denying the power of it." Maybe that description fits our situation today — even in our local churches.

Maybe we had better take a good look at ourselves. It would be well to ask ourselves, "Do we really depend upon the guidance of the Holy Spirit or do we go it on our own? Do we honestly and sincerely seek the guidance of the Holy Spirit each day before we start out or before we make a decision?"

If we really want spiritual renewal in the church, we must want it first within ourselves. Before we can expect it in the church, we must have it in our own individual lives. Why not make a sincere effort to have it, by following the words of Jesus to his disciples: "You will receive power when the Holy Spirit has come upon you, then go out and bear witness for and of me." — A. JAY REPLOGLE

"How do you know the six colleges are doing a good job?"

"Listen! They have some old pros who know the score... They listen."

"...and some young kids who won't shut up..."

"...that makes a pretty good team in my book."

**DGEWATER
LLEGE**

unded 1880

sident
yne F. Geisert

dgewater,
ginia 22812

**ELIZABETHTOWN
COLLEGE**

Founded 1899

President
Morley J. Mays

Elizabethtown,
Pennsylvania 17022

JUNIATA COLLEGE

Founded 1876

President
John N. Stauffer

Seventeenth and
Moore Streets
Huntingdon,
Pennsylvania 16652

LA VERNE COLLEGE

Founded 1891

President
Leland B. Newcomer

1950 Third Street
La Verne,
California 91750

**MANCHESTER
COLLEGE**

Founded 1860

President
A. Blair Helman

North Manchester,
Indiana 46962

McPHERSON COLLEGE

Founded 1887

President
J. Jack Melhorn

1600 East Euclid
McPherson,
Kansas 67460

in brief

PASTORS AND PARISHES

Three men in Northern Indiana have been licensed recently by the district: **Ronald Clark,** transferring his membership from the United Missionary Church to the Union Church of the Brethren, where he is serving as pastor; **Michael Stutzman** of Goshen City church; and **Leland Harding** of Auburn. A letter from Pastor Clark appears as part of the editorial in this issue.

* * *

Accepting the call of the Stanley/Maple Grove yoked parish in the Illinois-Wisconsin District is **Larry Moreland** of the United Missionary Church. . . . A tape-recorded sermon by **Russell Burriss** contributed to his call from the Twenty-eighth Street Church at Altoona, Pa. Mr. Burriss is resigning after seven years as pastor at the Santa Ana, Calif., church.

D. Eugene Lichty, pastor of the Lynnhaven congregation in Phoenix, Ariz., has been elected chairman of the newly-formed Clergy for Peace group there.

PERSONAL MENTION

Former Ecuadorean field secretary **George Kreps** will take anthropology studies at The Ohio State University this fall and plans to return to Ecuador in two years to a new assignment. His previous post was dissolved in administrative changes there. . . . After ten years' service as general editor of Christian education publications for the General Board, **Ercell V. Lynn** in August joined the education department of Western Illinois University to coordinate student teaching in the western Chicago suburbs.

A professional photographer with twenty years' experience has been named assistant administrator for public relations and ministry at Friendship Manor. **Maurice E. Wright** comes to the Roanoke, Va., post from a television station, where he was a photography lab technician. An ordained minister, he has served Church of the Brethren pastorates in the First and Southern districts of Virginia.

Retired director of women's work for the Brotherhood, **Anna Warstler,** has settled at Goshen, Ind., after returning from studies in India. Her new address is 29 Skyview Mobile Village, Route 5, Goshen, Ind. 46526.

Lynn Blickenstaff, for twenty-seven years a missionary in India, died in August at his home at La Verne, Calif. He was 81. During his tenure in India, he was mission secretary and treasurer and co-managed the Intermission Business Office at Bombay.

* * *

Our congratulations go to couples celebrating golden wedding anniversaries: *Mr. and Mrs. Ralph W. Hoffman,* Roann, Ind.; and *Mr. and Mrs. Fred Paul,* Salamonie congregation, Middle Indiana. . . . Other couples observing anniversaries include *Mr. and Mrs. O. Clark Anspach,* Lima, Ohio, fifty-eight, and the *Samuel Bells,* Hummelstown, Pa., sixty.

POTPOURRI

Marking its 125th anniversary this month is the **Salamonie Church of the Brethren** in Middle Indiana, with special homecoming services. . . . Group singing, a guest speaker, and a basket dinner will highlight homecoming activities at Middle Indiana's **Roann church** Oct. 11.

In Northern Indiana the **Osceola Church of the Brethren** is among co-operating denominations in The Community Cupboard, which supplies food and clothing to families sustaining severe hardship due to fire, prolonged illness, or unemployment.

Elizabethtown College has reordered its administrative structure for the 1970-71 academic year to allow President Morley J. Mays more time for fund raising and long-range planning. While Dr. Mays will be available for consultation on general budget and staff decisions, he will spend the bulk of his time off campus contacting foundations and other sources of financial support.

CALENDAR

Sept. 25-26	**District conference, Southern Pennsylvania, Codorus**
Oct. 4	**Worldwide Communion**
Oct. 9-10	**District conference, Florida, Georgia, and Puerto Rico, Orlando**
Oct. 9-11	**District conference, Pacific Southwest, Phoenix, Ariz.**
Oct. 9-11	**District conference, Eastern Pennsylvania, Lititz**
Oct. 10-11	**District conference, North Atlantic, Lititz, Pa.**
Oct. 11	**Laymen's Sunday**
Oct. 12	**Columbus Day**
Oct. 18	**World Order Sunday**
Oct. 18-24	**United Nations Week**
Oct. 24	**United Nations Day**
Oct. 25	**Universal Bible Sunday**
Oct. 25	**Reformation Sunday**
Oct. 25	**Youth Sunday**
Oct. 25 — Nov.	**Youth Week**
Oct. 31	**Reformation Day**

OPPORTUNITIES

Postal chess tournament director Ward B. Crabill announces an Oct. 15, 1970, deadline for entries in the **sixth annual round.** Players are grouped into sections of approximately the same skill, with each player in a section playing all the other members of the section simultaneously. Winners in each section receive certificates. A point system enables players to progress to a more advanced section in subsequent tournaments. Novices and experts are welcome, but all entrants should have a general knowledge of the rules of chess and the ability to read chess notations. Interested persons may send name, address, and approximate strength (average, above average, below average) to Mr. Crabill, 11819 Mentone Road, Silver Spring, Md. 20906. There is no entry fee.

"Ministries of the Church for a New Day" will direct the activities of a three-day **Church Leaders Conference** Oct. 19-21 at Manchester College. Guest leaders will include Ernest T. Campbell, pastor of New York's Riverside Church; Martin E. Marty, professor of modern church history at the University of Chicago and associate editor of the *Christian Century;* and Paul M. Robinson, president, Bethany Theological Seminary. Registration fees and other conference information may be determined by writing the conference office at Manchester College, Box 175, North Manchester, Ind. 46962.

Later in October and during November, on five successive Monday evenings (Oct. 26, Nov. 2, 9, 16, 23), the annual **Religion and Life School** will be hosted by Manchester College. Leaders for the event: William H. Genné, coordinator of family ministries, National Council of Churches of Christ; Ivan F. Bennett, senior physician, medical research division, Eli Lilly and Company, Indianapolis; Norman P. Metzger, director, legal services program, Legal Aid of Fort Wayne, Ind.; T. Wayne Rieman, chairman, department of religion and philosophy and professor of religion, Manchester College; and Paul W. Keller, chairman, division of humanities and professor of speech, Manchester College. Registration fee of $6 is payable only on the first evening, though a reservation would ensure participation. Persons interested in attending the school may write Dean L. Frantz, director, Religion and Life School, Manchester College, North Manchester, Ind. 46962.

* * * * *

Members of the Church of the Brethren Men's Fellowship will gather at Winona Lake, Ind., Nov. 21-22 for the ninth annual **Interdistrict Retreat.** "God n the Marketplace" is the theme for presentations and discussions, with Clyde E. Weaver, a member of the Parish Ministries Commission staff at the General Offices of the Church of the Brethren, as guest leader. Participants may register before Nov. 13 with a fee of $16. After that date the fee is $17. Commuters' registration is $5 with meals at hotel rates. Registrants may write Cletis Bowers, Route 9, Box 440, Muncie, Ind. 47302.

THE MEDIA

Newly elected General Board member **Rosa Page Welch** has released a new stereo longplay album, "Rosa Page Welch Sings God's World and His Wondrous Love." Records may be ordered at $4 each, including postage and handling, from Rosa Page Welch, P. O. Box 2072, Waynesboro, Va. 22980.

Bridgewater College student John Michael Fike has released a twenty-page illustrated book, **History of the Eglon Congregation of the Church of the Brethren,** researched and prepared as a class project. Author Fike unveiled the book at the Maple Spring harvest homecoming at Eglon, W. Va., in August. Copies of the history may be ordered from John Michael Fike, Eglon, W. Va. 26716, at $1.25 per copy.

ON QUESTIONNAIRES

Recent In Brief columns have reported results of congregational questionnaires often enough that we wonder how many other congregations are using that time-honored form to determine where they are and where they are going.

At First church in Akron, Ohio, members of the Homebuilders Class answered questions about the peace position of the Church of the Brethren. Three class members favor U.S. policy in Vietnam, while twelve reject that policy. Fourteen of fifteen respondents advocate immediate or rapid withdrawal, while thirteen of fourteen prefer that Congress "again assume Constitutional authority on war."

In northern Illinois, youth at the York Center church at Lombard responded to a two-question questionnaire: Do you feel the sanctuary is sacred? and How do you feel about the Sunday morning worship service?

Definitions of sanctuary varied. One wrote that it is a sacred place in the sense that there the "Lord is praised, thanked, and communicated with." Another said that the sanctuary is no more sacred "than one of God's trees." One youth maintained that "sacred" is sometimes used as a shield in order to keep out new forms of worship.

About worship services in general comments such as "When I'm in church I feel like I'm in school" contrasted with responses stressing the importance of being "united in common experience," though some respondents felt that too often services are "boring and lifeless."

ACHIEVEMENT **September 1970**

Get the WORD around. That is what the Brethren are trying to do through such ministries as:

- Pastoral support for smaller churches
- Development of study materials
- Scholarship aid for training of overseas national leaders
- Brethren Volunteer Service
- Efforts at racial and social justice
- Leadership in evangelism and resources for new approaches
- Group training in personhood, discipleship, churchmanship

The Achievement Offering is an opportunity to make an extra gift to the Brotherhood Fund which supports the above ministries and many more besides. *Your generous response is needed.* Please send your contribution today!

Amount $__________

Name ________________________________

St./RFD ________________________________

City ______________ State __________ Zip ________

Congregation ____________________________

District ________________________________

(Please enclose this form with your gift and send to Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120)

No Time to Opt Out

You can scarcely talk to anyone for half an hour without discussing serious reasons for alarm — the days seem evil, leaders are confused and unresponsive, children are rebellious, their parents are reactionary, and the institutions we have most cherished seem threatened from without and within. We may be experiencing on a national scale what one Harvard historian, looking at New England and observing its flowering fade into a withering, described as a "failure of nerve." The problems are really no greater than they were a hundred years ago, but we seem to have lost the nerve, the spirit, that will prompt us to tackle them.

We are subject to the same "loss of nerve" in the church. We can easily become defeatist in our attitudes, forgetting or neglecting the resources of our faith which should "lift your drooping hands and strengthen your weak knees and make straight paths for your feet." For this reason MESSENGER welcomes and commends to our readers a letter that came to us unsolicited from a pastor we do not know personally. We accept his remarks as a firm rebuke to our pessimism and as a testimony to the victory that is implicit in our deepest convictions. — K.M.

For the past several issues I have been reading "Readers Write" very closely and come to the following conclusion. We have a most serious case of "defeatism" in the Church of the Brethren which needs treatment immediately. A neurosis has been made out of our smallness and declining membership.

I love the Church of the Brethren and presently know of no other church where I would rather spend my ministry. My background is not Brethren. My contact with the church came as a college student looking for a parish in which to serve. There has been a lot of growth in the past few years. And in this growth I have come to know the Brethren very well. Possibly my knowledge of the history and practices of the church are greater than some who were reared in the church.

One of the things that finally led me to join the Church of the Brethren is the spirit of fellowship and the acceptance of one another. I have travelled in many denominational circles, but none has exemplified this great character.

Another ideal which led me to the church was the openness and honesty of thought. The willingness to open the scriptures and to look into them. Not with preconceived ideas or doctrine but simply trying to have the holy spirit reveal what is there for us today.

This is no time to opt out of the Church of the Brethren. Those who feel they are going to find a "paradise" in another denomination are fooling themselves. They are going to find the same problems but in a different social structure. The time is now, for those who feel there are inadequacies and procedure within the Brotherhood to be improved, to remain and work for their correction. We need these people. The Brethren have a significant program and message.

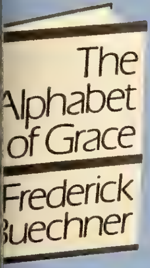
The message of peace and reconciliation is a great biblical and Brethren message. This is a message the world needs and one which we as Brethren can supply. Yes, this message will bring persecution and hardship. Let us remember our forefathers suffered for Christ that we might have this message today. The Brethren message, with the help of the Holy Spirit, can change the world.

This is no time for "defeatism." I am not defeated and neither should anyone else be. I am proud that I am Brethren and proud of the message we proclaim. Every chance I have, I proclaim this message of peace and reconciliation. Instead of writing an obituary, let us tell the world we're alive and going to grow.

Let us be about the work of Christ reconciling man to himself and men to men, the building of a new world, and making Christ real. This will dissipate our "defeatism." When we in the Church of the Brethren get busy fulfilling the Great Commission and the Sermon on the Mount, there won't be enough time to worry about "defeatism."

Christ has won the victory! Let's start living like it.

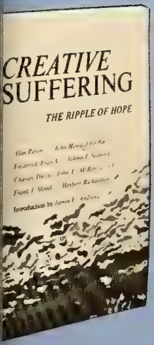
Ronald Clark
Lakeville, Indiana



THE ALPHABET OF GRACE

FREDERICK BUECHNER

Here, in a sustained celebration of life, is Frederick Buechner's theology – that all life is holy. The book is a spiritual autobiography without all the usual trappings. The experiences recounted are ordinary, but running through the whole is that sense of life as wonder and mystery which is the basis of all religious experience. This is a new Buechner, writing without inhibition, baring very personal experiences, and saying, "Look at this life – it is very much like yours." **$3.95**

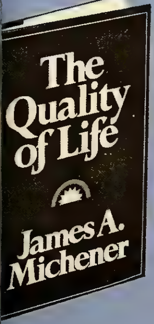


CREATIVE SUFFERING

By ALAN PATON AND OTHERS

Alan Paton and seven other authors, in the main nontheologians, explore suffering in its broadest meaning and find it a creative, human force that can change society and can bring hope. Their subject is not the morbid nor the syrupy pious. Rather, the suffering they talk of is that of the politician, the artist, the scientist. They highlight the creative suffering which is the responsibility of everyman: the willing acceptance of the vulnerability and risk that come to the man or woman who expresses an unpopular view, who works for peace and justice. **$2.25 paper**

3 NEW BOOKS by well-known authors



The Quality of Life

JAMES A. MICHENER

One of America's best-known and most widely read authors addresses himself to the major issues confronting this country. James A. Michener examines the problems of our cities, of race, education, youth, drugs, and crime. He comments on television and the role of a free press, the population crisis, and conservation. At a time when the angry on all sides of these issues are shouting more and listening less, Mr. Michener makes a reasoned plea for balance and for an enlightened response to our social problems. An October publication. **$4.95**

CHURCH of the BRETHREN GENERAL OFFICES • Elgin, Illinois 60120

LOOK FOR THESE FEATURES IN THIS *messenger*

Heart Beat Again. *His illness had struck suddenly. What reserves could a long-married couple call upon to confront the imminence of death?* a short story by Emily Sargent Councilman. page 2

Two Views: Crisis on Campus. *Two observers of the academic scene examine the current turmoil at colleges and universities across the country. T. Wayne Rieman insists the situation is invigorating and challenging in "The Crisis of Conscience on Campus." Carl H. Read suggests, on the other hand, that the bases of dissent may permit some less-than-responsible protesting in "Turmoil on Campus: An Assessment of the Causes of Violence."* page 6

The Changing Ways of Ecumenism. *From Maryland to Arizona the structures of ecumenism are changing as new associations replace faltering ministeriums and councils of churches.* a special report by Ronald E. Keener. page 16

The Baileys: 'Family Is Well.' *One Brethren couple agonized more than most when news of the devastating Peru earthquake began flying north: Many of their family and friends live in one of the hardest-hit areas.* page 20

Hope and the Moral Life. *In the tension that exists between promise of a new kingdom and the fulfillment of that promise, how many Christians live fruitfully and hopefully?* an Annual Conference Bible study message by Allen C. Deeter. page 22

Other features include a poem by Wilbur E. Brumbaugh (page 12); "Day by Day," by Byron and Zola Miller (page 13); news of a Brethren pastor who is "Rejecting Symbolism" (page 14); a look at a school lunch program for needy children (page 15); brief summaries of congregational happenings (page 18); "Faith Looks Up," by Edith Barnes (page 25); a review of a recent film, by Dave Pomeroy (page 26); and a Speak Up selection, "Spiritual Renewal Begins With Ourselves," by A. Jay Replogle (page 28).

COMING SOON

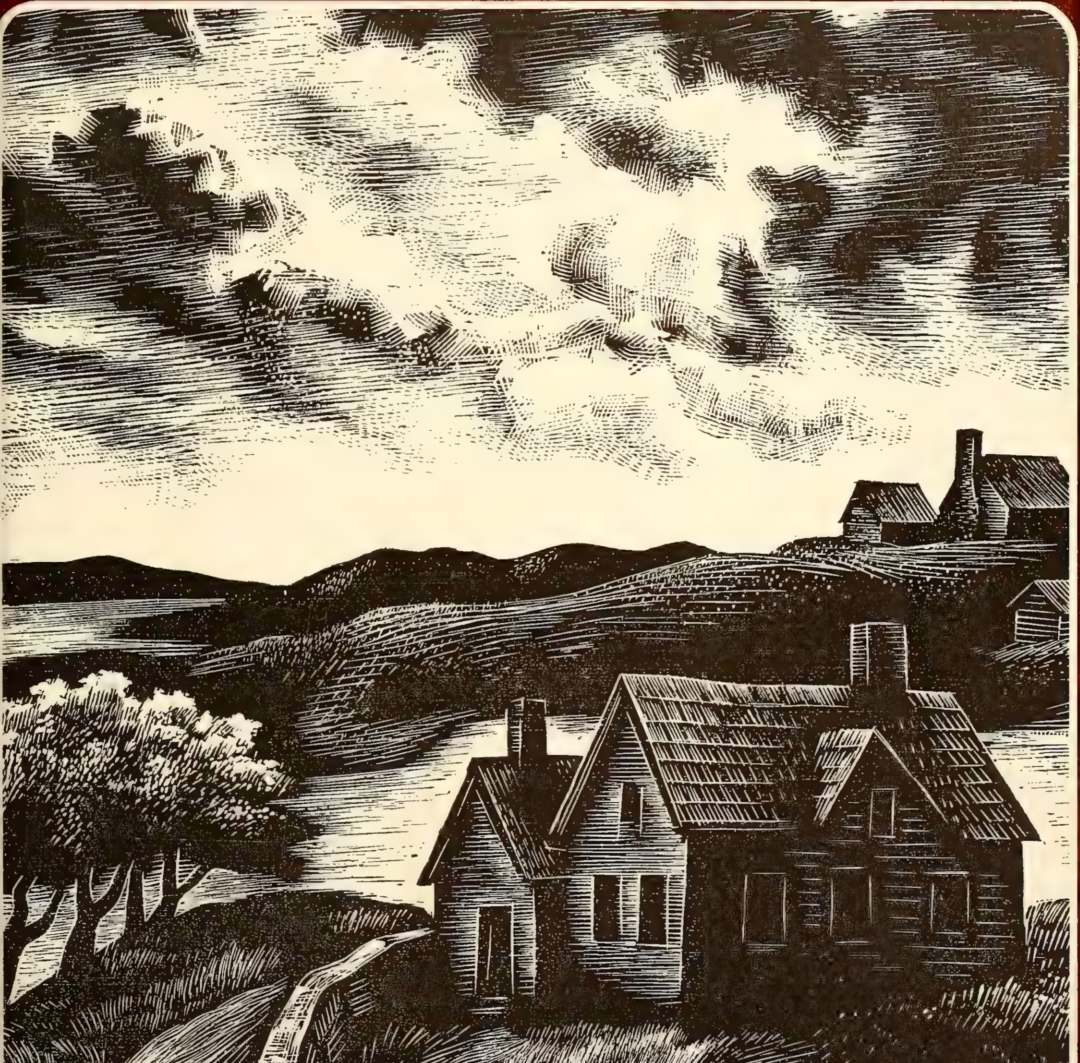
Examples of I. J. Sanger's wood cuts, block prints, and silk-screen prints have traveled in exhibits across this country and Europe. Ronald E. Keener introduces the Maryland artist to Messenger readers, along with a sampling of his landscapes and rural scenes that depict a "vanishing America."... It is David Waas's contention that too many Brethren have been content to let the church's peace heritage vanish into history, and calls upon them to "Come Down From the Attic" with a message that is urgently needed today.... The last of a series of Annual Conference Bible messages on hope is offered by Ronald Morgan. The subject: "The Urgency of Celebration."

VOL. 119 NO. 20

messenger

CHURCH OF THE BRETHREN 10/8/70

Views of a Vanishing America



readers write

BENEFICIAL

I have read with much interest, satisfaction, and blessing the article "The Magnificence of Jesus," by Harold S. Martin (Aug. 27). I consider it one of the best and most helpful essays or sermons that has appeared in MESSENGER. I am sure that such presentations will be most beneficial and encouraging to a great number of the members of our church and to other Christians as well.

The article was well written. Every sentence was to the point, inspiring, full of meaning, rich in content, and scripture-centered.

I believe MESSENGER was originally designed for the purpose of expressing high spiritual and biblical ideals and for the edification of hungry hearts, as this article does so magnificently.

I for one would welcome the inclusion of many more such helpful and timely articles.

ELGIN S. MOYER

Sebring, Fla.

FORTIFICATION IN DISTURBING TIMES

I am writing to compliment you on publishing the wonderful message written by Harold Martin on "The Magnificence of Jesus" (Aug. 27). We need more of this kind of writing to fortify us in these disturbing times. . . .

We complain about the slow growth of the church; let's remedy it where the problem is — give the people the word of the Lord from the pulpit and the MESSENGER. . . .

LUCY HENDRICKSON

Modesto, Calif.

MAN-MADE RESOLUTIONS

Twenty-five years ago my young, eager heart would have gone along with the Annual Conference resolutions 100 percent. But not so today. Many trials and errors later, I have learned that emphasis on social-political concerns and pacifism can be downright sinful, if made central. "Man's ways are not God's ways."

I reaped what I sowed. My children heard me speak of these side-emphases more than the central ones — the blood of Jesus, the cross of Jesus, the resurrection of Jesus, being born again by the Holy Spirit, the pronouncement that "greater things shall ye do, for I go unto my Father." There he intercedes for us while we continue doing in his name exactly what he did — "healing the sick, cleansing the lepers, casting out demons, raising the dead." "Jesus is the *same* yesterday, today, and forever." Either we believe or we do not believe.

Emphasis on man-made resolutions got me into a lot of living hell. But, thank God, the foundation laid when I was a little tot hearing evangelists with less formal education but more anointing of the Holy Spirit was protected through the years and is seeing a family through to deliverance from error, and, yes — from the devil! Just *when* are we going to wake up and see, and say with our mouths just *who* our enemy really is, and arm ourselves accordingly?

The warfare is not social and political. It is spiritual. "For we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places" (Eph. 6:12).

How do we arm ourselves? "Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the equipment of the gospel of peace; above all, taking the shield of faith, with which you can quench the flaming darts of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God" (Eph. 6:14-17).

We are on the defensive until that two-edged sword that cannot miss is placed in our hands. That means knowing the Word, the *whole* Word, not little fragmented pieces of it. And realizing that from Genesis to Revelation, it is telling us where we stand with God, and why, and what we can do about it because of what Jesus did first. With the combination of feeding on these words that God said, with claiming prayer, plus the gracious gifts of the Holy Spirit as described in 1 Cor. 12, the believer knows that "greater is he that is in me than he (Satan) that is in the world."

"Praise God from whom all blessings flow."

LOIS TEETER

Gaithersburg, Md.

RETURN NATURALLY

The suggestion in the July 30 issue of MESSENGER from Mrs. Dorothy Ewalt that the name of our denomination, Church of the Brethren, be changed because the name "might prevent women from feeling that they were equal members of the Brotherhood" has caused a great deal of comment in our home. What would Mrs. Ewalt plan to do with all the scriptures containing the words *brethren* or *brother?* Are they to be discarded, too, or will we have another version of the Bible?

In our Bible dictionary, I found various meanings for the word *brother* [including] . . . "one affectionately or familiarly addressed" [and] "a member of the human race, the brotherhood of man." Aren't there more urgent things to do in this world than changing the word *brother* into something more acceptable to women?

And why do women feel they must be "liberated"? Liberated from what? Why, I did not even know I was being discriminated against until the Women's Liberation Movement issued their statements! Men have allowed women to smoke their cigarettes, drink their liquor, wear their pants. Too many women have lost their womanliness by their own choice, and now they complain that men won't respect them as women. Why should men do that? In too many women there is nothing left to respect!

PHOTO CREDITS: Cover detail from "Northeaster," woodcut by I. J. Sanger; 2, 6 J. Waring Stinchcomb; 4, 5 woodcuts by I. J. Sanger; 7, 13 Paul M. Schrock; 10 Ed Carlin; 15 Edward Buzinski; 18 courtesy of Elizabethtown College; 19 Religious News Service

KENNETH I. MORSE, editor; WILBUR E. BRUMBAUGH, associate editor; RONALD E. KEENER, director of news service; LINDA BEHER, editorial assistant. MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918 under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1970. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version. Subscription rates: $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan; life subscription, $60; husband and wife, $75. If you move clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change. MESSENGER is owned and published every other week by the Church of the Brethren General Board, 1451 Dundee, Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill., Sept. 10, 1970.

Copyright, Church of the Brethren General Board, 1970. Vol. 119, No. 21

It's time for women to return *naturally* to the place of respect. Let us be mothers, really, even though we may work outside the home. Let us be concerned about those in our world less fortunate than we, instead of demanding our "rights."

GLADYS EIKENBERRY
Scottville, Mich.

MORE SCRIPTURE AVAILABLE

When one of my letters is printed, the first thing I do is look up the carbon copy to see what has been left out. If some of my opinions have been left out that is not too important because I am no authority. However if scripture quotations have been left out it concerns me greatly. Therefore if you read my letter in the 9/10/70 issue and would like more scripture references on the subject, please write to me. By the way the 6th. word in line 14 of the letter should have been "become" instead of "been".

MRS. DAN DEAL
Onekama, Mich.

FAITH AND GOOD WORKS

I want to express my appreciation for the article "The Magnificence of Jesus," by Harold S. Martin (Aug. 27) . . . . Are reprints of the article available? . . . It is an article that deserves wide distribution and would be acceptable and thought-provoking in our evangelism program.

I am not an advocate of the idea that our good works make us acceptable in the kingdom. But when we by repentance have accepted redemption through the atoning life, death, and resurrection of Christ, the fruit of good works is the result of our obedience and fellowship with him.

We are very free in quoting Matthew 25:31-46. But I haven't noticed the giving of much prominence in our MESSENGER to Matthew 7:21-27. There is such a thing as a good house needing a sure foundation to stand on, if it is to endure eternally. Paul was a proponent of good works but was clear in his teaching that Christ and his mission of redemption have the preeminence (Col. 1:9-23).

BARBARA M. NICKEY
La Verne, Calif.

EDITOR'S NOTE: *Reprints of "The Magnificence of Jesus" and other similar articles are indeed available, at no cost, by writing Bible Helps, Amos Lehigh, Editor, Route 3, Hanover, Pa. 17331.*

Page One...

Ron Keener is a man with a message.

Charged since May 1970 with editing and writing the news pages of MESSENGER, he might be called a chronicler of Brethren news.

"Reporting perceptively and interpreting not only the church to the world but the world to the church are among challenges set for me in news coverage," he relates. In his work also he prepares press releases and helps assess communications needs of local congregations.

Until his Elgin appointment as director of news service for the office of communication, Ron served as director of public information for Bridgewater College in Virginia.

At thirty-one, then, Ron brings several years' experience as well as a master's degree in journalism to the General Offices.

He brings also some distinct ideas about the church and the media. "If the church is to be effective in its mission of sharing the Christian gospel, it must make itself visible to the entire community in the same way that the community receives the important information by which it lives," he says — and that means using modern communications channels.

"Churches are realizing that they are involved in a tremendous communications challenge," Ron says. "People are receiving their daily information by the most modern means of instant communications, while the church limps along with nineteenth-century methods."

Ron's interest in communicating does not diminish outside the office. An avid photographer, he is developing an interest also in personal printing and the graphic arts.

In this issue Ron introduces us to Andrew W. Cordier, a former chairman of the Brethren Service Committee and one of the architects of the United Nations.

Other contributors to this MESSENGER include writer *Robert J. Hastings,* author of several feature articles in the past and editor of the *Illinois Baptist.*

Asking us to "Come Down From the Attic" is *David A. Waas,* chairman of the division of social sciences at Manchester College, and head of the department of history there.

Evelyn Hollinger is newsletter editor and office secretary of the La Verne, California, congregation.

Emerson, New Jersey, resident *Ruby Rhoades* coordinates advertising and promotion for the Revell Company, publisher of religious books. She and her husband Benton, now secretary of agricultural development for the National Council of Churches, were the first Brethren missionaries in Ecuador, serving there from 1946 until 1956.

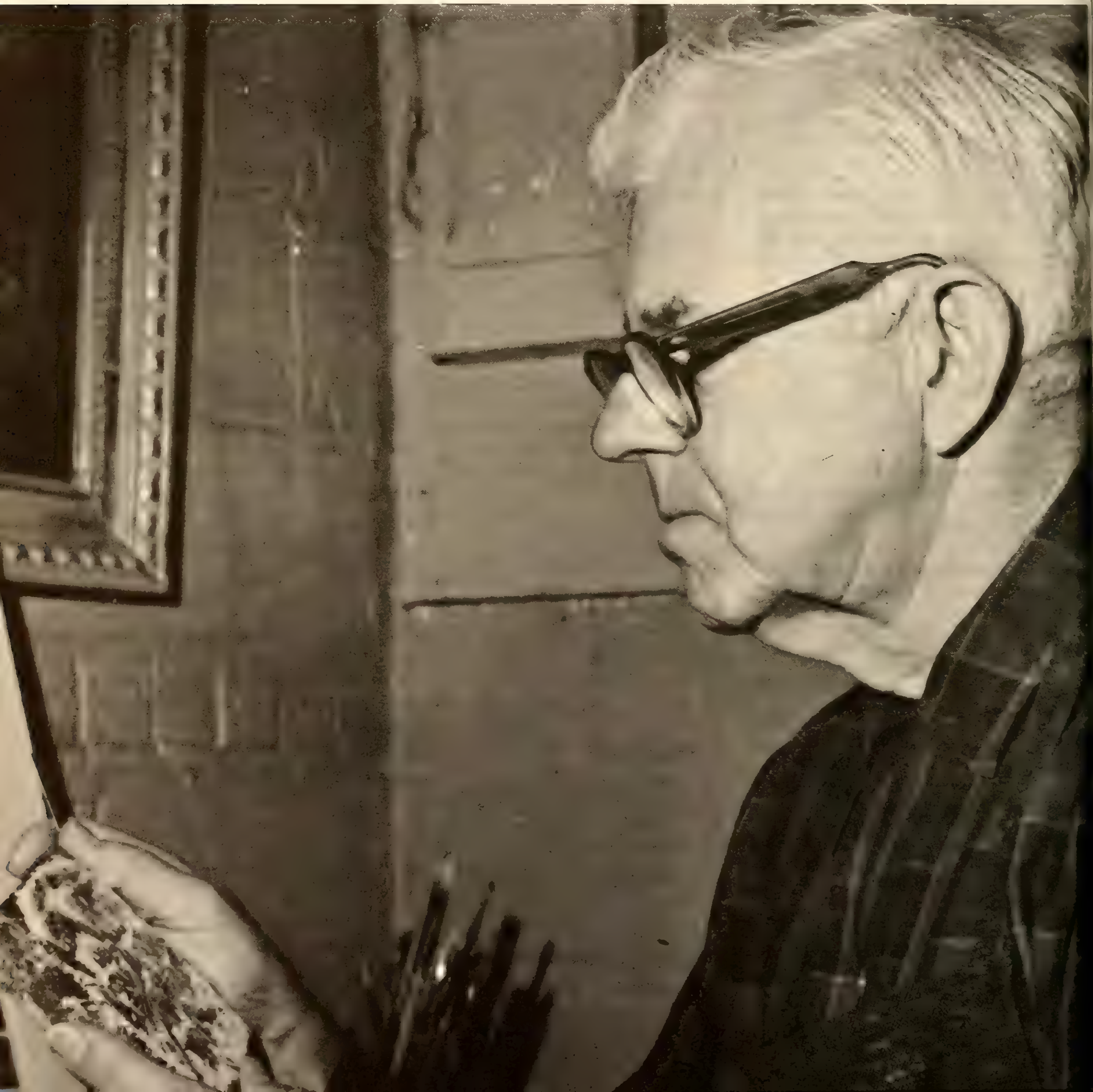
Annual Conference speaker *Ronald K. Morgan* has pastoral responsibilities at the Mack Memorial Church of the Brethren, Dayton, Ohio, and serves on the Southern Ohio District missions, Brethren service, and social action commission.

Another pastor, *W. Clemens Rosenberger* of Eastern Pennsylvania's Lititz congregation, is a member of the Annual Conference Central Committee.

THE EDITORS

I. J. Sanger's

Views of a Vanishing America



by RONALD E. KEENER

In an unpretentious workshop in the corner of the basement of his suburban Washington, D.C., home, I. J. (Dick) Sanger, master woodcut craftsman, spends his retirement continuing to fulfill his lifelong ambition to be an artist

"The first time I can remember ever thinking of drawing was when I was just a small child," recalls Sanger. "I saw a horse cut out of a thin board, something my playmates had, and I wanted one." His brother and father couldn't help him make one, so he drew his own.

From that beginning, Dick found creating with pencil and paper a constant source of enjoyment. While he made his living as a commercial artist until three years ago, his interest in woodcuts and engravings has given him notable success in exhibitions and personal recognitions.

Mr. Sanger was born seventy-one years ago near Port Republic, Virginia, near the Mill Creek Church of the Brethren. His family moved to Fairfax County about three years later where his father, Samuel Abraham Sanger, a farmer/preacher was instrumental in organizing the Oakton Church of the Brethren.

Later, when the family was living near Charlottesville, a school principal learned of young Dick Sanger's talent and encouraged him to pursue his interest. One year she invited him to accompany her in attending summer school at the University of Virginia to take classes in industrial art and painting.

One of Mr. Sanger's instructors that summer apparently thought he had some talent; the following year — though he wasn't attending the summer session — she located his home and urged him to take private art lessons in Indianapolis while living with an elderly, wealthy woman for the exchange of doing chores.

"Dad was a little cool to the idea at first, but later he went along when he found that we had a church there where I could attend. So it was all agreed on. And then this woman was taken ill and she had to have a person with her all the time, so that fell through."

Still another teacher became instrumental in setting I. J. Sanger onto a career of art and drawing. She was going to Columbia University in New York to take work in education and persuaded him to spend the summer months there following his graduation from high school in 1920, working part time and taking a few courses in art. He agreed and found employment in a carpenter's shop in the afternoons and took two courses in art in the mornings at Columbia. And despite his return to Virginia and the next two years in studies at Bridgewater College, the opportunities for art studies at Columbia remained in the back of his thinking.

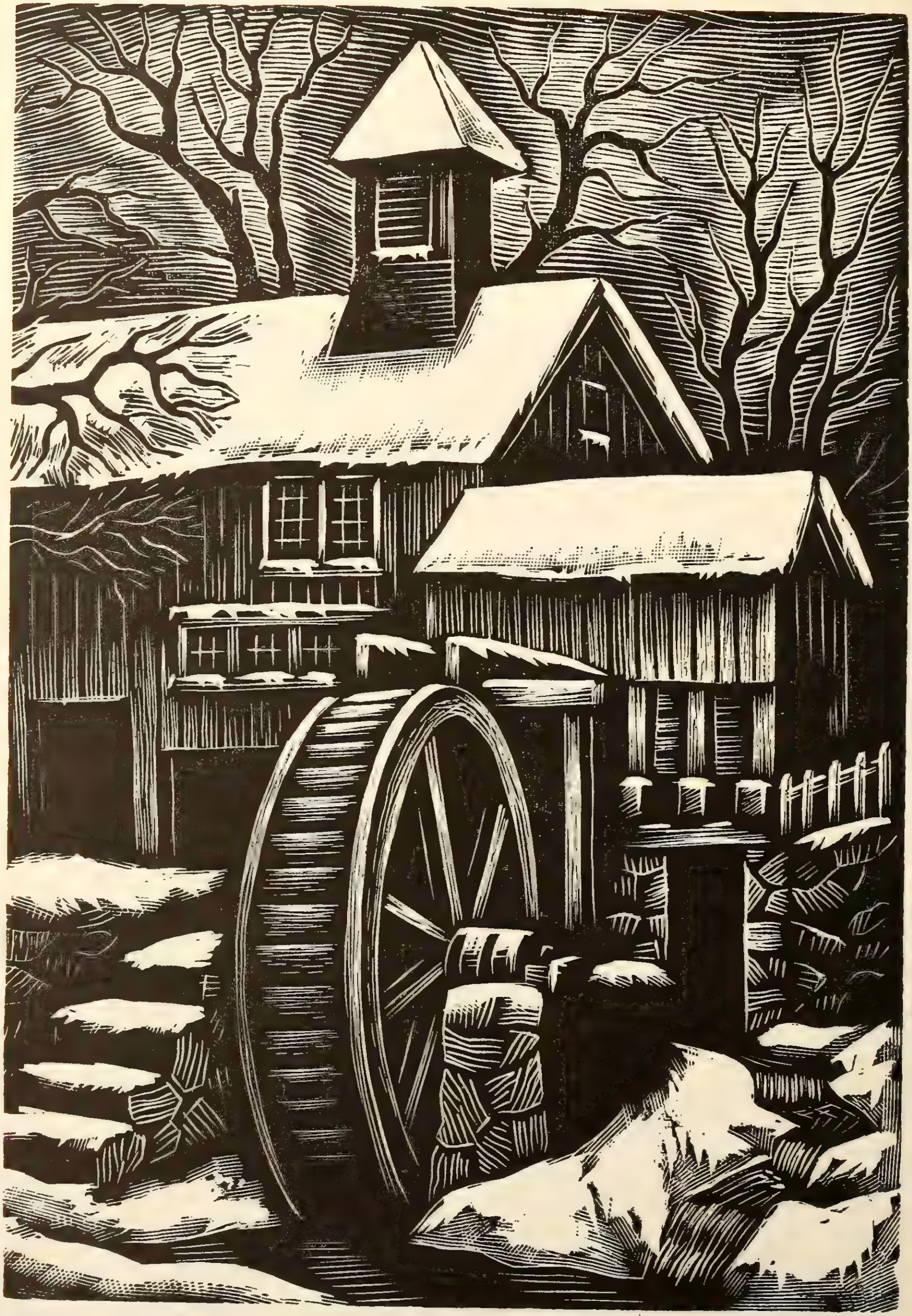
Nearly everyone advised him to complete his four years at Bridgewater, then take further work at Columbia. But he had one supporter on the Bridgewater faculty, Dr. Frank Wright, who agreed that perhaps in his specific case a transfer to the university might be best. Thus in 1926, Dick Sanger received his bachelor's degree in fine arts education from Columbia.

Shunning teaching, he took a job as a furniture designer for the building bureau of the International YMCA in New York City. Needing to withstand rough wear, the furniture was especially designed for social rooms of YMCAs across the country.

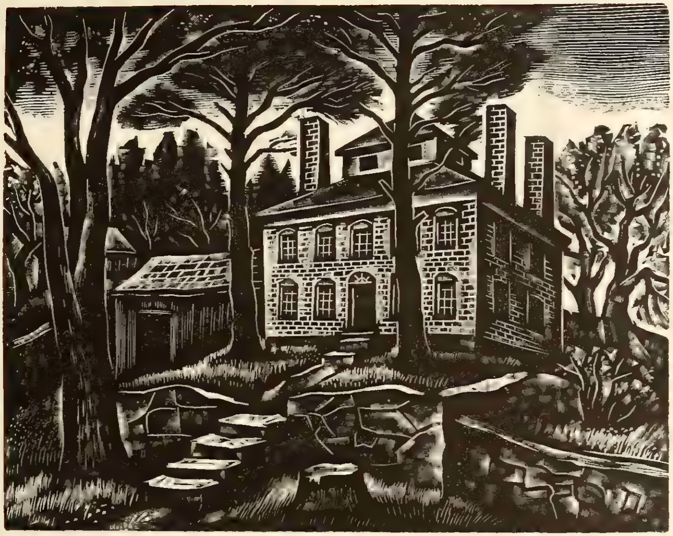
Between the depression and a year in the army he free-lanced. And it was during this time that a friend and former teacher, Albert Heckman, introduced him to block printing and woodcutting. "He obtained the tools and showed me how to get started, and I kind of took to it like a duck to water. It just appealed to me right off."

It was Mr. Heckman, too, who directed him to the Federal Art Project, intended to provide work for unemployed artists, in New York after he had done book illustrations and had designed wallpaper and book jackets. "The pay wasn't much," he recalls of the depression-era project, "but you could work at the things you wanted to do. We thought that was just too good to be true. Just do the thing you wanted to do, enough to at least make a living."

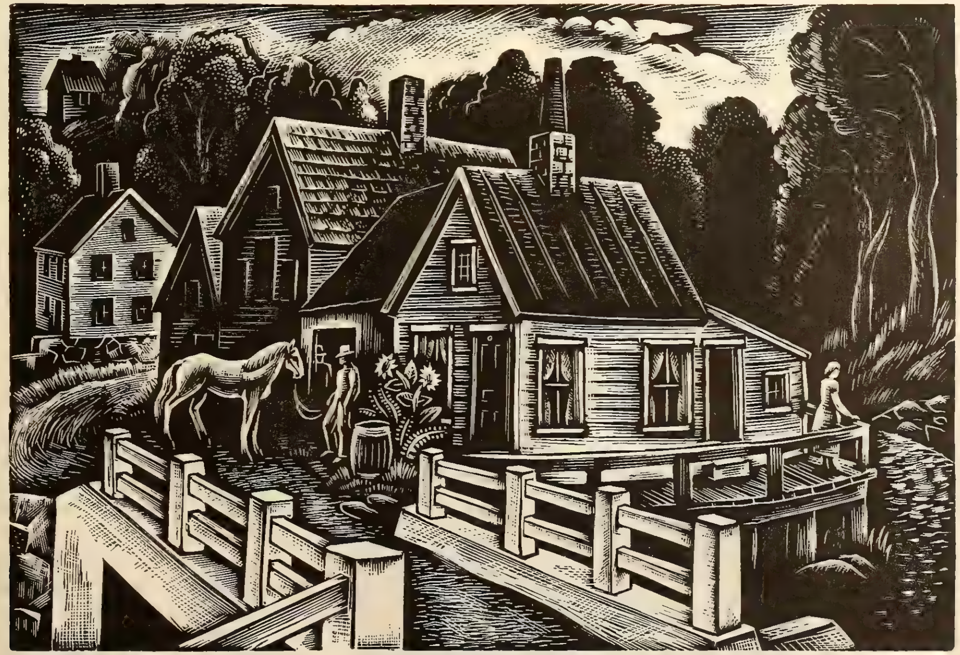
"We had shows at our own gallery and good reviews. I remember at the Chicago International Print Show, I counted about thirty or forty of the people as coming from the Federal Art Project of just our city alone." One of his prints was exhibited at the 1939 New York World's Fair, where he also spent a couple days a week demonstrating the wood-block printing



Old Mill, Stockbridge, Mass.



Aunt Carrie's House



Bear River, Blacksmith Shop

SANGER / *continued*

technique.

Association with a silk-screen printing business until it moved to New Jersey and additional graduate work at Columbia University under the G.I. bill preceded Dick Sanger's marriage to Marjorie Graybill of Nokesville, Virginia, in 1948.

Although he had been a New York resident since 1922, he decided to leave the "rat race" there and live in Washington where his wife had a teaching position. There he worked in the graphics department for the Military Air Transport Service at Andrews Air Force Base and later transferred to the U.S. Department of Health, Education, and Welfare designing the graphics for maps, brochures, and booklets.

Over the years he has exhibited and won recognitions for his wood cuts at the Philadelphia Print Club. Two prints were included in a book published in London called "Fine Prints of the Year." Others were exhibited four years in succession in the American Institute of Graphic Arts' "Fifty Prints of the Year."

Examples of his work have traveled in exhibits across the country and to Europe. ("Incidentally, one of my wood engravings was in Czechoslovakia when the war broke out and we almost didn't get it back.") Of his block prints, he notes: "I guess my work isn't really modern anymore. I was considered modern in the early days. Now I'm old hat, I guess. But I do exhibit here every year in the Washington Society of Print Makers, to which I belong. I had a one-man show at the Smithsonian six or eight years ago, and have shown block prints at the Virginia Print Makers at Charlottesville in past years."

And in the past several years the artist collaborated with Clarence E. May of Bridgewater College to design its coat of arms, the official seal, and the large stone plaque that faces on the college library.

In his paintings as well as wood cuts, the countryside is a common theme. Fishing villages, farmhouses, and farm buildings, with landscape backgrounds, are often his subjects. "I always liked nature, especially mountain scenery and the country life.

"Subject matter doesn't make a good artist. What makes the art is the way you handle the subject matter. A scene might to one person make a nice subject, but to the artist it must have appeal. He must be interested in it and have a feel for it.

"Some people can't understand why I like to do buildings like the old Pennsylvania barns; but their structures fit into the landscape.

"In looking for a subject, I want something that makes a good design and good structure. Not just a scene."

Mr. Sanger's subjects come from the inspiration of life around him — including such points as Guatamala and Alaska, where he and his wife have traveled.

Nor has Mr. Sanger attempted to put across any social point of view in his art. "In the thirties when I was on the Federal Art Project, many of the artists did have a point of view. Some of them criticized me when I did landscapes when there were other things much more important. They were for doing social themes. But the strange inconsistency of it is that a little later, when abstract art came around, they deserted their social themes and went completely abstract. I still think my landscapes have more meaning than abstract designs for design's sake."

Reflecting further on his own motivations as an artist, Dick Sanger admits a nostalgia for what he calls "the vanishing America" — the rural scene. "I didn't like the farm as a farmer," he says. "I wanted to be painting instead of doing chores."

But in his wood cuts and silk-screen prints he captures a certain spirit of the land, its rusticity, its color. In that way, I. J. Sanger is an historian, recording in his art a disappearing society and the values it held. ☐

Woodcuts are simply a form of printing by relief. But where, as in printing, the type letter is left after the excess is cut away — essentially giving a black impression on a white sheet of paper — the woodcut is a design of white lines on a black surface. This is done by gouging out with the V-shaped tools the lines of the design, which when inked and laid to paper will give the finished illustration

MAN: EARTH'S DEADLIEST PERIL

by ROBERT J. HASTINGS

Frank K. Kelly recently wrote, "Man lives on a beautiful colored ball, traveling at high speed through enormous darkness toward the fires of countless suns."

But the "beautiful colored ball" which we call earth is in peril. Grave peril. Like Apollo 13, which limped back to earth with dangerously low levels of oxygen, fuel, and water, spaceship Earth is literally running out of room, food, air, and water for its burgeoning population, destined to leapfrog from the current 3½ billion souls to 7 billion by the year 2000, less than 30 years away.

Alarmist or realist? You be the judge, based on the following evidence, which can be multiplied endlessly:

One of the Great Lakes — Lake Erie — is already dead, the victim of acidic wastes from surrounding industry. Only sludge worms and a mutant of the carp can now exist in its murky waters.

Sewage pollution in Raritan Bay, New Jersey, infected the clams, which in turn led to an epidemic of hepatitis, with the result that the clamming industry was closed down.

Not far from Tampa and St. Petersburg, fluorides from phosphate plants affect the bone structure of cattle so severely that they cannot support themselves but sink to their knees.

The Gulf of Mexico, the dumping ground for two thirds of the nation's waterborne waste, could become a dead sea, like Lake Erie, unless remedial action is taken. So predicts James M. Sharp, president of Gulf Universities Research Corporation.

Airline pilots report that whiskey-brown miasmas, visible from 70 miles on all sides, shroud almost every U.S. city, including remote towns like Missoula in Montana's "big sky" country.

Almost every other day, school children in Los Angeles are forbidden to exercise lest they inhale too deeply.

Reid A. Bryson, a scientist at the University of Wisconsin, says, "Our grandchildren may never see a blue sky." A thickening shield of man-made dust is enclosing the earth, bouncing back the sun's rays, and dropping temperatures around the globe. The dustiest air, the noted meteorologist says, is billowing out of the deserts of northern India and Pakistan, where generations of intensive farming have devegetated the land.

In the early 1980s, air pollution combined with a temperature inversion will kill thousands in some U.S. city. For the first time, the car census in the United States passed the 100 million mark in 1969, and these cars pour 90 million tons of pollutants into the air each year, to say nothing of the noxious fumes from jet aircraft.

Smog from Los Angeles, swept east by wind, is killing the majestic ponderosa pines in the San Bernardino National Forest, fully 80 miles away, at the rate of 3 percent a year.

DDT, which is airborne throughout the world regardless of where used, accumulates in the fatty tissues of the human body. The DDT content in the milk of many nursing mothers is already two to six times the amount allowed in milk for commercial sale. A growing menace of DDT is cancer of the liver.

Such respiratory ailments as asthma, bronchitis, and lung cancer are multiplying at alarming rates, with emphysema leading the way as the fastest growing cause of death in the United States.

Two major causes

The ecological crisis has two major causes: man's technological skill and man's desire to reproduce himself.

The industrial revolution has raised the standard of living, bringing untold luxury, convenience, and pleasure. But technology has given birth to effluence as well as affluence. We cannot endlessly blacktop more parking lots, clear more forests, strip more mines, blanket more land with highways, build more pollution-belching factories, and raise the heat level of rivers and streams.

"Progress" means that to run our air-conditioners, we will strip-mine a Kentucky hillside, push the rock and slate into a nearby stream, and burn coal in a power plant whose smokestack contributes to a plume of smoke massive enough to cause cloud seeding and premature precipitation in Gulf clouds, which should be irrigating the wheat farms of Kansas.

The second cause is just too many people. Paul R. Ehrlich, population biology specialist at Stanford University, describes a grim future in his book, *The Population Bomb*. His thesis is that "too many cars, too many factories, too much detergent, too much pesticide, multiplying contrails, inadequate sewage treatment plants, too little water, too much carbon dioxide — all can be traced easily to too many people."

Ehrlich compares runaway population to a cancer. "A cancer is an uncontrolled multiplication of cells; the population explosion is an uncontrolled multiplication of people," he says.

The population expert sees only two alternatives: Slow the birth rate, or increase the death rate. Unless we find methods to control birth rates, Ehrlich says, the "death rate solution" will find us. He sees three of the apocalyptic horsemen as the ultimate "solution" — war, pestilence, and famine — unless we put a brake on runaway births.

On the CBS program "60 Minutes," Harry Reasoner predicted that at the present rate of growth, every square foot of America will be used as a cemetery in the year 2470!

Public reaction

"The great question of the 70s is: Shall we surrender to our surroundings or shall we make our peace with nature and begin to make reparations for the damage we have done to our air, to our land, to our water?" With these words in his January 1970 State of the Union Message, President Richard M. Nixon set the stage for a massive "Teach-In" on Earth Day, April 22, when on college campuses across the nation millions debated the question, "Can man survive?" Even the U.S. Congress recessed, since so many of its members were involved.

But for all the evidence that earth is truly a plundered planet, some have shown negative attitudes.

The Daughters of the American Revolution resolved that Earth Day was "subversive" and that reports of an environmental crisis were "distorted and exaggerated."

In a similar spirit, James L. Bentley, state comptroller of Georgia and Republican candidate for governor in that state, sent out $1,600 worth of telegrams at taxpayers' expense, pointing out that Earth Day fell suspiciously on Lenin's birthday. (Campaign advisers later persuaded him to pick up the tab.)

Several newspapers also took note of the fact that April 22 was Lenin's birthday. The Richmond *News-Leader* said, "The date was not selected by chance. Here we have a classic example of how the Communists pervert idealism and worthwhile causes to their own purpose."

Several industrialists in Georgia, including Glenn Kimble, an official of the Union Camp paper mills in Savannah, have complained vigorously about "hysteria" over ecology. Kimble's plant is the largest of its kind in the world and one of Georgia's largest single sources of pollution, according to William K. Stevens of *The New York TIMES*.

By contrast, Senator Gaylord A. Nelson (D., Wis.) claims that "no administration has understood the size of the issue. It is much more important than space, weapons systems, or the money we're wasting in Vietnam."

What churchmen are saying

Where do church leaders stand on the issue of the environment? Do they feel the threat is real, that it is "hysteria," or that it is irrelevant to spiritual matters?

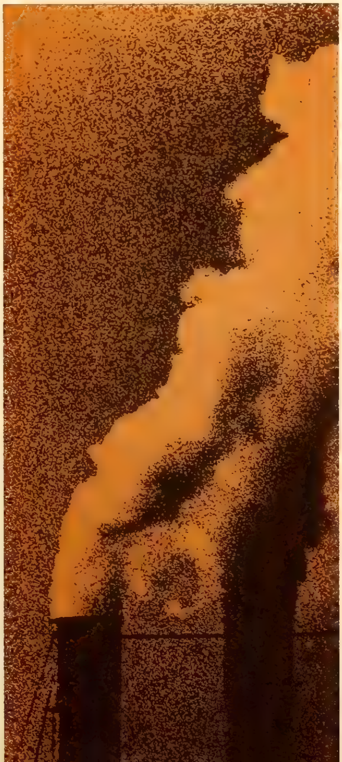
Sherwood Wirt, editor of Billy Graham's *Decision* magazine, says the evangelical churches have largely met the problem with silence. He warns that environmental pollution "is a social issue of the first magnitude . . . yet somehow the evangelical churches have not considered it their problem." Wirt believes that whether the Christian likes it or not, "he is bound in stewardship to take care of this earth until he gets a better one." As evidence, he quotes Numbers 35:34, "Defile not therefore the land which ye shall inhabit, wherein I dwell: for I the Lord dwell among the children of Israel" (KJV).

At the opening rally of his eight-day crusade in Dortmund, West Germany, in April 1970, evangelist Graham said the world seems to be moving toward suicide. "We are building gigantic armaments; pollution is destroying our water and air. . . . Despite all technology, more people than ever are starving. . . . Despite modern medicine, various new diseases are sweeping the world. All over the world there is a population explosion, and all of these problems are besetting us at the same time."

At their twenty-eighth annual convention in Kansas City last April, the National Association of Evangelicals passed a resolution asking for "every legitimate effort to maintain balance in ecology, preservation of our resources, and avoidance of the cluttering of our natural beauty with the waste of society."

Dr. Cynthia Wedel, president of the National Council of Churches, has warned that "the church boldly proclaims that 'the earth is the Lord's and the fulness thereof,' but her actions give little credence to this affirmation."

At least one denomination — the United Church of Christ — has established an office in charge of ecology. John Moyer of New York City will head the office in the Board of Homeland Ministries. His goal is to make specific proposals on what churches can do nationally and locally to combat pollution.



In its general conference in St. Louis last April, the United Methodist Church recognized the problem of population control, and went on record as favoring legalized abortion, voluntary sterilizations, and the two-child family.

And at the eighty-third assembly of the Christian Church (Disciples of Christ) in Fort Worth last spring, Donald E. Moore of San Antonio labeled pollution as one of the nation's most pressing problems. He said it is not surprising that where "sixty percent of the taxed national wealth is expended on the weapons of death . . . the remaining forty percent is inefficient to maintain and improve the quality of life."

And speaking to the American Baptist Convention last May in Cincinnati, U.S. Circuit Court Judge Frank M. Coffin of Portland, Maine, called for an "impartial international body" to regulate ecology on a global basis. He said all nations must find an alternate to spoilation in their development of natural resources. Is the Bible to blame?

Strangely, some are quoting the Bible as a contributor to the spoilation of the environment. This is particularly true of Genesis 1:26, in which God says man is to have "dominion over the earth." Steven Schomberg of the University of Minnesota campus ministries, speaking at a university Earth Week teach-in, accused Judeo-Christian teaching of leading men to see themselves as superior to nature, with the earth created solely for their enjoyment and use.

Old Testament scholar Walter Brueggemann disputes this interpretation of Genesis 1:26. Brueggemann, who teaches at Eden Theological Seminary in Webster Groves, Missouri, says that "to have dominion" clearly means "maintenance of order, that is, control of the forces which injure and threaten." He does not visualize "dominion" as a license for tyranny or exploitation. "To subdue and have dominion is not a charter for abuse, but rather a command to order, maintain, protect and care for," he says. The seminary professor cites such scriptures as Leviticus 24:43, 46, and 53 which warn the slave owner not to rule or have dominion with harshness. He sees in Ezekiel 34:4 the antithesis of harshness: "Strengthen the weak, heal the sick, bind up the crippled. Bring back the strayed, seek the lost. . . ."

The Old Testament has much to say about personal cleanliness, sanitation, and hygiene. For example, Leviticus 14:8-9 gives detailed instructions for washing and shaving after illness. Exodus 29:14 tells how "the flesh of the bull, and its skin, and its dung, you shall burn with fire outside the camp." Before God gave the Law at Mt. Sinai, he instructed the people to "wash their garments" (Exodus 19:10). The blood of slain animals and fowl was to be covered "with dust" (Leviticus 17:13). To insure that their camps would be fit for God's presence, the Israelites were instructed to carry a trowel or paddle with them. "When you squat outside" the camp, orders Deuteronomy 23:13 (NEB), "you shall scrape a hole . . . and cover your excrement."

When God finished the creation, he saw that "it was very good" (Genesis 1:31) and placed man in the garden "to dress it and to keep it" (Genesis 2:15). This does not mean that man is to act like a hog. He is to be a good steward of life's resources. And as Proverbs 13:22 predicts, "A good man leaves an inheritance to his children's children." If man exploits the earth and pollutes the atmosphere, what inheritance will he leave for his children, to say nothing of his grandchildren?

The land laws of Israel illustrate a basic principle of man's trusteeship of spaceship Earth. In Leviticus 25:1-23, God told the Jewish people to let the land rest every seventh year. (Any farmer knows how the land is depleted if planted year after year with the same crop.) In addition, the land was to lie idle the fiftieth year, which was the Jubilee. In that year, all land was to revert to its original owners, and all slaves were to be freed. The price of land and of slaves was set on the basis of the years remaining until the Jubilee. Land bought the fortieth year was much cheaper, for example, than land bought the fourth year. In a sense, the land was leased for a period not to exceed forty-nine years.

"For the land is mine" is the way God expressed it in Leviticus 25:23. I don't know how rigidly the Jewish people observed this law in Old Testament times. I am not advocating a return to the Year of Jubilee. But this land is not ours forever. To exploit the soil, foul the air, or pollute the water is contrary to God's will, for this, too, is his.

If God numbers the hairs of every person (Matthew 10:30), this tells us of the exact inventory he keeps of earth's resources. God is not the author of waste, of destruction, of negligence. Jesus expected the fig tree to be productive (Matthew 21:19). He condemned the faithless steward who had no profit to show but had buried his talent in the ground (Mat. 25:25). After feeding the 5,000 Jesus asked his disciples to gather the fragments, which filled twelve baskets. Not only was this a lesson in conservation, but an antilitter demonstration as well!

John may not have had environmental pollution in mind when he wrote his Revelation, but there is an eerie relevancy to 1970 in the words of Rev. 11:18, "for destroying the destroyers of the earth."

"The earth is the Lord's and the fulness therof, the world and those who dwell therein" (Psalm 24:1). Who can say that God is unconcerned with the care of what he has created? And if he is concerned, his children should also be concerned.

The new earth

The Environmental Teach-In Committee of the city of Milwaukee has prepared what they call "Ten Commandments of the New Earth." They are worth thinking about but most of all, worth practicing. Here they are:

You shall live in harmony with all the earth and with every living thing.

You shall return to the earth all the organic treasures she freely gives you.

Do not put greed above duty, nor wealth above wonder.

Do not demand useless things or trade for unnecessary things.

Every man shall have his fair share of the earth and no more.

You shall fight to protect the earth; it is your home.

Be masters of technology and not its slaves.

You shall make beautiful and enduring whatever is to be made.

You shall keep faith with future generations and be wise guardians of their inheritance.

When all this is done, come together with all your brothers and sing the joy of earth. □

Come Down From the Attic

Convictions which have been dear but about which we are now unsure can be gently laid aside where they no longer affect our lives. It is here in the Church of the Brethren's attic that we find its peace witness

by DAVID A. WAAS

Exploring an attic is an interesting experience for young and old alike. The old fondle precious items which revive dim memories. The young chuckle at the strange configuration of things now old. Bits of adornment or furniture are there, but perhaps much more. Our attic may contain ideals unfulfilled and aspirations yet to be realized.

Let me take you into the attic of the Church of the Brethren. Stand among the rafters, touch fragments of the past, and remember. Perhaps we touch a towel or a small white basin, meaningful once, but now something to bring down when the children come home. Here a coat, and there a photograph or a book. And tucked over here in a special place, a bundle of ideas, some convictions, and a portion of our faith.

Convictions which have been dear but about which we are now unsure can be packaged and gently laid aside, quietly confined to some corner of the attic. Lodged where they no longer affect our lives, no longer flow in the bloodstream of the family, the church, or the Brotherhood. It is here, in the church's attic, that we find the *peace witness* of the Church of the Brethren.

How strange to find the tradition of pacifism here in the attic. Decades ago Gladdys Muir argued that it was *the* central belief of the church. In a recent issue of the *Brethren Life and Thought,* John Howard Yoder states that it is at this point that Jesus was most severely tempted. He was tempted to use force to be a king and to establish his personal power among men.

During the triumphal entry the crowd thought he would change and become a ruler. They would have been jubilant if he had. The issue was constantly before him, but Jesus stood fast in love.

In my judgment all other New Testament teachings regarding the conduct of man to man and man's relationship to the world are given fundamental recognition by any healthy society. Christianity is compatible with society and, indeed, is supported and undergirded by society except in the issues of violence, power, killing, and war. All societies have short-term views. All have waged war. All seek what is called "victory." All fight for survival and none has been able to respond to Jesus' suggestion that he who would fight to preserve his life will lose it.

Our forefathers were aware of the significance of this teaching. They built a church around it, and it inspired thousands through the years. How then did it get into the attic?

1. *We, even as Jesus, are tempted.* We are subtly tempted to fall short of the law of love. We are tempted with power. We are tempted to wrap national power around ourselves. We are tempted with easy force and with all forms of violence against our brothers. Psychologists tell us that such temptation comes to even the most powerful. Indeed, physical power brings a fear and an insecurity with it. We are almost compelled to look to the United States under those circumstances. The United States today demonstrates the fundamental weakness of temporal power: powerful almost beyond measure yet pathetically insecure.

Jesus was tempted with physical power, and the fleeting centuries have not made the temptation less subtle or strong. Our times are tense and full of greed and hate even as in Jesus' time. Good men are threatened as they were in Gethsemane. From every side practical and honorable men call upon us to identify with the crises we find around us. Is not evil almost triumphant? Has not the law of love proven itself inadequate? Reasonable men tell us: Call on your legions of angels if you can, but if you cannot, then be men and call upon your hand and arm. Our enemies have no regard for human life. They threaten us. They are at our gates and we are tempted. With the sound of defeat in our ears, we turn to swift, justifiable solutions, and we seize the sword as did the disciple in the garden.

The temptation is subtle and theological. Again we are indebted to John Howard Yoder, who has pointed out that one way of describing atonement is that God loves his enemies and that we are among them. And in the New Testament teaching the "gospel" and "loving one's enemies" are inexorably intertwined. Loving enemies and saving souls cannot be pulled apart if we read Jesus carefully. Servant and Savior are woven into the common fabric and the New Testament.

European state church theologians had overriding concerns with something else — defeat of the infidel. Europe was confronted with severe enemies in the middle centuries. It was a terrible enemy, even as our own. The infidel was for the middle centuries what the communist is for the Westerner today. All of Western Christendom followed their theologians as they developed a systematic theology which allowed atonement without loving enemies. The enemy could not be saved, he must be destroyed, and Western Christendom followed — all but a small, radical element which testified that this was abandoning the heartland of New Testament teaching. They held fast in love. We have grown unsure of that testimony. We were tempted, and in the test found ourselves gently wrapping and storing away an embarrassing tradition.

2. *The testimony has been put in the attic because of a myth about the American character.* America is the nation we love and revere. Its traditions are rich and worthy and inspiring. It is a nation which has reached out again and again to the needful around the world. America has a rich political, secular heritage. But in the course of the years the myth has developed that states that because the men and women of 1620 came to America to establish a religious community, and others followed for the same purpose, the character of early America was religious and Christian. The myth has grown, and we are a part of it and it is difficult to separate ourselves.

Historians have long been aware that most people went to the west for much the same reasons they came to America. Some came for religious reasons, to escape persecution as did the Mormons, to establish communities as those in the Amana communities. But probably the percentages of those who came to the East Coast for religious purposes of the colonial America are not dissimilar to the percentages of those who came into the West for religious reasons. The growth of the myth drew Americanism and Christianity closer and closer together. Few challenged it, and they were not heard. We have sung hymns at public meetings and have had prayer on the Fourth of of July. But the holly and the manger became a confused single concept as did the Wise Men and Santa Claus, and Rotary sponsored the Community Sunrise Service. What was *American* and what was *Christian* became confused.

The belief that early America was a Christian nation has had two ramifications. One is that the expectation that it was and should act as a Christian nation has brought bitter disappointment. The great, open, free republic it is must act amorally, and those who think of it as a religious institution find disappointment in the fact that it does not act with decisive moral judgment.

A second is that Christians, especially pacifist Christians, are torn when the Christian nation calls to duty, and the New Testament says No. Christians on the horns of a dilemma find both the Constitution and the New Testament clear. The Constitution dictates a separation of church and state and the New Testament says be apart from this world and "my kingdom is not of this world." Though secular the nation desperately needs, cries out for, and must have the critical judgment of the church in times such as these. The nation needs the church standing apart, holding its heritage high. In the midst of the myth, the American heritage and Christian duty are sometimes confused.

But Jesus stands in love. He understands the critical time in which we live. And he, too, was tempted to abandon his convictions. But he affirmed: "If your enemy is hungry, feed him; if he is thirsty, give him to drink . . . " Do not let evil defeat you. Instead conquer evil with good.

Three decades ago General Hershey said to Bob Zigler, "Zigler, you Brethren have got something. In God's name be evangelistic about it!"

My brothers and sisters, the children are home and I would issue the call that we come down from the attic. That we take this heritage and open it and look at it anew. Refresh its message. Teach it to our children and capture again the vision of the radical reformation. A rejection of war is not negative. Neither is it embarrassing nor unpatriotic. It is a proclamation of the Good News that God loves his enemies and carries us along in his servanthood. With that missionary zeal we can turn to the world with the Good News. We can, in the name of Christ, come down from the attic and go into the world. ☐

day by day

"Last Christmas I had a very bad experience with a drug called mescaline. I had smoked a little pot before, but I tried mescaline only once. Since then I have not been in control of my mind. The drug experience has filled me with fear and doubts of myself. I can no longer run my own affairs. I've tried to straighten myself out, but things are only getting worse. My mind is no longer my friend. It won't leave me alone. I cannot go on. I have killed myself because I can only be trouble and worry to those who love and care for me. Please try to remember my good points and excuse this final act of desperation, for I cannot live with myself any longer."

These are the words of a note left by a twenty-year-old University of Florida junior, whose body and car were doused with gasoline and burned about 100 yards from his apartment building this past February.

"How sad," we say, "so young a life to be cut off — but he should have known better! I'm glad that our children and the youth of our church are free from such drug traffic!"

But wait! How sure can we be that many Brethren youth have not already been exposed to drugs in some form or another? Ten years ago, we may have been immune. The drug problem existed, but it was far away — in ghettos, in slums, in the twilight criminal world. But today if you have a child in college, high school, junior high, or even elementary school, it's no longer a question of his *possible* exposure to illicit drugs. He is being exposed to them — NOW. To assume otherwise is blind thinking.

What are we as Brethren families going to do to fortify our children in these times of great test and stress?

Suggested activities

1. Start early to teach the child that there is a "moral law" of right and wrong, put here by God himself; that all behavior has like consequences. Hopefully, when a child faces testings, he will have a sense of "inner oughtness" to do the right.

2. Provide worship experiences in the home that are quieting and restful. Youth is a time of stress. Some young people are afraid to grow up. Instinctual urges, choices, finding their identity, becoming independent of parents — this is the climate in which drugs are suggested to relieve the distress.

3. Have the youth of your church in your home with the youth counselors and the pastor. Let them discuss honestly and objectively the questions they face, such as acceptance by peers, popularity, standing alone, fear of being a square, how to be an influential Christian youth.

4. Become informed about drugs. We can't wait until youth get into trouble to begin education. Write to the Social Health Association in your county, or the U.S. Department of Health, Education and Welfare, Washington, D.C., for informational pamphlets on amphetamines, barbiturates, and other drugs.

5. Get hold of some good educational films, such as "Narcotics, Why Not?" "Marijuana," "Narcotics and Health," "Drugs in Our Society," and "LSD — Trip or Trap?"

6. Set up a weekend drug abuse workshop in your church. Have a psychologist, policeman, pharmacist, former drug addict, minister, on a panel to give their respective views and experiences with drug users. — BYRON AND ZOLA MILLER

DAILY READING GUIDE October 11-24

Sunday Genesis 9:20-27. An example of irresponsible behavior.
Monday Proverbs 23:29-35. Warning against drinking.
Tuesday Isaiah 5:18-24. Woe to the wicked.
Wednesday 1 Thessalonians 5:14-22. Turn from evil; practice goodness.
Thursday Colossians 3:5-10. Put to death the old neurotic self.
Friday Galatians 5:19 — 6:10. The law of the harvest.
Saturday 1 Corinthians 3:16-17. You are God's temple.
Sunday 1 Peter 3:10-16. Keep your conscience clear.
Monday 1 Corinthians 10:31. Do all to the glory of God.
Tuesday 1 Timothy 6:3-10. Godliness with contentment.
Wednesday Matthew 5:1-8. The life of blessedness.
Thursday 1 Peter 1:13-21. A call to holy living.
Friday Philippians 4:8-9. Practice constructive thinking.
Saturday Ephesians 6:10-18. Strength from the Lord to be strong.

news

'Brethren run the town'

POLITICAL CLOUT is seldom in proportion to the size of one who wields it. The Church of the Brethren has often been able to extend its influence on the political and social scene much beyond the context of its relatively few numbers. Yet it is seldom that the Brethren have come under attack for "running things" as has the La Verne, Calif., congregation during April elections for city councilmen.

"It will be my purpose to break the power of the Brethren church in this community if I am elected," was the opening statement of candidate Dan Lopez, a lifelong Mexican-American resident of La Verne, at the public forum prior to the election. Looking around the La Fetra Hall auditorium at La Verne College, he added, "I know I'm hurting some very prominent people here, but it's been too long. We don't want this any more." He enlarged on his basic theme and included Hillcrest Homes and La Verne College in his targets.

Sitting with him on the platform as fellow candidates were two Brethren men. One was Frank Johnson, an incumbent councilman, and the other, Jack Russi.

Enmity: It was apparent that Mr. Lopez spoke out of a long-held bitterness going back to the time when Mexican children were sent to segregated schools and the superintendent had been Brethren. And there were other discriminations.

The Brethren in the audience were already in bewilderment from an attack launched by two previous speakers.

In an apparent coalition of his own, one said, "It has become obvious in this campaign that a coalition of three has been formed, namely, Frank Johnson, Jack Russi, and Mike Morales. The election of these would mean a factional control of this city. We must not, and cannot, allow this coalition of three, representing a minority, to have major control of our city government."

Three places were to be filled in the election on a five-member council. The inclusion of Mike Morales as a part of a "factional control" must have been prompted by rumors that he is Brethren, although he is not. The incumbent mayor, up for election himself, added his weight to the accusation.

No coalition: Although there was no actual coalition, many of the workers for the three men were in consultation and some actually campaigned for two or three of them. The three candidates are friends and did share many viewpoints about the development of the city.

There was a special urgency about the election of the trio on an undercurrent level. No one knew for sure, but there had been rumors about ties of some of the candidates with a cafe owner who was trying to get a license to open a card parlor in La Verne. These three were known to be in opposition. Frank Johnson had introduced a move in the council last December to tighten the city's ordinance. Until that time residents were unaware of the intentions of the cafe owner. Many in this community laughed at the idea. "La Verne and gambling! They just don't go together."

The move to keep two Brethren men off the council was subtle. There were no personal attacks made, just such statements as "Frank and Jack are both good men, but we shouldn't elect both. They are Brethren."

No help: Perhaps for the first time since 1890, when the Brethren moved in to create a college out of a "boom-time" hotel, it seemed to be a hindrance rather than help to be Brethren if you wished to be elected to the council in La Verne.

Dan Lopez voiced loud and clear what had been said outside the hearing of most Brethren for some time: "The Brethren run La Verne." The tone of voice did not display any appreciation of the fact.

The accusation has some basis. But the Brethren have been in the habit of discounting it because they feel like individuals and not just members of the Church of the Brethren. And among themselves they know that they do not agree on a lot of things and act very independently. Nevertheless, the number of Brethren found in leadership roles on all levels of the community from the city administration down is greater than one would expect.

When Leland Wilson became senior minister at the La Verne church a year ago, he thought a survey of the membership's service to the community would make a good subject for the monthly newsletter of the church. But he reconsidered when noting that the news-letter does not remain within the membership and could have been widely used with the wrong implications.

As the election campaign progressed no one knew how much effect the "Lopez influence" was having, not only in his own behalf but for other candidates. One thing the attack perhaps did was to unite the Brethren and those who liked the town as the Brethren had helped make it. At least the results seemed to prove this.

Results: Frank Johnson won easily. In fact, through a later survey, it was learned that he would have won even though every Brethren voter had refrained from voting. Jack Russi came in third, upsetting a strong campaign by the incumbent mayor, who had secured the endorsement of the president of the Chamber of Commerce and former president of the Jaycees, as well as the editor of the weekly newspaper, and other well-known citizens, some of them Brethren. Mike Morales came in a strong second.

So neither the coalition accusation nor the threat of Brethren domination seemed to have been effective. However, there are many unknowns in an election. Who but each voter knows why he voted as he did? Mr. Lopez did very little campaigning, yet he came in fifth. The incumbent mayor took fourth place far enough behind Mr. Russi to be conclusive.

There have been two interesting postscripts to the election. One of them may have proved to the community that the Brethren are not that powerful.

Surveyed: Because there continued to be a rumble heard here and there in the community that "the Brethren did it again," a member of the congregation made a survey of the voting tally lists of more than 5,000 registered voters. The research included a count of members of the La Verne Brethren and those who attend the four churches in the area but live in La Verne. They totaled 489 registered and 456 voting. The total vote in the election was 3,241. These statistics were included in a report of the comprehensive study submitted to the local weekly newspapers.

A second postscript is that the issue of gambling is very much alive. The cafe owner seeking to gain a license to open a card parlor openly defied the law and was arrested. He apparently plans to make a test case to challenge the validity of the city's ordinance against gambling either for games of chance or skill.

License suspended: Because of the arrest, the city suspended the cafe owner's license for live entertainment. On the evening he made an appeal to the council to lift the suspension he orated for an hour or so about gambling and its innocence in relation to other vices. He also stated that two of the councilmen had encouraged him earlier in his efforts. Though prodded by Mayor Frank Johnson to name them, he refused, saying that he would at the proper time.

While the La Verne Brethren have had an important political role in the life of their community, it appears that they have some social fence-mending to do. Perhaps, too, the spring elections have brought the undercurrent of criticism into the mainstream of political life, and there can be dealt with responsibly. — EVELYN HOLLINGER

The other America

TO A 16-YEAR-OLD GERMAN visiting America, the setting in which Volker Hauswald found himself was nearly ideal. The host family near Cincinnati, its 10-room house, suburban estate, and swimming pool all in Volker's words were "groovy."

Comfort and affluence notwithstanding, in time Volker entertained some second thoughts about his mode of life as an exchange student under American Field Service. He yearned to discover the country beyond his plush, walled-in world. No sooner had he returned to his home in Cologne than he resolved to return to America for a second look.

That look came when as a Brethren Volunteer Service worker he was assigned to participate in the youth ministry of the Shepherd of the Valley Lutheran Church in Lamont, near Bakersfield, Calif. For a 20-year-old with an engaging personality and admirable command of English, identification with teen-agers was not much of a problem, he found; he related readily and well.

Earned trust: Yet one of Volker's initial discoveries was that a relationship of depth, one in which there is candor and trust, cannot be hurried. Enthralled as he was with the sensitivity sharing of his peers in training at New Windsor, he was eager to recreate something of the same interchange with his new friends in Lamont. The attempt quickly flopped. In the closing months of his work, however, the youth groups with which he was working were beginning to have encounters of some seriousness.

Confessing to only nominal interest in the church back home, Volker was gratified to see congregations like the Shepherd of the Valley and some Brethren parishes working with issues that touch people at the really sore points, that go beyond "just preaching the gospel on Sunday" and take a stand on injustice.

While acknowledging that his own involvements were in a situation where there were no blacks, he believed he gained somewhat a feel for this country's minorities by becoming caught up in Mexican-American relations. It is his judgment that a vast lag exists in the educational opportunity open to Mexican youth, and perhaps most youth of low-income background. And as an outsider related to the development of minorities over the past two years, he would criticize whites generally for moving far too slowly in adjusting their attitudes and practices.

Pacifist: On the question of war, Volker commented, "I think I am a pacifist. At least I am a conscientious objector to the German draft. I try to be pacifistic, but it's hard at times really to stick to it."

As a German CO, Volker is one of the first draftees to take alternative service outside his own country. While given verbal permission to enter BVS by draft authorities at home, he had no conclusive word that his two years in BVS would be credited, though he remained hopeful. It was through Operation Reconciliation, a German church organization, that he learned of BVS.

"I have only the best things to say

Volker Hauswald: Finding two Americas

about BVS, both the training at New Windsor and the project in California," he said. "It was all fantastic."

His term completed, Volker was to round out his second stay in America with a return to Cincinnati, to the very different world he had enjoyed so thoroughly three years before. He was apprehensive about that visit, no longer sure of what values he held in common with the former host family whose way of life by now had become foreign.

Back in Cologne, before he did anything else, Volker wanted to "sort of let the whole experience sink in." College perhaps, social service perhaps: For awhile such decisions could wait.

For the moment, the great event in Volker Hauswald's life was to know there is a different America, one which though it is engulfed in crucial human problems affords meaning and joy through service.

Bibles given seminary

Given a spare hour in a new city somewhere on this globe, the late Brethren peace statesman Ora I. Huston would probably be found frequenting an out-of-the-way bookstore or antique shop in search of a new addition to his Bible collection.

At Mr. Huston's death in 1967, he had spent nearly forty years collecting some 300 English Bibles. The collection has now been donated to Bethany Seminary by his widow, Mrs. Barbara Huston.

His special interest was in new translations or versions of the entire Bible or individual books of the Bible. The earliest printed book in the collection is a copy of the Great Bible printed in 1549. Twenty of the Bibles were printed before 1630. Other significant volumes in the collection include a 1566 Great Bible, a 1574 Bishops Bible, and the first edition of the King James Bible to be printed at Cambridge in 1629.

Housed in a special collections area of the Bethany library, the Bibles may be used by the seminary community and visiting scholars.

Growth for Friendship

A five-million-dollar expansion project in the next two years is planned for Friendship Manor at Roanoke, Va., the geriatric center sponsored by the First and Southern districts of the Church of the Brethren.

Construction begins this fall on the first of four new facilities along Hershberger Road that will complement the present $1.5 million manor opened in 1966. These buildings are planned:

✔ A four-story, 75-unit apartment building to accommodate 90 persons will be started this fall and will take a year for construction.

✔ A 12-story, high-rise apartment building of 200 units for 250 persons will be started next spring and will take up to two and a half years to complete.

✔ A four-story convalescent center with 162 beds will be started in January and will be completed in about a year.

✔ A single-story, 100-bed mental health center will be constructed next summer, taking 12 to 15 months.

The four-story apartment building will be built on the present Friendship Manor site, while the others will go up across Hershberger Road. A pedestrian walkway under the road will connect the two sites. Projected for future construction is another 12-story, high-rise apartment on the new 12-acre tract.

The expansion program is being undertaken with present funds and borrowing. No federal funds will be used, though a loan insured by the Federal Housing Administration will finance construction of the convalescent center. A fund-raising campaign will be held in the Roanoke Valley for funds for the mental health center, said H. Lawrence Rice, administrator.

Present manor facilities accommodate 150 persons in 91 residence units. Six one-story apartments for 80 persons are nearby, the final two completed only last month. The new construction will increase Friendship Manor's capacity by some 600 persons.

FRIENDSHIP MANOR EXPANSION PLAN: A four-story apartment building (2), a 12-story apartment building (3), a four-story convalescent center (4), and a one-story

Mr. Rice calls the manor a "complete care center," providing facilities for those who are completely able to care for themselves through those requiring permanent or temporary nursing care.

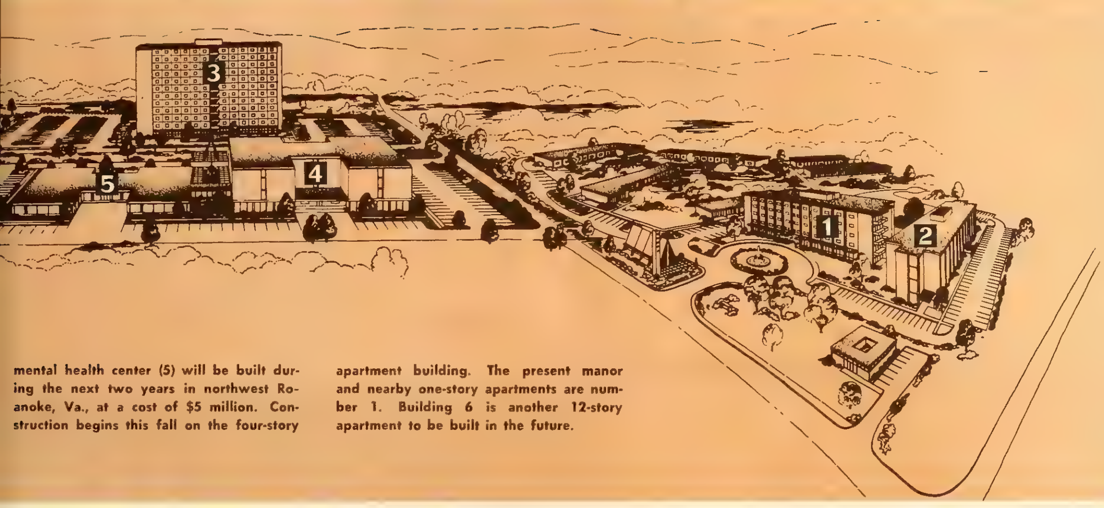
The mental health center will have both in-patient and out-patient facilities, provide day hospital care for mental patients, and will not be limited to older patients.

Additional staff recently named were Maurice E. Wright as assistant administrator for public relations and ministry and Mrs. Ruth Regnier as director of social services.

Lincoln communicators

The sign on the door of 124 North Concourse read Press Room. As each day of the Lincoln Annual Conference lengthened, the activity within that room at Pershing Auditorium became "pressing" indeed.

Throughout business sessions, local television cameramen sought details on debate, reporters from the city newspapers required briefings on the latest agenda items, and correspondents from



mental health center (5) will be built during the next two years in northwest Roanoke, Va., at a cost of $5 million. Construction begins this fall on the four-story apartment building. The present manor and nearby one-story apartments are number 1. Building 6 is another 12-story apartment to be built in the future.

The New York Times and the Associated Press wanted new information on the Statement on War revisions.

And as noon approached the Annual Conference *News* took shape for that day: final decisions on stories to be used and layout to be employed were made and the pages prepared for the printer's messenger who would arrive shortly.

Unknown to the Conference news staff as they worked was the existence a few blocks away of another contingent of "newsmen" also preparing a Conference news sheet. But they had only one deadline, not four; and conferences with television cameramen were not required though they did relate to the broadcast media during the week at Lincoln, Neb.

The newsmen were 16 children in the third-grade class that met four mornings at St. Mary's School during Conference week. Studying the church and communications, the children elected to publish the "Newstime" paper using their own news reports.

"We attempted to reach various ways of communication the church uses to tell the Good News, and in turn the children became reporters of their experiences," says Mrs. George A. Eisele, who conducted the class with Mrs. John Ward. Both women belong to the Lincoln congregation.

"Not everyone was able to express his experience in stories, so we encouraged other means of sharing feelings," Mrs. Eisele said. Through the media of newspapers, church publications, television, tape recording, records, art, and speaking, the class examined the means of conveying the church's message.

Wax tablets: Means of communication in biblical history were examined, and the children made wax tablets inscribed with the shape of a fish.

The three-page, mimeographed Newstime, distributed after the Conference, contained reports of the children on a tour of a local television station (and a class-made "television" movie set), a visit to the class by MESSENGER editor Kenneth Morse, a film on newspaper publishing that appealed to children and another which communicated the feelings of helpfulness and sharing, and some personal experiences of a few of the children. A case of mumps just prior to Conference that nearly prevented her attendance was the subject of the written contribution of Rebecca Weaver, Elgin, Ill. Richard Landrum's Friday evening address to the Conference provided grist for the pen of reporter Charles Landrum, his son.

Being famous: Among our favorite contributions was that of Jenny Klemmedson of Aurora, Ill., who wrote:

"My Grandpa wrote something like a poem in the MESSENGER. Maybe he thought he could get sort of famous. Well, I think he already is famous . . . just a little bit.

"The editor of the MESSENGER talked to our class. I asked him if a person named Dr. Alvin Brightbill wrote a story or a poem in his magazine. He said yes, so I know it was my Grandpa."

We always suspected that Al Brightbill was "famous" beyond his acquaintance to many as a former Bethany Seminary professor. Now we have it on good authority — his granddaughter. And besides, we saw it reported in the Newstime paper. That's good enough for us.

Getting down to earth

Much is being said in higher education today about "making the world a laboratory" for collegiate education. For placing, for example, student sociologists in inner-city situations, psychologists in community mental health contacts, and business administration majors in the corporate world in which they will eventually work — all for academic credit.

This summer a course in earth science at Elizabethtown College took twenty students out of the traditional four-walled classroom and lecture setting of the campus and into the "classroom" of the world on which the course zeroed in.

The eleven men and nine women spent eight hours a day for four weeks tramping around Lancaster County, Pa., and the surrounding region, the Jersey seashore, and the West Virginia mountains to study firsthand the earth's processes.

Full notebooks: In so doing, they not only picked up notebooks full of information about earth science and other closely related disciplines, but they learned also to know and to appreciate one another. The participants believed the course was like none other they previously had taken, and they invariably noted the community spirit it generated among them.

Christopher Miller of Elizabethtown, a graduate last spring of the local high school, took earth science as his first college-level course. Chris is a freshman at Manchester College this fall.

He described the four weeks as more of an "experience" than a course. "Everybody worked together so much; it wasn't like any other class where kids came and then left. You practically lived together with your class. It was as much a psychology course as it was anything else," he said.

"A real group": Barbara E. Snader of Leola, Pa., a senior, agreed: "Maybe it's because I'm a sociology major, but I noticed that we were not only a class but we also became a real group and we got close together. Even now, when we see each other, it's like a ray of sunshine. We were in the class together and we went through a lot, helping each other through caves and over mountains," she said.

Geological formations seen at Seneca Rock

The course was conducted by Glenn H. Thompson, an assistant professor of earth science, who wanted the students to investigate the earth scientifically in its natural context and not from the classroom.

He planned a basically unstructured course in which students would spend 75 percent of their time in field investigations either on their own or in groups, and 25 percent in the classroom.

On campus: In the first three weeks, the class used the Elizabethtown campus and its lake as models for various natural phenomena and then took field trips to study the topography and map portions of the Lancaster County countryside, to view an impressive anticline rock fold at Chiques Rock near Columbia and more complex folds at a quarry near Rheems, and to study the historical geology of the Colebrook area. During all of these excursions they collected rock and mineral samples.

In the first of several longer field trips, the students studied the historical development of the earth between South Mountain in Adams County, through Carlisle, into Perry County.

"From South Mountain to Perry County the rocks are progressively younger and so we were able to look at the Pre-Cambrian volcanics and the later sedimentary rocks as they got younger and younger, particularly in terms of fossils of the life that would have been abundant in those times," Mr. Thompson observed.

Then came a two-day trip to Island Beach State Park, N.J., to study oceanography and long shore current and beach processes, and to Delaware Water Gap near Stroudsburg to view what instructor Thompson considers the most prominent display in Pennsylvania of the marks and deposits of the ice age.

For most, however, the highlight of the course was a geological field trip to Pendleton County, W. Va., located about 40 miles west of Harrisonburg, Va. Mr. Thompson selected the area because rock formations there are uncovered, making geological structures easier to understand. He also wanted students to gain an appreciation for a remote area untouched by mass civilization and to be able to explore caves.

Another and perhaps more important purpose was to give individual students an opportunity to work together in an isolated experience, and he believes this purpose far exceeded his expectations.

Mapped cave: In keeping with Mr. Thompson's practice of letting students concentrate on what interested them most, Chris Miller spent most of his time in caves and actually mapped one. "There's a thrill about going into a hole in the ground and finding yourself in a space very small, pulling yourself through, and finally breaking into a room that has 40-foot-high ceilings," the youth said.

"The pressure was on in West Virginia," Miss Snader says, "not because Professor Thompson put it on us but because we put it on ourselves. There was so much to do that we tried to get into as much as we could. We went up mountains and crawled through caves. I've never been so dirty in my life."

When it was over, Miss Snader, for one, believed that the course had been more beneficial than a classroom session would have been. She recommended that the college develop similar programs in other disciplines, especially in sociology. "I don't see how they could lose. It could only benefit the students and faculty; it would give them a chance to learn about the world they're living in."

Soundings

Gleanings from
the world
of religion
in our times

■ The emphasis is shifting in television's religious programming from secular and social activism to sacred and spiritual concerns, according to one survey of the field. One clergyman described it as the revolt of the "religious silent majority." Episcopalian William M. Sheraton referred to the "men and women who hunger for spiritual nurture but are being fed a crazy concoction of Marx and mush and mod. They've now begun to click off and tune out." But United Presbyterian official Richard Gilbert sees it another way; "What we need now is a two-legged gospel — the left leg being social concern and the right being salvation. Protestantism has been limping along on the left leg for 15 years. What's needed, both in the church and in religious programming, is body and soul."

■ When Americans are in trouble they still seek a clergyman first. "In spite of the low esteem achieved by the church today, this figure seems to be on the increase," Donald E. Smith told the American Association of Mental Health. With psychologists and psychiatric social workers in short supply, Mr. Smith said, "the clergyman represents the most natural and obvious source of adjunctive service to the mental health team." He noted that the day is passing when professionals in religion and medicine regard each other as enemies.

■ Can God be assigned 30 acres of California's real estate? A Superior Court judge said no when a defendent deeded the acreage to the Almighty to avoid legal actions. An attorney contended that the judge should have first ruled on God's right to legal counsel.

■ A White United Methodist congregation in Detroit sold its sanctuary, educational building, and parsonage to a black congregation for one dollar. The white church merged with another congregation and turned its plant over to the black church for servant ministries among its 900 members.

■ A broken cross. Demon's eye. Witch's foot. These are among the representations attributed to the familiar peace symbol (left) used by many peace movements. The symbol came under attack recently by the John Birch Society and a unit of the American Legion as a satanic device or Communist-inspired. The symbol is actually a composite of the semaphore signals for the letters *N* (flag held vertically) and *D* (flags held at a 45-degree angle) with an encircling sphere. It stands for "Nuclear Disarmament in the whole world" and was originated in England in 1958 during a time of concern about nuclear testing in the atmosphere. Other peace groups and individuals have since adopted it.

Prayers for the Working Woman

by Ruby Rhoades

God, I'm tired tonight. . . .
It's been a long, hard day.
I'd like to talk with you,
I hope you understand,
But I'm just too tired to find the words.
Maybe if I just sit in silence
You'll understand —
And I'll find strength.

Well . . .
Here we are again.
Why is it
I always speak first?
Don't I give you
A chance to start?
Am I so busy
Telling you my troubles
That I cut you off?
So — I'll be quiet.
I'll wait.
I'm waiting. . . .
Lord, why don't you speak?
Why don't you tell me
The things I want to hear?
The silence grows heavy;
I can't wait all night —
There's so much to do.
This is supposed to be
A two-way conversation.
Who put the barrier up?

If I drive an extra mile
Or window-shop a minute
On my way home at night,
It's just the way I shift my gears.
Sometimes it takes a little while
To leave the world of deadlines,
Memos, conferences, and dictation
And get prepared for home,
For pickups after football practice,
Potatoes, baked or mashed,
Call the dentist, do a load of wash,
And listen to the woes or joys
Of teen-age growing pains.
The trouble is, I try to do it all alone,
The shifting gears, when I should
Call on you to make me ready.
God, thanks for being always there
When you're needed,
And forgive my failure
To acknowledge your presence.

I feel so satisfied tonight!
You know, God, I'm sure you do,
How great it is to meet a challenge,
Struggle, sweat, maybe cry a little
In trying to figure out the way
To tackle something hard — and win.
Today I did it!
A problem of approach that's just
Been hanging on
And gnawing at my mind
And vying for my time.
But then I figured out
The way it can be done,
And I feel used and useful,
And it's great!
I'm so thankful for such times
That challenge, even though they cost
In energy and nervous strain.
It's worth it when it's done,
And I feel as if I've grown a little
And have the confidence that's needed
To take another try
At something hard.

forgive...
show...
teach...
thank you...

Penned in . . .
That's how I feel.
Does everybody feel that way,
Wishing it were possible
To take wings and fly?
To leave that everlasting schedule
Of getting up and going to work
And coming home at night
To get supper and do the work
The family and the house require?
Too tired and no time
To do the things that
Make life rich and full?
So — I come to you tonight,
God; show me the way
To live my life each day
So that I can feel free
Even within the boundaries
Of my time and energy,
Of schedules and demands.
Teach me the joy of soaring wings
When mine feel clipped, imprisoned.
Show me . . .
Teach me. . . .

The Urgency of Celebration

by RONALD K. MORGAN

This fourth in a series of Annual Conference Bible study messages is based on Luke 14:15-24

Celebration and eating together are experiences common to all people. In the Bible the celebrations of the great anniversaries of God's acts for Israel were called feasts. Banquets (feasts) were held at the time a stranger visited, a birthday came, a child was weaned, sheepshearing was done, the harvest was in, a building was completed, a treaty was ratified, a wedding was held. And when the day of the Lord's Messiah came, the Jews believed it would be celebrated with the messianic banquet.

So when Jesus taught, he employed symbols and acts which picked up the motifs of eating and celebration.

When the prodigal son returned home, the father threw a party and invited the neighbors to celebrate with him.

Jesus fed a multitude. He attended a wedding celebration at Cana. He ate a meal with his disciples as a memorial before his death and gave them bread and a cup as symbols of himself. He broke bread and served fish as a Risen Lord.

In the early church the practice continued. Christians gathered for feasts of love to celebrate their faith.

When Jesus began telling a parable about a great banquet, his hearers knew right away that he was talking about God's banquet in honor of the Messiah. Many were invited, and when all was ready, the host sent his servant out to give a second invitation. This was not unusual, since in Oriental cultures it is standard procedure for guests to accept invitations only when repeatedly asked.

So the servant announced to the guests, "Come; for all is now ready." That is an important line for a correct understanding of this parable. Unless you catch the urgency of accepting the invitation now, you miss the point. It was common practice for banquets to begin in the late afternoon and last until midnight. One was still welcome as long as he came before the first course was over. After that he was confronted by a sign at the door, closing the banquet to anyone else. (You may recall the same theme occurring in the parable of the wise and foolish virgins.)

The Pharisees would never reject an invitation to celebrate the reign of the Messiah at the Lord's banquet, but they could conceive of that only as something in the future, to be expected and anticipated. Jesus was telling them by this parable that "the time is now" to celebrate, for the kingdom is among you now.

The problem with the Pharisees was not with seeing the desirability of celebrating the kingdom. They had the hope of the resurrection, of the kingdom, of the heavenly banquet, but they had projected it totally into the future. So when the urgency of responding immediately was upon them, they, like the men in the parable, stumbled all over themselves to make excuses.

The inane excuses are an indication of Jesus' use of satirical humor. Who would buy a field or five yoke of oxen without examining them before purchase? I can see the wife's saying, "No, you can't go" — men know that isn't so far-fetched!

We have to raise the question for ourselves here about how we fall into the error of the Pharisees — thinking our hope and its celebration is future. We too stumble over some rather petty excuses as a means of refraining from joining in the kingdom celebration in life right now.

Do we allow that the kingdom has celebrative expression "in the now"? What less than ultimate interests are we unwilling to forego to join any all-out celebration of ultimate things now? Investments in defense businesses, a hide-out in the suburbs, petty doctrinal controversies, an image to maintain, a racial domination to secure, a grudge to protect?

When the originally invited excused themselves, the host wouldn't cancel. He sent the servant back out to the streets and lanes of the city to bring in the poor, the maimed, the blind, and the lame. When there was yet room the host sent him out to the highways and hedges with instructions to "compel" them to come in. The house was to be filled.

It is probably not just a coincidence that at the beginning of this chapter, also at the Pharisee's house, Jesus healed a man with dropsy. It was the assumption of the Pharisees that those present at the messianic banquet would all be good, devout Jews gathered with Abraham, Isaac, Jacob, Moses, and the prophets — all "our kind of people," in other words. Not only does Jesus correct the Pharisee's verb tense from future to present; he also corrects his membership assumptions by including society's undesirables. He reversed his expectations.

Mad magazine had a page in a recent issue on which there was a picture of a beautiful Southern belle and a Colonel Sanders-type gentleman standing behind her white wicker chair. Below was a quotation from Senator Richard Russell of Georgia: "If there is a nuclear holocaust and there is only one couple left on earth, I want that couple to be American."

But the magazine went on to say that if such a disaster were to occur, more likely than that picture is what appeared on the next page. There was the same scene and the same girl, but by her side was no Southern colonel but a black slave. That is the kind of jolt Jesus gave the Pharisee with this parable.

Consistent with what he had said at the time he found such remarkable faith in a Roman centurion — that people would come from east and west, north and south to their places at the feast in the kingdom — Jesus again makes his point. Membership in the kingdom is not on the basis of nationality, race, political persuasion, age, physical or mental or emotional capacity. It is simply based on who will accept the invitation.

The invitation was extended beyond the "religious" who were, in spite of their future hopes, too tied up in the pursuits of this world to begin living now in the kingdom which had come in Christ. So the invitation was extended to those who had no ties, who were so dispossessed that they had no conflict in accepting.

So it is that God's kingdom and the joy of living in it now is given to the humiliated and abused, to those with no right to be invited on any of their merits. The kingdom for them announces in the present a restoration to humanity, to wholeness, salvation from dehumanizing sins of theirs and society's. In the kingdom of God welfare recipients don't have to "apply" for and demand their "rights." They are invited to share in the full riches of God's grace. And that kind of kingdom, again, Jesus announces is present now in him.

If you find it difficult now enjoying the company of and sharing power and wealth with the outcasts of our society, you are also having difficulty celebrating the kingdom now. If you do not want your denomination or your money to be used for support of humanizing organizations through Fund for the Americas, you may be having trouble with Jesus' parable about who gets into the kingdom banquet.

In the 1960s the church engaged in some serious and intensive self-criticism and self-study. Not all of us have yet worked it through. But now a new mood is developing. If the mood of the 60s was "criticism," can it be the mood of the 70s might be called "celebration"?

The mood of the 60s produced despair and feelings of futility. Now we are recovering the hope perspective. We are calling our occasions of meeting for worship "celebrations of hope." As we noticed earlier, this is in the biblical tradition of feasting over the anniversaries of God's acts in our behalf, and of witnessing to our hope.

The Pharisees missed the point of Jesus' eating with sinners. It was a kingdom celebration. They called him a "winebibber," but he insisted men ought to rejoice while the birdegroom is with them in the wedding feast! And isn't the New Testament's witness that he never left?

If you ask an activist where he gets the strength and motivation to labor at kingdom tasks, he is not likely to tell you he gets it by cutting out parties, banquets, having friends in, rapping with his comrades, and other time-consuming activities. Cutting out the celebrative does not produce hope and action. It produces despair and gloom. Moments of joyful celebration, flinging wide the portals of the spirit, are essential to active Christian faith.

I think the Brethren of past generations must have had that spirit in the love feast, and I think it needs to be activated again in what it was for the early church — a festival of love among those who accepted the invitation of Christ to come, and a celebration of Jesus' sacrifice. The melancholy mood of most love feasts I've attended does not make me want to participate in any kingdom banquet, does not motivate me to activate kingdom concerns where I live. The lunch counter, coffee shop, restaurant table, snack bar communions of the Annual Conference are closer to the celebration to which God invites those who will come. I have a notion the heavenly banquet will be more like a strawberry festival and an ice cream social than a morose church meeting. Why not celebrate like that now? ☐

SING OF LIFE AND FAITH

A children's hymnal for today

This is a collection of 160 songs and hymns having to do with life and living and with man's expressions of faith. The materials included have been selected from the poetic and musical offerings of people in many countries representing a wide variety of ethnic origins over a long span of time, representing familiar as well as less well-known tunes and words. Selections have been chosen with concern for the theological and biblical soundness of the texts, their literary quality, and their value for worship and educational use. Musically, the material offers great variety in form, including compositions from a rich historical past and from an exciting, challenging, and exploratory present. Recommended for grades 1-6 and for use also in the home by the entire family. $4.50

THE HYMNAL FOR YOUNG CHRISTIANS

This is the pioneer collection of new Christian music which has made a unique contribution to the revitalization of contemporary worship and religious education. Youth programs of all faiths have gained more buoyancy and relevance by singing these fresh and vigorous songs. Included are 172 songs such as They'll Know We Are Christians and Sons of God, Allelu.

CONGREGATION EDITION, 192 pages
$1.50 each; 5 at $1.25 each; 50 at $1.00 each

GUITAR ACCOMPANIMENT EDITION, 264 pages
$5.00 each; 5 at $4.75 each; 10 at $4.50 each

Church of the Brethren
General Offices
Elgin, Illinois 60120

speak up

How to live with a pastor

The role of the pastor has changed from being an authority to serving as an enabler, coordinator, counselor, servant, and shepherd. He speaks the Word and the people are more free to accept or reject it. His success may be determined by his oratory, winsome personality, and preaching what they want to hear. As a result, many people often develop a loyalty to a person and not to Christ.

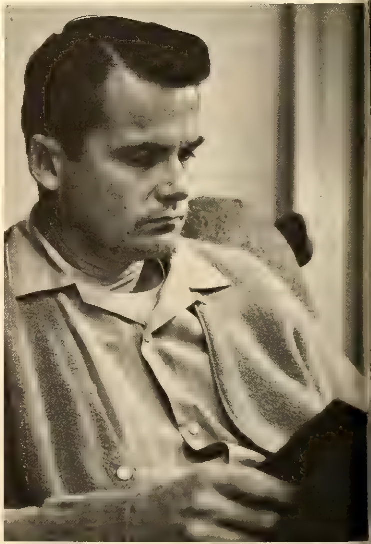
In seminary we were told that the minister's task was twofold. He was to comfort the afflicted and afflict the comfortable. Perhaps it is at this latter point where a pastor has his greatest difficulty. Most of us want to be at ease in Zion and don't want our beliefs and behavior of the past disturbed. If he makes us feel guilty, we may become uneasy, defensive, and threatened. To handle our feelings, we may find it necessary to get rid of the pastor.

Yet if we are to follow Paul's admonition to Timothy (2 Timothy 4:2), we must "preach the word, be urgent in season and out of season, convince, rebuke, and exhort, be unfailing in patience and in teaching." If the pastor is serious in doing these things, he may expect to disturb some people.

Christ's instructions to the seventy when he sent them out were, "Whenever you enter a town and they receive you, eat what is set before you; heal the sick in it and say to them, 'The kingdom of God has come near to you.' But whenever . . . they do not receive you, go into its streets and say, 'Even the dust of your town that clings to our feet, we wipe off against you' " (Luke 10:8-11). This approach does not recognize the validity of the status quo of religion. It also implies that the preacher may have to move. But it was easier to move in those days. Living was simpler. Moving nowadays is costly in money, energy, emotions, and time both to church and preacher.

This text would suggest too that perhaps there might always be tension between pastor and people. If he is on the growing edge, sensitive to the Spirit, perceptive of the church's mission, he is apt to come in conflict with what is. The degree to which this happens may be dependent upon how open the congregation is to what God is saying to it in our day.

But I recognize the right of every Christian to determine in his own mind what his witness should be, for Christianity is a personal matter. At the same time the work of the church is the work of both pastor and people.



How, then, do we reconcile the individual's right to determine his faith with the right of the pastor to disturb and challenge him? How do we have our convictions and at the same time allow the pastor to express his, and be able to continue working together and loving one another? It isn't easy considering the various interpretations of scripture and the cultural backgrounds each has. Here are some suggestions for the congregation.

1. Keep an open pulpit. If you want a preacher to confirm your prejudices then you don't need a pastor but a chaplain. The minister who is hindered by economic and social pressure in his preaching cannot be an effective pastor, prophet, or a true man of God.

2. Keep talking. I recognize the church's right to disagree with the pastor. If he says something with which you disagree vigorously, tell him about it. Don't talk behind his back or hold in your angry feelings.

Keep a dialogue with him. It is imperative that there be dialogue with every sermon. Dialogue can clarify points he did not make clear; express your own feelings about what he said; help your pastor better speak to your needs; build a more Christian community. He may try ever so hard to do the right things. Because he is human, he is apt to make mistakes. He needs to know when he has erred. Tell him about it in the form of a suggestion or by asking a question. "What did you mean by this?" Or "This thing you did bothered me." If you have a concern, make it in the form of a sandwich. Acknowledge first your appreciation for his efforts. Then express your concern. Then encourage him in his efforts. I have yet to see a pastor

GIFTMAS OR CHRISTMAS

Is "Giftmas" getting in the way of your Christmas?

With all of the gift giving and receiving, have we forgotten the greatest gift of all?

Daily devotions for you and your family will help you rediscover the greatest gift of Christmas. The Upper Room devotional guide will help.

In fact, subscriptions to this publication can be the most meaningful gifts you could give. Or send The Upper Room as Christmas cards. The cost is small indeed, only 15¢ per copy in lots of ten or more to one address. Special envelopes for remailing, 1 cent each. Or enter individual subscriptions, three years, $3.00; or one year, $1.50.

Ask your church to place a group order. Begin with the November-December issue. Ten or more copies to one address, only 15¢ each.

NOW . . . DAILY DEVOTIONS
ON CASSETTE RECORDINGS!

Here's the way to find the true meaning of Christmas. Especially helpful to daily devotions are the new Upper Room cassette recordings. A must for every family. Try it!

The two tapes for each two month issue are only $3.50. Order your January-February cassette tape of The Upper Room today.

Order The Upper Room and cassette tapes from The Upper Room, 1908 Grand Avenue, Nashville, Tennessee 37203.

who isn't committed to doing his best in serving Christ and his church.

Having made your suggestion, the pastor must have the right to accept or reject it. Suppose there are several others who have different views on the same concern. All these situations need to come together in the spirit of Matthew 18:15-17.

3. Provide a job description. This is a difficult assignment but needs to be done for each congregation. It need not be detailed, but you need to be clear what it is you expect him to do. Discuss the duties together. This helps

Faith Looks Up

Eduh Kung was a peasant woman who lived with her family in a little village about three miles from the mission station at Showyang, Shansi, China. She was born in the foot-binding age, and, even after grown to adulthood, she wore homemade shoes about four inches in length. She was illiterate until thirty years of age when she came into a missionary home to care for young children there in order that the missionary mother might find time to help in the program of church and school.

While in this home two things happened to her that completely changed her life: She learned to read God's Word, and later she came to know and to love her Lord. After her conversion she accompanied and assisted the women missionaries on country evangelistic tours, taught in the women's Bible school, and was always available wherever there was a need. She was always ready to testify about the great change that had come into her life when she accepted Jesus as Lord and Master of her life.

One midsummer afternoon she went to her home village to visit some sick friends. She gathered up some pears and placed them in a square piece of cloth, tying the four corners together (Chinese suitcase). Chinese pears are supposed to be a panacea for all diseases, especially in fever cases, and dear Sister Kung never went into a sickroom without "pears and prayers." Enroute to her old home she had to cross a deep gully which contained very little water, but on a bridge which was a split log, turned broad-side-up.

During her two-hour visit the sky suddenly turned very dark, with ominous thunder and lightning followed by an awesome downpour of rain. The suddenness of the storm was nothing strange for this season of the year, but this storm was different — it was a real cloudburst which continued for about an hour, after which the sun burst through the clouds again and the skies were clear.

Sister Kung knew now that she must be on her way home in order to arrive before nightfall. When she reached the gully which had been only a trickling stream a few hours previous, she found it a raging torrent rushing down the valley. What should she do? She knew now that she could never cross on that makeshift narrow bridge! It didn't require much time for her to decide what to do, so without further hesitation, she knelt on the bank of that turbulent stream and asked for wisdom, guidance, and a safe crossing.

The answer came quickly: "Remain on your knees and cross over," and this she did, creeping bravely and fearlessly across the swirling water. With a glad and thankful heart she arose from her knees and hobbled homeward, too happy to notice the rough, stony path that led into the city. Needless to say, she had a marvelous testimony for her friends and fellow Christians, missionaries included.

This incident has been a great "faith lifter" for me. As we journey through life we find that there's always a "river to cross" and many of them are "deep and wide with a troubled tide." We cringe with fear, wondering how we'll ever be able to pass over, or through, in safety. We formulate our own plans and build our own bridges — all risky, to say the least. The only safe way is to follow the example of this faithful Chinese Christian and "cross over on our knees."

V. GRACE CLAPPER served in educational and evangelistic work in the Church of the Brethren mission in China from 1917 until 1943. A native of Yellow Creek, Pennsylvania, she attended Bethany Bible School and Juniata College. In recent years she has been living at Sebring Manor, Sebring, Florida.

both the pastor and congregation to know what to expect.

4. Plan together. It is not the pastor's job alone to determine what the church does or will do. It is a joint task for pastor and people together. Every church needs a program and goals committee whose responsibility it is to lead the congregation in making plans and goals. Joint planning puts the responsibility for the success of the church on the whole congregation and enables them to feel they are a part of the church and feel that they are capable persons. It brings a spirit of unity by getting more people involved; it gives a sense of direction for all to follow. Joint planning develops a vital program to which people want to belong, helps the pastor know what his responsibilities are, and may prevent the pastor from being an "authoritarian."

5. Evaluate what is happening in the church. Having formulated and implemented plans, it is good for each group and class to ask itself, How well did we meet our goal? Are we fulfilling the purpose for our existence? What should we have done that we didn't do? How could we have done better? What should we do next year?

6. Keep the pastor informed. He may or may not be involved in all group activities. You may see the pastor's major role as counselor, preacher, visitor, and trainer. Whatever his role, he needs to keep in touch with every group in a warm, personal way. Without communication, icebergs and disunity may begin to develop.

He should be invited to all meetings though circumstances may not make it possible for him to attend. Every class, commission, or committee should keep careful minutes and submit a copy to the pastor. This is important in his administrative duties, his being able to answer questions intelligently and for the development of meaningful personal relations.

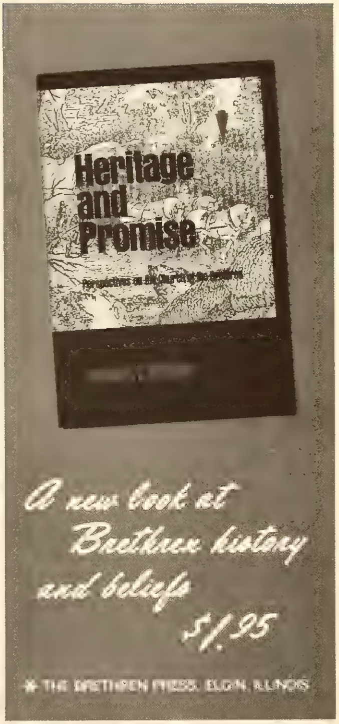
7. Treat the pastor as a human being. The pastor is human. He may make errors of judgment. Like you, he has feelings. His message and work have to grow out of his own life and experiences based upon his understanding of the Bible. Because of this, his message, skills, and abilities will differ from yours or mine.

The pastor's life may be a lonely life. For the most part, he does not make close friends in the church, so that he can better serve equally the whole congregation. Your consideration of social needs will go far in helping you relate to him and he to you. It fulfills a deep human need in the pastor and his family to have you care about them as persons.

Don't put your pastor on a pedestal. Take him into your confidence and let him share your struggles and you his. To think of him as being above you only increases his loneliness and your separation from him.

The pastor is not a god. He is a servant of Jesus Christ and of the congregation. As you find fellowship one with another, work, and worship, you will find God more real in your lives. — JAMES W. SIMMONS

EDITOR'S NOTE: MESSENGER *is eager to encourage its readers to speak up and speak out on topics about which they have serious concern. We welcome their comments, in the form of brief letters we can publish in our Readers Write page, in longer statements under our "Speak Up" heading, or as still longer articles that develop a particular point of view. Such statements may or may not reflect the views of a majority of readers. But we respect each writer's right to be heard, and we try also to be sensitive to the reader's right to disagree.*


Heritage and Promise
A new book at Brethren history and beliefs
$1.95
THE BRETHREN PRESS, ELGIN, ILLINOIS

CLASSIFIED ADS

OPPORTUNITY — Sparetime, addressing envelopes and circulars. Make $27 per thousand. Handwritten or typed, in your home. Send just $2 for instructions plus list of firms using addressers. Satisfaction guaranteed. B & V Enterprises, Dept. 60120, P.O. Box 1056, Yucaipa, Calif. 92399.

BRIDGEWATER, VA. — 208 Broad St., five-minute walk to Bridgewater College or to the Church of the Brethren. Baptist, Methodist, and Presbyterian churches in town. Due to the death of my wife, the following property will be sold by owner, E. M. Gardner: Lot and one-story frame home with permanent brick siding, 1½ baths, shower head in basement; kitchen, dinette, and living room; garage attached with upstairs; full basement arranged for one bedroom in section. Call for appointment, 703-828-3583 or 703-828-6225, or write to above address.

FOR SALE — Good income property in Sebring, Fla. Two houses, consisting of ten apartments on 50′ x 100′ lot, including building or parking lot 50′ x 100′ adjoining. Paul A. Strayer, 919 Chestnut St., Roaring Spring, Pa. 16673.

The Grand Finale

A novel by MOLLIE PRIDDY published by Carlton Press, New York, will be available through June 1971.

The novel is a story of one man's struggle with mental illness, for his rightful place in society, and for physical and spiritual survival.

Dr. John Boitnott, Dean Emeritus of Bridgewater College, writes in his review, "People interested in behavior of one with mental illness and who wish sound ideas about the treatment of mental illness should read this novel."

Dr. Clarence May, former head of the English Department of Bridgewater College, writes in a review, "Many of Power's experiences as a bear man suggest Robinson Crusoe as he struggled for survival on his island. Power's return to civilization after twenty years recalls Rip Van Winkle; and the sympathetic portrayal of life lived close to nature reminds one of Rousseau's paradoxical thesis that civilization has brought degeneration to mankind."

Luther H. Hodges, former Governor of North Carolina, writes in his review, "Mrs. Priddy has woven a very interesting plot, entirely consistent with its characterization. With both of these and with a simplicity of style she has taken an old, old theme — the miracle of man's redemption — and given a freshness to it."

The author writes, "This is my message. In this novel I have told the story of the Savior and his love in many ways."

MRS. MOLLIE PRIDDY
Route 2, King, N. C. 27021

Choir & Pulpit Robes

ENHANCE THE BEAUTY OF CHRISTMAS

A complete selection of styles and modern fabrics. Write today for FREE catalog C-18 (Choir Robes); J-18 (Children's Robes); P-18 (Pulpit Robes).

COLLEGIATE CAP & GOWN CO.
CHAMPAIGN, ILL. 1000 N. MARKET ST.
OKLAHOMA CITY, OKLA. 801 N. Western Ave.
CHICAGO, ILL. 169 W. Wacker Dr.
LONG ISLAND CITY, N.Y. 48-25 36th St.
VAN NUYS, CAL. 15525 Cabrito Rd.

BOOK LOVERS!!
Savings up to
83%
on your books.
Write to Dept. M 10870
BOOK FARE INDUSTRIES, INC.
315 West Fourth Street
Pueblo, Colo. 81003

Opening the Way to Loving

OUR BED IS FLOURISHING, by Robert B. McCready, M.D. Sheed and Ward, 1969. 211 pages, $5.50

I WILL, by Urban G. Steinmetz. Ave Maria Press and Pilgrim Press, 1969. 134 pages, $1.35 paper

WHEN PARENTS DIVORCE, by Bernard Steinzor. Pantheon Books, 1969. 243 pages, $5.95

THE SAME SEX, by Ralph W. Weltge, Editor. Pilgrim Press, 1969. 164 pages, $3.45 paper

IN OUR PRESENT day of rapid social change, shifting values, and moral decay — an historical moment in America when the divorce rate is rapidly approaching one out of every three marriages, when the cry for women's liberation and homophile acceptance is louder than ever, and the survival of marriage as an institution is itself very much in question — it behooves society, and the Christian community especially, to reexamine attitudes and convictions about such subjects as marriage, divorce, and homosexuality.

These four books help the reader to do precisely this. They aim with one exception (Steinmetz) at treating the subjects academically and thoroughly. Their easy style, with the exception of another (Steinzor) makes for rapid, informative, and helpful reading. In a sense they offer little that is very new (Weltge excluded), and yet they bring together something which is unquestionably most important of all — the very thing Jesus was concerned about more than anything else — the unhidden attempt to open up for every individual the way to genuine, authentic loving.

Steinzor, a psychotherapist, lecturer, and writer of some repute, insists that divorce may often be the best solution to marital brokenness. Whereas the 1964 Annual Conference Paper on Divorce and Remarriage states that "under some circumstances this redemptive approach may include divorce as a means of resolving the former bond, and the freedom to enter a new marriage with the guidance and blessing of the church," Steinzor goes further in stressing that "an unhealthy marriage is far more damaging than a healthy divorce. Indeed," he says, "if you are married without love, you *must* seek a divorce."

Dr. Steinzor's book is meant for both parent and child. By offering specific counsel in such practical matters as the nature of the contact, custody, and visitation rights, property and support payments, the visitation and custodial relation, dating, and remarriage, this book can help make the turbulent period of adjustment — just prior to and immediately after the separation — a period of growth and fulfillment for the formerly married and their children.

All of the natural fears and anxieties which surround the disruption of a home are dealt with and allayed by Dr. Steinzor's forthright convictions and experienced counsel. Moreover, he puts in the place of all the hopelessness and sense of loss that characterize most broken marriages a real ray of light, a true gateway to new identity and happiness. Perhaps the crux of his counsel is best summed up this way: "Divorce itself is not a tragedy; the tragedy lies with those who do not take advantage of it, who bemoan their fate and arrogantly punish themselves because they are unable singlehanded and forevermore to overcome all the conditions that cause pain and suffering, as well as love and creativity."

The Ralph Weltge book deals with the sensitive and controversial subject of homosexuality. He does this, realizing that, because the whole discussion of sex has moved so rapidly in our day from the private sphere to the public arena — thus posing the issue of homosexuality with such frankness that it cannot be ignored by the church and other institutions — we had best give it the open discussion and reappraisal that it warrants.

The impetus for this book came from a United Church of Christ staff consultation on homosexuality. It gathers together in a most informative and forthright style the contributions of eleven writers which its editor, Mr. Weltge, calls, "a conversation — and sometimes an argument — between sex researchers, ethicists, lawyers, and homosexuals themselves." Unquestionably, each author writes in his own integrity, sometimes with disturbing passion and always from his particular competence in dealing with this issue.

The intent of Weltge's book is to attack the fears, myths, questions, and prompt negative reactions which are frequently associated with homosexuality and the homosexual. Further, it defines the homophile movement in America and calls for law reform, attitude reform, and a new homosexual ethic. Some of its contributors even argue, contrary to the teaching of the New Testament, that "gay is good." This volume is intended as a resource for individual or group study and discussion on the issue of homosexuality, and as such fulfills the hope of its editor that "this book. . . contribute to the emerging dialogue between the church and the homophile community."

McCready and Steinmetz discuss in their books the present and future of marriage. Both Roman Catholics, the former is a gynecologist/obstetrician who in his more than twenty years of practice has built a reputation as a "doctor who listens" — patiently and endlessly — and as a result can speak with compassion about every aspect of marriage.

Like most marriage manuals, *Our Bed Is Flourishing* (a rather misleading title) addresses such topics as the engagement, honeymoon, and early years of marriage, feminine response to intercourse, sexual growth and maturity, love, the masculine mystique. However, as a manual on sexual technique it is less recommended than some others. Its best chapters are those dealing with the problems brought into marriage and the problems that arise in marriage.

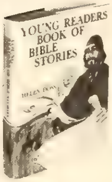
Dr. McCready brings wholesome, fatherly, Christian philosophy to his book. While he is far from a new morality advocate, neither is he legalistic. The writer's philosophy is, in fact, contextual. McCready's book, while advocating new freedom for Catholics who still suffer the outdated rulings of the Roman Church on such matters as birth control, is not overly tainted with pro-Catholic propaganda, and those planning for marriage, those married one year or twenty, and persons who counsel the married will find guidance and inspiration in Dr. McCready's warmth and quiet wisdom.

Perhaps more interesting and helpful still, even in its terse and simplified style, is Urban Steinmetz's little book about marriage, *I Will.* Here is a relatively young and rugged marriage counselor, author, and lecturer who sounds more like a Brethren than a Roman Catholic. In ten brief chapters he succeeds at getting through with the basic things that make for a healthy marriage. This probably is due to the fact that after several occasions of embarrassing failure, he learned the secret of effective communication with young people.

His message is this: No one can predict the future of marriage. It's completely up to the individual himself. Nearly every marriage can be a good one. But it's up to *you.* And that means *you* must work at it, and work at it hard. Where does one find the best advice for his marriage? He goes to the New Testament. He listens seriously to Jesus, whose teachings and advice comprise the best marriage manual ever written. Jesus has all the answers. Information, communication, and genuine work are the building blocks of marriage. Develop these simple building blocks, with a sincere and honest respect for your partner as a person with his own feelings, idiosyncracies, and rights, and you cannot fail to build a happy marriage.

As Steinmetz expresses it best in the preface: "The key to the future of marriage does not lie with the church, or the clergy, or the professional. The best we can do is to provide basic information and a framework in which people can work out their lives — if they want to." Herein lies the meaning of *I Will.* Individuals, newlyweds, study groups — everyone will find practical help from this profound little book. — W. CLEMENS ROSENBERGER

biblical books for children



Young Readers Book of Bible Stories

HELEN DOSS

As real as today's headlines, the Bible characters and their surroundings are revealed to young readers. Each Testament is divided into sections so that the continuity in history is clear. Based on the Revised Standard Version, the 137 stories were selected from Biblical lore on these criteria: importance in our religious and literary heritage, and value in understanding the historical and cultural background of the Bible. Each separate story leads to the next — revealing the complete chronological story of the Bible from Genesis to Revelation. The brilliant design of this book adds to interest as well as understanding. The artwork is traditional, yet new and dynamic. Maps, a pronunciation guide, and an index to selected proper names are included. Ages 8-12. Size 8½ x 11 inches. **$7.95**

ALSO AVAILABLE

Young Readers Bible, $6.95

Young Readers Dictionary of the Bible, $5.95

Young Readers Book of Religious Symbolism, $3.95

Paul and The World's Most Famous Letters

ROSEMARY HAUGHTON

Paul, the apostle to the Gentiles and the man most responsible for the spread of Christianity, left a rich heritage of letters that has continued to live through the ages. Why did he write? To whom? Why are his letters so important? As though she were chatting with a friend, Rosemary Haughton describes Paul's remarkable achievements. Photographs, maps, activities, bibliography, and index guide the reader to deeper study. Ages 10 up. **$3.75**

CHURCH of the BRETHREN
GENERAL OFFICES
Elgin, Illinois 60120

in brief

NOMINATIONS SOLICITED

Annual Conference Standing Committee seeks from individuals or groups names of nominees for the various offices listed here to be filled by election at the 1971 Conference.

Individuals or groups submitting a name must affirm the person's willingness to have his name considered.

Deadline: Dec. 1, 1970. Send to the Annual Conference Office, 1451 Dundee Ave., Elgin, Ill. 60120, indicating the name of the person or group suggesting the nominees.

Offices open are:

1. Moderator-elect, one person
2. General Board members, seven elected as **district representatives** (ineligible: any person from Northern Indiana, Middle Pennsylvania, Mid-Atlantic, Illinois-Wisconsin, Florida-Puerto Rico, Western Plains, Southern Ohio, and Southern Virginia districts); two elected as **at-large representatives** (ineligible: none, except the limitation of only one person from a given congregation)
3. Committee on Interchurch Relations, one person
4. Elector of Bethany Theological Seminary, one representing colleges, one representing laity
5. Annual Conference Central Committee, one person
6. Committee to review and evaluate the work of the General Board (see *Minutes*, 1968, p. 85), five persons, to report to Annual Conference in 1972.

PERSONAL MENTION

Chester H. Petry, a Church of the Brethren minister for well over half a century, is traveling in the Holy Land, his three-week tour a gift from the Fort Myers, Fla., congregation of which he is a member.

* * * * *

Fahrney-Keedy Home resident **Clara Gohdes** celebrated her one hundredth birthday last month.

William Robert Miller, for five years reviewer of recordings for MESSENGER, died Aug. 7 at his home in New York City. The author of many books, he had also served as an editor of various publishing houses.

* * * * *

Our congratulations go to couples marking golden wedding anniversaries: the *Lester Gardners,* Sipesville, Pa.; the *Harry Kimmels,* Somerset, Pa.; the *Roy Critchfields,* Sipesville, Pa.; *Mr. and Mrs. Royal Johnson,* Waterloo, Iowa; *Mr. and Mrs. Charles E. Mohr,* Quakertown, Pa.; and *Mr. and Mrs. Virgil Mock,* Middlebury, Ind. . . . The fiftieth anniversary of *Mr. and Mrs. Henry Stover,* McPherson, Kansas, coincided with the celebration of Mr. Stover's fiftieth year in the ministry.

* * * * *

Other couples observing wedding anniversaries include *Mr. and Mrs. Edwin Jacoby,* Quakertown, Pa., fifty-four; *Mr. and Mrs. Allen Landis,* Quakertown, Pa., fifty-five; the *Cleveland Lams,* Astoria, Ill., fifty-nine; the *Irvin L. Rupps,* Fort Wayne, Ind., sixty-two; and *Mr. and Mrs. George Masters,* Johnson City, Tenn., sixty-three.

Two couples are celebrating sixtieth anniversaries: *Mr. and Mrs. Frank G. Replogle,* West Lafayette, Ind.; and the *Arthur Smiths,* Baltimore, Md.

CALENDAR

Oct. 9-10	**District conference, Florida, Georgia, and Puerto Rico, Orlando**
Oct. 9-11	**District conference, Pacific Southwest, Phoenix, Ariz.**
Oct. 9-11	**District conference, Eastern Pennsylvania, Lititz**
Oct. 10-11	**District conference, North Atlantic, Lititz, Pa.**
Oct. 11	**Laymen's Sunday**
Oct. 12	**Columbus Day**
Oct. 16-17	**District conference, Middle Pennsylvania, Duncansville**
Oct. 17	**District conference business session, Western Pennsylvania**
Oct. 18	**World Order Sunday**
Oct. 18-24	**United Nations Week**
Oct. 24	**United Nations Day**
Oct. 25	**Universal Bible Sunday**
Oct. 25	**Reformation Sunday**
Oct. 25	**Youth Sunday**
Oct. 25 — Nov. 1	**Youth Week**
Oct. 31	**Reformation Day**

POTPOURRI

Flat Creek Mission staff report the initiation of a Head Start program at **Mud Lick.** Since its June inception the program has enrolled twenty students, with an average attendance of twelve or thirteen.

* * * * *

Sixty members of the **Snake Spring Valley congregation** along with twenty others from the Middle Pennsylvania community have been involved in a rehabilitation program for four-year-old David Bennett, son of Mr. and Mrs. Merle Bennett, members of the Snake Spring Valley church. Volunteers work with David's mother, guiding him in creeping, crawling, and walking exercises known as patterning.

* * * * *

Two congregations are celebrating their one hundredth anniversaries this month. The **North Bend Church of the Brethren,** Danville, Ohio, marks its observance with special guest speaker Russell V. Bollinger Oct. 11. . . . **Bethlehem congregation** near Boones Mill, Va., will conduct special services, a love feast, and a fellowship meal for its Oct. 24-25 gathering.

Groundbreaking exercises in July signaled construction of a new church building for the **Sangerville congregation** in the Shenandoah District of Virginia.

* * * * *

Major revisions in size and graphic presentation earned **Manchester College** an award for excellence for its 1969-70 catalog from the American College Public Relations Association. Rewritten in a contemporary style, the catalog makes use of more photographs and colored paper for different sections of the volume.

Acknowledging **Bethany Theological Seminary's** contribution to the beauty of the Oak Brook, Ill., area was a certificate of recognition from the Illinois Audubon Society.

Persons seeking advanced degrees in adult education and who plan to pursue adult educational careers in religious institutions may be elegible for a **Lilly Fellowship in adult education,** awarded each year by Indiana University. Preference will be given candidates seeking the doctor's degree, and appointments will be based upon the applicant's scholastic record, experience, and recommendations. Applications must be in the hands of the committee by Feb. 15, 1971. Interested persons may contact the Bureau of Studies in Adult Education, Indiana University, 309 S. Highland, Ave., Bloomington, Ind. 47401.

* * * * *

"Life for Modern Man" will keynote the **National Bible Week** Nov. 22-29. The thirtieth annual interfaith observance is co-sponsored by the American Bible Society, the Catholic Biblical Association, and the Laymen's National Bible Committee.

BVS ASSIGNMENTS

Brethren Volunteer Service workers from the July 1970 unit have been assigned to posts:

Margaret Baker, Mother Goose Child Development Center, Elgin, Ill.; **Mark Benz,** Lend-A-Hand Center, Walker, Ky.; **Barbara and Philip Berkey,** Europe; **Deborah Bohrer,** Mother Goose Child Development Center; **Janice Buch,** Appalachian Regional Hospitals, Lexington, Ky.;

Daniel Burgette, Bolivia; **Allen Bursley,** Mississippi disaster team, Pass Christian, Miss.; **Edwin Eduard,** Europe; **Mary Frantz,** Lend-A-Hand Center; **Thomas Freese,** National Institutes of Health (NIH), Bethesda, Md.; **Janice Gilbert,** First Church of the Brethren, Harrisburg, Pa.; **Rebecca Graybill,** Quaker Action Program, New York City;

* * * * *

Carolyn Harbaugh, First church, Harrisburg, Pa.; **Diane Hoover,** The Youth Home, Lorain, Ohio; **Linda Ikenberry,** Church of the Brethren, Klamath Falls, Oregon; **Marcia and Jerry Kindy,** Spain; **Margaret Kovas,** United Farm Workers, Lamont, Calif.; **Mary Krehbiel,** Monroe County Ecumenical Ministries, Bloomington, Ind.; **Ikla-Maria Loffiath,** Monroe County Ecumenical Ministries;

Dean Maust, Material Aid, New Windsor, Md.; **Karen Michael,** Bethlehem Preschool Center, St. Charles, Ill.; **Ann Morgan,** Tri-City Youth Project, St. Charles, Ill.; **Harold Myer,** Peru disaster team; **Wayne Overholser,** Brethren Service Center, New Windsor, Md.; **Tom Rose,** NIH; **Marsha Sams,** Child Care Center, Phoenix, Ariz.;

Eric Schuman, Area Church Cooperative, Freeport, Ill.; **Grant Shockey,** Church of the Brethren Home, Windber, Pa.; **Melvin Townsend,** Peru disaster team; **Phillip Townsend,** Peru disaster team.

Assignments are pending for **Jerry Clingenpeel** and **Gale Ebie.**

PASTORS AND PARISHES

A North Manchester, Ind., couple have joined the staff of the Flat Creek Mission at Creekville, Ky. They are **Mr. and Mrs. Ausby Swinger,** who have held pastorates in Illinois and Indiana. . . . **Howard Ogburn** returned to Nigeria following Annual Conference, after serving as pastor of Middle Pennsylvania's Aughwick congregation during his furlough. **John D. Keiper** from Somerset has assumed the pastorate there.

One licensing and two ordinations occurred recently in Middle Pennsylvania. Eastern Mennonite College student **Alan E. Miller** was licensed, and **Paul Wharton** and **George Snyder,** both of Altoona, Pa., were ordained. Mr. Snyder, a recent graduate of Ashland Seminary in Ohio, has accepted the call of the Owl Creek congregation in Northern Ohio.

In August the **Guy Fern** family moved from Pine Glen to Altoona, Pa., where Mr. Fern became pastor of First church. Taking up the charge at Pine Glen is **Lee A. Weaver,** who will be replaced at Curryville by **James McAvoy** from the Moscow/Elk Run parish in the Shenandoah District.

Assistant pastor at Stone church, Huntingdon, Pa., **Robert Hess** this month became a part of a new ministry at Fort Wayne, Ind. . . . The Martinsburg, Pa., congregation loses a director of religious education when **Evelyn Simmons** goes to Clifton Fords, Va., to become a teacher of weekday religious education.

DEATHS

Adams, Mary Jane, Greencastle, Pa., on April 11, 1970, aged 44
Adcock, Edna, Bremen, Ohio, on Feb. 1, 1970
Allread, Jeanette, Warren, Ind., on Jan. 22, 1970, aged 69
Ankeny, Murray R., Shelocta, Pa., on July 7, 1970, aged 84
Barclay, Clyde, Rockwood, Pa., on June 5, 1970, aged 41
Brower, Estella, Waterloo, Iowa, on Aug. 18, 1970, aged 80
Brown, Cora E., Wichita, Kansas, on May 7, 1970
Brumbaugh, Mattie, Easton, Md., on June 11, 1970, aged 84
Burnett, Maude L., McComb, Ohio, on May 12, 1970, aged 57
Butler, Fannie, Salem, Va., on May 20, 1970, aged 91
Click, Janet, Wayton, Va., on May 19, 1970, aged 18
Coffman, Frank R., Harrisonburg, Va., on June 9, 1970, aged 80
Cook, David B., Mount Solon, Va., on May 19, 1970, aged 21
Craighead, George W., Roanoke, Va., on June 15, 1970, aged 75
Crowl, Kathryn A., York, Pa., on July 1, 1970, aged 53
Davis, Clyde, Wilmington, Del., on June 6, 1970, aged 82
Deshong, Lulu Mae, Dayton, Ohio, on June 3, 1970, aged 68
Dunham, Jerri Walker, Bakersfield, Calif., on June 22, 1970, aged 59
Dupler, Mary, Millersport, Ohio, on Feb. 23, 1970, aged 88
Dwire, Clyde, Rockwood, Pa., on April 27, 1970, aged 72
Egan, Olive, Boonesboro, Md., in May 1970, aged 88
Enyeart, Susie, Warren, Ind., on June 8, 1970, aged 75
Fike, Charles, Mims, Fla., on June 10, 1970, aged 38
Flory, Sam, Sherwood, Ohio, on April 25, 1970, aged 81
Fox, Minnie, Easton, Md., on June 28, 1970, aged 84
Fox, Orpha, Greencastle, Pa., on April 25, 1970, aged 73
Gardner, Grace, Bridgewater, Va., on June 6, 1970, aged 73
Gibson, Stephen D., Jacksonville, Fla., on June 17, 1970, aged 18
Guy, Mary, Lake Odessa, Mich., on May 28, 1970, aged 82
Harader, Salome K., Albany, Oregon, on July 9, 1970, aged 92
Harris, Ella, Denver, Colo., on April 15, 1970, aged 80
Hetrick, Ervin, Hanover, Pa., on April 5, 1970, aged 85

A Few Specks of Sawdust

John allowed an extra ten minutes for the one-hour drive. He didn't look forward to the special district meeting, and he wanted plenty of time to think over the problem that prompted district officers to schedule an evening session fifty miles from his home.

According to the moderator's letter, there was a lot of dissatisfaction in the district about recent actions of Annual Conference. Some influential members were threatening to leave the church; others said they would withhold contributions. It was bad enough, they argued, when Conference in 1969 adopted a paper that approved of civil disobedience. But when the Lincoln Conference, by a substantial vote, counseled support for young men who would not cooperate with the draft — that was too much.

John was one of the delegates who had voted for the controversial statement, but he knew how some of the folks in his own church felt about it. Maybe he had been mistaken. Could it be that he was encouraging disrespect for law? Was it true that the church was giving its sanction to anarchy?

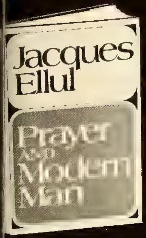
John looked at his speedometer. The indicator hovered near 65 — the posted limit — but he was careful not to exceed the maximum. This gave him abundant opportunities to study the cars that went around him at higher speeds. Here was a late-model sports car driven by a young man in a hurry. But not all the drivers were young. And not all the cars were new. Some of the drivers were patriotic, boasting an American flag. One large car that passed John at eighty miles an hour carried a placard indicating that "Jesus saves." And a Volkswagen bug, decorated with daisies and peace symbols, narrowly missed a pedestrian as it left John behind.

Among those who went by him at excessive speeds, John recognized two members of his own church, men who were most dogmatic in supporting strict enforcement of the law of the land. Surely, thought John, they must have good reason for risking their own lives and the lives of others. But when he arrived at the church, with ten minutes left before the session was to start, he found them waiting and talking about how successfully they had evaded an unmarked police car. One of them said that even if he had been ticketed, he knew exactly how and where he could get the ticket fixed.

All through the discussions that followed John debated the issues in his own mind. He listened to arguments based on Romans 13 ("He who resists the authorities resists what God has appointed") which in turn were countered with arguments based on Acts 5 ("We must obey God rather than men"). When it was all over John knew that it was still his own responsibility to decide what to render to Caesar and what to offer to Christ.

But on the way home (it was dark now, and John drove just a little more slowly) he was impressed again with the strange paradox. Here he was, a law-abiding, limit-observing member of the church, forced to defend his vote in support of noncooperation and civil disobedience for reasons of conscience, and there, at seventy miles an hour, their taillights flashing in his eyes, went his good friends, the loyal defenders of law and order who were threatening to leave the church because it was moving too fast. —K.M.

PRAYER in today's world



PRAYER AND MODERN MAN

JACQUES ELLUL

Translated by C. E. HOPKIN

Jacques Ellul, the French lay theologian and social critic whose works have drawn worldwide attention, confronts head on the tough problems which contemporary man encounters in his attempt to pray. Drawing on his own experiences with prayer, the lawyer and former resistance leader establishes a significant and secure basis for prayer today, relating it affirmatively to freedom and hope. The chapter headings suggest the scope of this book, a new side of Ellul's theological writing:

Intimate and Reassuring Views of Prayer
The Fragile Foundations of Prayer
The Reasons for Not Praying
The Only Reason for Praying
Prayer as Combat

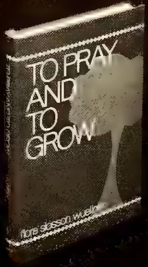
$4.95

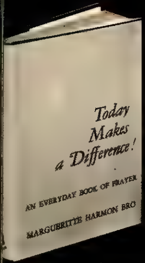
TO PRAY AND TO GROW

FLORA SLOSSON WUELLNER

By presenting the powers and problems encountered in building an active prayer life, Mrs. Wuellner opens new vistas of understanding for those who feel a genuine need for guidance. She helps Christians explore the deeper dimensions of prayer and understand the experiences of personal change and growth in Christ. With great depth of understanding Mrs. Wuellner answers such questions as: How do I get beyond thinking prayer is good discipline to finding it the most exciting experience in the world? How can I know God's will? How does God guide me?

$4.25





TODAY MAKES A DIFFERENCE!

MARGUERITTE HARMON BRO

Drawing on resources from all over the world and from varied religious experiences, the author of this daily devotional book manages to be both practical and profound. Gone are the days for most people when the family can sit down together for an extended "worship." Yet the need for a quiet time of communication with God is still felt. This book contains messages that can either be read "on the run" or that can be the basis of meditation for the person with more time. All are up to date: taking up very modern problems, the selections provide relevant reading for today's world.

$2.95

CHURCH of the BRETHREN GENERAL OFFICES • Elgin, Illinois 60120

LOOK FOR THESE FEATURES IN THIS *messenger*

Views of a Vanishing America. *Though he has lived much of his life in metropolitan areas, I. J. Sanger, a Church of the Brethren artist, looks to the countryside for subjects for his wood cuts and block prints. Thus, he seeks to preserve some of the values of a vanishing rural scene.* by Ronald E. Keener. page 2

Man: Earth's Deadliest Peril. *The planet that God provided as a home for man is in peril because of man-made pollution, overpopulation, and the misuse of natural resources. Is this what God intended when he asked man to be a trustee of the good world he made?* by Robert J. Hastings. page 7

Come Down From the Attic. *Not everyone would agree that the Brethren peace witness is the central belief of the church, but most would think of it as a distinctive conviction. Yet sometimes the church acts as if this basic testimony could be conveniently stored away in the attic. In this Annual Conference message a college professor urges Brethren to become evangelistic in sharing their peace heritage.* by David A. Waas. page 11

The Urgency of Celebration. *"I have a notion the heavenly banquet will be more like a strawberry festival and an ice cream social than a morose church meeting." Last in a series of Annual Conference Bible messages, this one is based on Luke 14:15-24.* by Ronald K. Morgan. page 22

Opening the Way to Loving. *A review article looks critically at recent books dealing with marriage, divorce, and homosexuality and calling for a reexamination of Christian attitudes and convictions.* by W. Clemens Rosenberger. page 28

OTHER FEATURES include "Day by Day," by Byron and Zola Miller (page 13); news features about Brethren in La Verne, Calif. (page 14), expansion at Friendship Manor in Roanoke, Va. (page 16), and earth science at Elizabethtown College (page 18); a series of "Prayers for the Working Woman," by Ruby Rhoades (page 20); "How to Live With a Pastor," by James Simmons (page 24); and "Faith Looks Up," by V. Grace Clapper (page 26).

COMING SOON

Pictures showing man's poor stewardship of natural resources, along with observations regarding pollution and waste, need to be placed in the context of the Christian's faith that "the earth is the Lord's." Such a setting is offered in "A Litany for the Earth, Man, and God," as arranged by John Esau. . . . Insights concerning youth are detailed by an experienced teacher, writer, and pastor's wife. On the basis of her day-by-day contacts with teen-agers Inez Long says that "Everyone Must Do His Own Growing." . . . But young people themselves should be able to speak with authority about their generation. A nineteen-year-old college student explains why she and others are tired of being counseled to be patient with adult leaders. Kathy Goering says "I Am Not Willing to Wait. . . . " On the twenty-fifth anniversary of the United Nations a MESSENGER *reporter interviews Andrew W. Cordier, one of the architects of the UN and an energetic participant for many years on its executive staff.*

VOL. 119 NO. 21

messenger

CHURCH OF THE BRETHREN 10/22/70

The UN at 25

A Catholic Looks at the Reformation

readers write

WHY HUNGER?

The Elgin offices sent out an appeal on hunger that exists in our schools today. . . . Why do we have hungry people in our country or in any other country today? Why is . . . land lying idle, growing up in weeds, polluting the air with pollen dust — when people are dying daily from hunger? . . .

I have worked with CROP for a number of years, and I have knocked on many a door to explain my mission. Many times I have been rejected because people could not see a need to help. . . . In our community we can raise much food and give to needy families, but do we? . . . Our laws have denied us the right to can food for needy families unless it is canned in metal cans and by a recognized canning factory. But it does not deny us from buying a case of canned food and giving it to a needy family, or potatoes that we could raise in our garden.

I attend church each Sunday and see people come and go. But do we take our Christianity with us out into our community among our poor and show to them the Christ-way of life? . . .

If I close my eyes to the hungry today God may close his eyes on me in the day that I stand before him. . . . "If a brother sees one in need and closes his bowels of compassion against him how dwelleth the love of God in him?" So let us be about our Father's business.

John B. Alexander
Middletown, Ind.

LIFE AND SOUL

The Messenger containing "Turning the Tables" (Aug. 13) merits nationwide recognition. Many other of your editorials are highly deserving of acclaim. Depth of life and soul are found in them.

Ernest Crumrine
Dayton, Ohio

VIBRANT MOVEMENT

Thank you for Terry Pettit's article on the Bruderhof (Aug. 27). My family recently spent a week at Woodcrest and were deeply impressed with the quality of Christian life we found there. To understand the depth of Christian community they have, one must visit with them and experience it for oneself.

I went to visit them with many preconceptions, but they turned out to be misconceptions which could not stand up to the reality I found there. Far from being irrelevant, they are a vibrant movement on the cutting edge of finding new alternatives to our bankrupt society. They are living the radical discipleship I go around and talk about.

Hopefully we can develop more dialogue and sharing with them, for we have so much to learn from them.

Arthur Gish
Philadelphia, Pa.

THE HOLY SPIRIT

In the past several weeks some of us have been discussing the Holy Spirit and prayer in the life of a Christian today. . . .

Many of us are actually afraid to pray and to speak about the Holy Spirit. We really shouldn't be. It is really a marvelous experience to be able to feel the presence of God and to know he is able to answer our many prayers.

Recently there was a fellow Brethren in our congregation who became desperately ill. He was rushed to the hospital not knowing whether or not he would live. The people decided to have an all-day prayer meeting for him. Thanks be to God, he is on the road to recovery after spending about six weeks in the hospital.

This proves that God's word is the same yesterday, today, and forever.

Patricia Brate
Naperville, Ill.

READ AND ABSORB

Thanks for that "magnificent" article by Harold S. Martin (Aug. 27). I love it and can read it and reread it!

This we all need to read and absorb and "take to heart." . . . This is worth the price of Messenger!

Medford D. Neher
Pompano, Fla.

THE RIGHT WORDS

It's Sunday morning and I just finished reading your editorial, "Turning the Tables" (Aug. 13). What a way to prepare myself for worship!

Thank you for having just the right words in the right place at the moment that I needed them. . . .

Shirley Wampler
Richmond, Va.

ON ABORTION

I was shocked that our church would need a committee to consider the question of abortion. . . . If a committee meets, I trust its work will be short and that it will agree if it is wrong to kill an enemy soldier on a field of battle, it is also wrong to kill an innocent child in its mother's womb.

To legalize abortion would not stop famine because the faraway masses in Africa and India often reject birth control. . . . As I see it, only the more advanced countries would get rid of their babies, and they could feed them in the first place.

Why not try to farm the sea as Mr. Fouts suggested in [Reader's Write, Sept. 10]? Why not urge our government to insist that farmers plant more food rather than let land lie idle while people starve? . . . To limit one's family is very necessary, but by not conceiving. Stand up and condemn the taking of human life in any manner.

How long will it take these people who would like to see abortion legalized to say — away with the aged, the sick, or the

PHOTO CREDITS: Cover, 18, 19 United Nations; 2 Religious News Service; 4, 5 (left, right), 7 (first four), 8, 10 Edward Wallowitch; 5 (center) Ed Carlin; 7 (far right), 8 (far left) Everett C. Johnson from De Wys; 15, 20 Don Honick

Kenneth I. Morse, editor; Wilbur E. Brumbaugh, associate editor; Ronald E. Keener, director of news service; Linda Beher, editorial assistant. Messenger is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918 under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1970. Messenger is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version. Subscription rates: $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan; life subscription, $60; husband and wife, $75. If you move clip old address from Messenger and send with new address. Allow at least fifteen days for address change. Messenger is owned and published every other week by the Church of the Brethren General Board, 1451 Dundee, Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill. Oct. 22, 1970.

Copyright, Church of the Brethren General Board, 1970. Vol. 119 No. 22

mentally retarded? These too consume food. . . .

J. L. Werstler

Louisville, Ohio

OTHER METHODS

After reading the letter by Linn Bell (Sept. 10) I am amazed that he or she would even consider the thought of legalized abortion for the control of population, especially from a religious viewpoint. Rape or incest should be the only reason for this act. . . .

Family planning with the utmost thought in mind for population control is the first consideration for married couples. There are several methods approved of by honest physicians and sensible married couples that prevent pregnancies. Abortions legalized or otherwise should be considered homicide or murder. . . .

Vesta Hall, R.N.

Parker Ford, Pa.

VOICES CRYING OUT

I am grateful to Messenger for its articles about college campus unrest (Sept. 24) and especially for T. Wayne Rieman's defense of the students.

For so long we have conceded to the colleges their ideals of intellectual freedom which were mostly conservative. But these times are different. Our government has been pursuing the interests of the highly organized exploiters of our resources, including the lives of our youths and the skill and toil of the workers. The government has disregarded some of the hard-fought-for principles of our democracy. The consequence is that our boys are forced into a war for which Congress has never voted while parents are faced with grief and struggle to make ends meet in the face of ever-rising costs.

Somehow there must be protest and it must be heard, not just murmured. While we quietly despair or mildly protest, we are called the silent majority and assumed to favor the Nixon program. Dr. Rieman has helped us to see the urgency of the youths' cause, and we can now feel that we have a voice crying out in protest for us. I feel that our youth too have ideals we can trust.

Ruth H. Ashley

North Manchester, Ind.

Page one...

"If I want to know what's going on in the world, I can read that in news magazines and newspapers. But I'd like Messenger to provide something different."

The man was speaking for himself. But we hear from many others who think church publications sometimes devote too much space to current issues, not enough to the "something different."

We agree that they may have a point. But we would like to suggest that the "something different" may not always have to do with subject matter but the way in which a topic is handled.

For instance, look at what this Messenger contains. *Yes,* there is a feature on pollution, a topic in almost every newspaper these days. *But,* the something different is the reminder, by banner and by biblical quotation, that the earth is the Lord's.

And then there is the birthday of the United Nations. *Yes,* the anniversary will be on every newspage in late October. *But,* the something different on page 14 and following is the point of view that a Brethren minister and educator can bring regarding an organization he probably knows better than most diplomats.

Or take the questions many persons have regarding teen-age youth. *Yes,* the subject pops up everywhere and other papers have plenty of columns devoted to youth. *But,* Inez Long, a pastor's wife, mother, and teacher, and Kathy Goering, a college student, both speak from a definitely Christian perspective.

Or consider the dilemmas posed for modern man by developing technology. You hear all kinds of theories — and read of them, too — but some Christian thinkers are already at work pointing up the issues and concerns that we must face. And Harold Bomberger reviews some recent books they have written.

Yes, we confess to taking a look at issues that are treated in secular sources, but we think there is something different in the context or the treatment that deserves the special attention of Brethren readers. And, of course, each issue of Messenger also contains features that are more obviously church-related — like the Reformation article that begins this issue and the interchurch and denominational news features we carry.

Roman Catholic layman *Douglas J. Roche* edits the *Western Catholic Reporter,* has authored a book dealing with the turbulence within his church, participates in ecumenical seminars in Canada and the United States.

John Esau, pastor of the Faith Mennonite Church at Minneapolis, Minnesota, prepared his litany for use in a church service.

Public schoolteacher *Inez Long,* a former member of the General Board, has contributed frequently to Messenger.

Kathy Goering, Oregon, Illinois, resident, attends Manchester College in Indiana.

Noah S. Martin, pastor of the Moxham Colonial Church of the Brethren, makes his home at Johnstown, Pennsylvania.

McPherson, Kansas, pastor *Harold Z. Bomberger* will guide the denomination through the 1970-71 church year as moderator. He attended a science and religion conference at Yale University which spoke to the concerns raised in his review.

The Editors

A Catholic Looks at the Reformation

by DOUGLAS J. ROCHE

The big Christian picture today, to put it mildly, is bewildering. Change, backlash, radicalism, alienation, unity. And always that overriding, agonizing question: Can the church build a bridge for man over the troubled, roaring waters of our time?

Forget the big picture. Leave it to the experts — or anyone bold enough to consider himself a religious expert today. The only way I can keep my balance in the swirling forces of Christianity is to look at myself. To recognize that my own life as a Christian has been enriched. To remember that I, in my little sphere, am an instrument of the Holy Spirit, who broods over troubled waters.

I wouldn't be this sanguine were it not for my relationship with Protestants. For it was only when I began to encounter men and women of other Christian denominations, when I began to think, work, and pray with them, that I discovered the power of Christianity.

I was raised a Catholic and learned nothing of Protestant beliefs and traditions. Naturally, in my adult life, I had associations with all kinds of believers and nonbelievers, but it never occurred to me to wonder what, exactly, Protestants believed and why we should be separated. Then two things happened.

I went to the Vatican Council and suddenly the wind (some people call it a hurricane) let into the Catholic Church by Pope John's open window hit me full in the face. Religious liberty. Deculturing. Conciliar government. Co-responsibility. Christian unity. Involvement with the modern world. Vatican II laid the groundwork for us to become an open, developing, pilgrim church.

Between sessions of the Council I went to the Holy Land and it was there, as I walked through the Church of the Holy Sepulchre, where denominations compete for space and time, that the scandal of Christian division branded itself on me. No wonder the keys of the church are entrusted to a Moslem.

Shortly after, I settled in Edmonton, a modern, western city of nearly half a million people. And as editor of a Catholic paper built on the ideas of Vatican II, I realized that speaking just to Catholics was no longer enough. Either there is one baptism and one Christian family — or there is not. I found myself in dialogue groups, joint prayer services, common community projects, and it wasn't long before the artificiality of denominational lines fell away.

I came to realize what a void there had been in life, in never hearing the word preached or the faith confessed in a tradition other than my own. I had thought that it was only the Catholics who stood for a church — one, holy, catholic, and apostolic — and was amazed to see these characteristics written into the Principles of Union for the negotiations now taking place between the Anglicans and United Church of Canada.

As I listened to deeply committed people expressing their hopes and joys, their griefs and sorrows, what they were saying about Jesus, about housing, about communion, about marriage came through rather than any denominational stance. Their searching creativity for new and better ways to reflect the timelessness of Christ's love made a deep impression on me. Their struggle to deepen their faith in an age of change was my struggle.

One day I realized these people were not business acquaintances or intellectual sparring partners but my friends. A bond united us that was far stronger than the divisions separating us. It became clear that we possessed a spiritual unity, the institutional expression of which is bound to follow.

I'm not suggesting that I and my friends have solved the problems of the ecumenical movement. But that's just the point. We're groping, analyzing, experimenting, examining our own beliefs as well as those of the other fellow. In our own way, we're building a community that is transdenominational. I think that's the way the formalities of union will come, rather than having a plan created at the top that is meaningless on Main Street.

What about the theological distinctions? The authority of the Pope? Intercommunion? I haven't abandoned my theology. And I don't expect Protestants to abandon theirs. That would be phony fellowship. But as I look at the words of the Creed and consider the implications of the common Bible, I have confidence that the renewing, healthy, ecumenical climate is emphasizing the unity of our belief in the risen Christ and his one people. This is already a tremendous advance in healing the wounds of disunity and prepares the way for a new theology of the one church. I feel that I have a responsibility, in my corner of the world, to contribute to this new age of enlightenment. I can see a new community being built — and that's what helps me keep my perspective in the clamor and confusion of the universal scene.

We hear that the Christian church is finished as an institution in the Age of Aquarius. We see the disaffection of youth. We lament the polarization between the prophets of radicalism and the opponents of change.

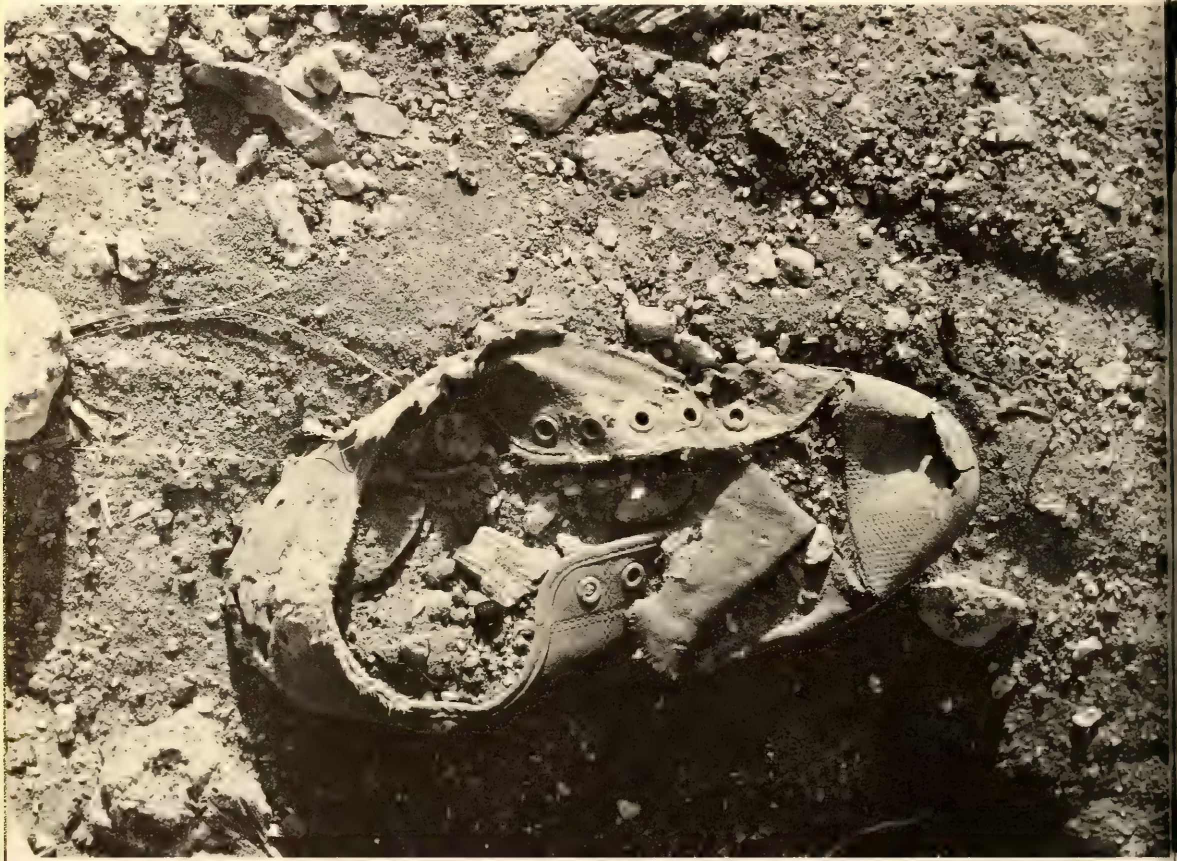
Somehow we've gotten the idea that we can have a wonderful new church — easily. But we can't. For there is within Christianity that paradoxical quality that keeps it in and out of this world at the same time. It is most successful when, by the world's standards, it fails. The new standard for all the churches is not the security of our safety islands but our personal commitment to live our love out in the high-speed traffic lanes.

I was comfortable and complacent in the Catholic Church for too long. Now I've been shaken up. I thought the Catholic Church was successful when there were protective walls around it. Now I see that the interaction of Christians, who are interdependent on one another, is what Christ wants. And so we strip away the culture of another age to allow the transcendence of Christ to shine anew, to find a new manifestation of him, understandable in a secular culture.

I can see all around me that when people reject old forms of institutional religion they are not thereby rejecting religion itself. There's an obvious searching for God in the midst of our soulless technology. The new meaning of the Reformation observance in the seventies is that we are all pilgrims together, searching for the ultimate truth and willing to keep on purifying our churches. I want us all — Catholics and Protestants — to communicate that truth together so that the world will know that Christ has saved mankind and cares about our human dignity in this life.

Together as Christians in our own communities, loving one another, respecting our beliefs and traditions, rejoicing that we have found one another, we are helping to build a better world. We've found a new — and old — power, the power of love. Mysterious, creative, healing love. □

TheEarthIsTheLO



A LITANY BY JOHN ESAU

The earth is emptied clean away
    and stripped clean bare.
For this is the word that the Lord has spoken.
    The earth dries up and withers,
    the whole world withers and grows sick;
        the earth's high places sicken,
    and the earth itself is desecrated by the feet of those who live in it.
— Isaiah 24:3-6

The point then is not how many people one can feed on this planet, but what population can best fulfill human potentialities. One is interested not in the quantity but in the quality of human life. From that point of view the world is probably already overpopulated. — George Wald

D'SAndAllThatIs

The great question of the 70s is: Shall we surrender to our surroundings or shall we make peace with nature and begin to make reparations for the damage we have done to our air, to our land, and to our water?

Richard M. Nixon

The problems of nuclear warfare, of population, of the environment, are impending planetary disasters. We are in trouble as a species. We are seized by a kind of paralysis of the will. It is like a waking nightmare. — John Gardner

Lake Erie is dead. The beaches at Santa Barbara are deserted. The air in New York is dangerous to breathe. We are drowning in a sea of swill. — Robert Heilbroner

A recent scientific analysis of New York City's atmosphere concluded that a New Yorker on the street took into his lungs the equivalent in toxic materials of thirty-eight cigarettes a day. — Robert Rienow

The result of massive production is massive filth. Every year, Americans junk seven million cars, 100 million tires, 20 million tons of paper, 28 billion bottles and 48 billion cans. — TIME

nIt, The World And

For everything its season, and for every activity under heaven its time:
a time to be born and a time to die;
a time to plant and a time to uproot;
a time to kill and a time to heal;
a time to pull down and a time to build up;
a time to weep and a time to laugh;
a time for mourning and a time for dancing;
a time to scatter stones and a time to gather them;
a time to embrace and a time to refrain from embracing;
a time to seek and a time to lose;
a time to keep and a time to throw away;
a time to tear and a time to mend;
a time for silence and a time for speech;
a time for love and a time to hate;
a time for war and a time for peace. — Ecclesiastes 3:1-8

If you wanted to design a transportation system to waste the earth's energy reserves and pollute the air as much as possible, you couldn't do much better than our present system dominated by the automobile.
— Garrett De Bell

Every day we produce 11,000 calories of food per capita in the United States. We need only 2,500 calories. — Barry Commoner

hoseWhoDwellTh

ACCORDING TO THE FOOD AND DRUG ADMINISTRATION, AT LEAST 800 TO 1,000 PEOPLE DIE EACH YEAR FROM PESTICIDE POISONING, AND ANOTHER 80,000 TO 90,000 PEOPLE ARE INJURED FROM THESE CHEMICALS. THERE HAVE BEEN MASSIVE KILLS OF FISH, BIRDS, AND BENEFICIAL INSECTS. BUT WORSE YET WILL BE THE SLOW BUT INCREASED NUMBER OF HUMAN DEATHS CAUSED BY THE CARCINOGENIC, MUTAGENIC, AND TERATOGENIC EFFECTS OF CHEMICALS LIKE DDT OR 2,4,5-T AFTER A LIFETIME OF EXPOSURE. — STEVEN H. WODKA

Thou dost visit the earth and give it abundance,
as often as thou dost enrich it
with the waters of heaven, brimming in their channels,
providing rain for men.
For this is thy provision for it,
watering its furrows, levelling its ridges,
softening it with showers and blessing its growth. . . . — Psalm 65:9-13

What we do about ecology depends
on our ideas of the man-nature relationship.
More science and more technology are
not going to get us out of the present
ecologic crisis until we find a new religion,
or rethink our old one. — Lynn White Jr.

erein.TheEarthIs

The LORD is my shepherd; I shall want nothing.
He makes me lie down in green pastures,
and leads me beside the waters of peace;
he renews life within me,
and for his name's sake guides me in the right path.
— Psalm 23:1-3

The essential cause of environmental pollution is overpopulation, combined with an excessive population growth rate; other antipollution measures can be used temporarily, but so long as the central problem is not solved, one can expect no lasting success. — Jon Breslaw

Although the United States contains only 5.7% of the world's population, it consumes 40% of the world's production of natural resources. In 70 years of life, the average American uses 26 million gallons of water, 21,000 gallons of gasoline, 10,000 lbs. of meat, 28,000 lbs. of milk and cream. — TIME

heLORD'SAndAllT

The battle of the environmentalists is to preserve the physiological integrity of people by preserving the natural integrity of land, air, and water. The planet earth is a seamless structure with a thin slice of sustaining air, water, and soil that supports almost four billion people. This thin slice belongs to all of us, and we use it and hold it in trust for future earthlings. Here we must take our stand. — Ralph Nader

Then I saw a new heaven and a new earth, for the first heaven and the first earth had vanished, and there was no longer any sea. . . . Then he showed me the river of the water of life, sparkling like crystal, flowing from the throne of God and of the Lamb down the middle of the city's street. On either side of the river stood a tree of life, which yields twelve crops of fruit, one for each month of the year; the leaves of the trees serve for the healing of the nations. — Revelation 21:1; 22:1-3

All scripture quotations from *The New English Bible*

Everyone Must Do His Own Growing

by INEZ LONG

The high school junior was bronze-tan, her skin stretched with strength both natural and cultivated. She looked a dead-level security, except for her eyes which were up to the brim with tears. The tears were held with the intensity of an angry four-year-old and the restraint of the cool generation.

"I'm keeping a diary," she told me, "so that when my children are teen-agers, I can read what I'm writing now and recall what it is like to be a teen-ager."

As I listened, I thought of a box in the attic, full of my own scribblings from junior high days to marriage.

"Wouldn't that be a good idea?" she asked.

"Yes," I answered. "I found it to be a very good idea."

"So that's why you know exactly how I feel!" she exclaimed.

The compliment escaped me. I didn't know how she felt. I can only know at my age how it feels to be one of her years plus thirty-five. The bundle in the attic is always in formation.

"What do you think when you reread your diaries?" she queried.

"I haven't read them in a long time," I told her, "because when I did, about ten years ago when my own children were teen-agers, I decided not to look at them again."

"Why not?"

"Because they made me feel sad for the girl I was then and for those around me who were powerless to help."

After seven years of teaching teen-agers in an urban, black-white-tan high school, in Upward Bound programs for poverty-level students, in a suburban parish, in my own home, I read in every teen-ager the sure fact that in maturing, everyone must do his own growing. We can only hope that the people around won't make it too easy on one hand or too hard on the other. I have learned to be compassionate as nature pushes the mid-teen-ager into the adult world and secular man exposes him to countless ways of life in that world. No longer is the teen-ager faced only with the question of how to be an adult. Secular man offers him many options on where to invest his life. Early in his growing, he has to answer, "Which way of life?"

My compassion for the mid-teen-ager is in three areas. First, he is a potential victim of merchandisers who make their pitch to the teen-ager's desperate need to belong and who stake their survival on the investment of the teen-ager in current fads. Our prior generation did not have money. Dogged by the Depression, we used mass production and mass spending as a way out of scarcity. Now our kids are spending for material things into a scarcity of the soul. We did not know that as we hired, manufactured, sold, exported, imported, and wasted in order to keep up the Gross National Product and keep down unemployment, we would flood the market with stuff as destructive as war artillery and love machines. The market we have created is using our own children.

Teen-agers are a vast potential market because they can dip into the projects of the older generation before they have learned the cost of a dollar in terms of their own muscle and sweat. Rock festivals, for instance, are mass evangelism to win adherents to a way of life complete with heroes, television, movies, recordings, drugs; a way of life with its own messiahs, rituals, and customs. Fashions in songs, hemlines, and slogans are moved along rapidly in order to furnish new markets. A teen-age girl will cry "mini-mini" one season but two or three issues later of *Seventeen* or *Essence,* the black counterpart, she will have been made to cry "midi" or "maxi" with equal zest. The teen-ager is controlled by mass merchandising unless he has been taught, contrary to his nature, to avoid impulsive dreaming, believing, and belonging.

Second, the teen-ager has been an easy victim of his own generation of college campus peers. Generally speaking, the college student who shocks his way into mass publicity is affluent in brains, prestige, and money. By accident of birth he is not common; he is superior to most of his generation. Youth are not all born free and equal.

Any mother with common sense who has two children, one with advantages and one with disadvantages, knows that it would be cruel to treat both alike. Any overindulgence in the slogan "born free and equal" is a symptom of her guilt that she did not produce two superior offspring. Within the youth generation there are, also, vast differences. The mid-teen-ager, especially if he is poor, average, or common, cannot afford the risks of the popularized college student. Yet, because campuses produce the peer group for high schoolers, the result in high school is more booze, more drugs, more individuality, more mobility, more latitude, more license. The example set by the affluent and advantaged coed can be costly to the common mid-teen-ager.

When I was twelve, we were moved from the farm to the city by a backslap from the Depression. Without training for city life, we managed, somehow, to get along, like fish out of water. We seemed never to have enough of what city people took for granted. Yet my parents remained realistically rooted in the statement, "We cannot afford it." They were painful words to a country girl trying to be a city girl. Yet what we couldn't afford sent me to the free public library, to church socials, into extracurricular activities at school, and finally into a sense of pride that, without all the fluff, I had made the grade with flying colors.

This past summer I taught in an Upward Bound program in which high school students from poverty-level homes were brought to an affluent college campus for a six-weeks' residence program to motivate them to better performance in public school with the sure hope of college. The students were given college-student tutors to help them get to class on time, attack their homework, and indicate reasonable goals. Yet the tutors, involved in proving their own identity in the upper-middle-class-campus cult, failed to see their role as examples to the mid-teen-agers. They dressed in expensive clothes which they dabbed with paint and clorox. They went barefoot. They left their hair and skin unwashed and untended. They could afford to appear poor because they were rich. And if, by chance, anyone mistook their true identity, they could always do the name-dropping act and call prestigious friends or parents to the rescue.

Not so the poor. Every mistake or sloven habit, every run-in with police or authorities because of marijuana, booze, speed, or sex leaves them dreadfully exposed. Their offenses exact penalities which the poor cannot afford. For them, there is no one to pay the bill except society, which already feels overburdened with the mistakes of the poor. As offenses are exposed and costs become irreversible, the poor risk the loss of their fair share of American affluence. For the mid-teen-ager, the risk is never greater than when he follows the example of his affluent college campus peers. Let the rich live out the old maxim, "Three generations from shirt sleeves to shirt sleeves." A maxim for the poor might better be, "We have been in shirt sleeves long enough. We cannot afford risks that will thwart our way out of poverty."

Third, the mid-teen-ager has been an enthusiastic victim of religious mucksters who have capitalized on his need for commitment. Teen-agers have willingly submitted to the wooing of pseudoprophets, those of naturalism and romanticism on one hand, and those of hard-core confrontation on the other. Indeed, I have seen mid-teen-agers commit themselves to both when they can afford neither.

The roving religious prophets are trademarks of teen-age longing for a way of life of their very own. Teen-agers are on the brink of new birth. Rootless because of a natural urge to get into a path of their own clearing, they find themselves more and more mobile, unhooked, free. They are ready for hucksters of religious fads who pipe their tunes while teen-agers dance to dead-end exhaustion.

Roving religious prophets come by way of groups, festivals, paperbacks, underground papers, campus, school, or retreat and typically strum, sensitize, touch, poeticize, or pictorialize, sometimes all at the same time. They run a hop-skip-and-jump montage of new fads mixed in with old idealism. After a series of emotional flicks, they leave for distant parts, having sold themselves, plus psychedelic wares (of which the producer is you-know-who). They leave behind fragmented teen-agers and stripped wallets before their youthful audiences think of asking, "Who are you, really? Where do you come from? What does your home community think of you?"

Teen-agers are generally satisfied when prophets sing with soul the sure-fire depths of love, or make the peace sign or the power-to-the-people fist. Such strangers flout the valid question marks on the foreheads of adults who live and work with mid-teen-agers on home ground during hours of listening, days of waiting, years of hoping, and, if they are lucky, a few moments of warning when the teen-ager is willing.

We should welcome the fact that educators and counselors of mid-teen-agers are beginning to be haunted by basic morality and daily disciplines, as if they were ghosts that refuse to die. Yet when educators look to religious leaders for guidance, they often receive youth's answer: the naturalism of the man who has come of age, or the confrontation of protest. So, in the irony of our own absurd age, the cycle of youth is completed by adults.

Teen-agers are my environment during school hours, home hours, work hours, and free hours. While others talk of ecology in terms of pollution, overpopulation, and waste, I am thinking of the ecology of teen-agers in terms of authority erosion, corruption of youthful resources, and emotional overstimulation. I tend to ask in every situation, from TV commercial to religious service, "How does a teen-ager see all this?" In our day, I see him caught in a pinch: a pinch between the easy hands of naturalism beckoning him to effortless paradise on one hand, and the hard fists of confrontation saluting him to action on the other.

We have, therefore, a crop of flower children who believe that modern man, if immolested by corrupted ideas about the fall and about guilt, will be sweetness and light. These children follow the rituals that celebrate what is. They sound "their barbaric yawps over the roofs of the world." Simultaneously, the hard-core revolutionaries see man caught in a power struggle on a grandiose stage which he must enter and take over for the cause of right. They force powerful blocs to contest with each other and have it out, even if heads roll. They divide and conquest by using shock techniques which they devise in order to manipulate troops while they sit behind electronic media and turn switches with sterile gloves.

Both groups are caught in a braggadocio about man's potential. While the flower-crowned clap and sing as if celebration of life will hold off death, the tight-fisted confronters would hold back death with their own bare hands. So the teen-ager is caught in the pinch of cults as old as ancient mystery religions, Dionysian cults, fertility rites, and crusades.

The pinch on teen-agers is loosened when adults unlock the viselike grip of two contending cults, each with a false god grabbing the other's neck while young idealists are strangled in between. Adults who loosen that grip are those who believe that God is not a pseudonym attached by man to his own handwritten history for purposes of grandiose claims. Adults who loosen the grip are those who believe that God was not a contrivance of man for his own comfort. They believe that without that Name, which was neither named nor given by man, we are all orphans or missing persons, lost and unregenerative. They are adults who have confessed with Hosea,

"We will say no more 'our god' to the
 work of our hands;
In Thee, the orphan finds mercy." ☐

I Am Not Willing to Wait

by KATHY GOERING

Patience may not always be a virtue — if you are young, have reason to be frightened, and wonder if your generation has a future. A teen-ager calls for action — now

Throughout my life people in the church and the establishment have been telling me that the virtue I lack the most (along with others of my generation) is that virtue that they themselves have so fully adopted. The virtue is simply that of patience. They repeatedly ask me only to wait and the changes that are necessary will come. They say that I should only wait and the war will end. In time integration will take place. I should accept the reality of starving people and not take it so seriously. They continue to ask, "Why won't you just wait?"

This is just the beginning of the encounter, as they continue to cite examples from the Bible, as well as from history, of times when patience conquered all. "It took the Christians 2,000 years to get this far." They proceed to justify the rights of blacks, but then at the same time say that 300 years of waiting is not really that long.

I have long pondered over this question. Why am I not willing to wait? I have found several answers in my own personal life that answer the question for me.

I am the child of this Atomic Age. One of the first memories I have is that of President Kennedy on television during the Cuban crisis. At the time I was frightened into long months of nightmares; now I am discovering that I had good reason to be frightened. The growing awareness of the possibilities of atomic wars has become a reality in my life. I rationalize my way out of that fright on the belief in the goodness of people only to find myself facing germ warfare, napalm, and other more "primitive" forms of war.

Therefore, I am part of that generation who, beyond any other generation, has no future. I never believed that I would live to be eighteen. Now I am nineteen, and I cannot see myself twenty-five. That is not to say that I do not have the same desire for the future, only that I cannot see the future as a realistic possibility.

But that is not the reason for my impatience. I do not feel that my generation has any new insight into the world situation, only much more communication with the rest of the world. Television has brought places and people unheard of in the past into my living room. The automobile has brought me into the inner city if I take the time. It is harder now to be both truly sensitive and also to hide and escape from reality.

When I first went to camp in high school I wore my rose-colored glasses, but when I returned I had learned about the suffering of my black brothers; I had learned about the suffering of my Vietnamese brothers. I could no longer feel isolated in my little, white, small town of the Midwest. I was thrown into the world. I was thrown into a world that I could not face without feeling the pains of thousands and millions who were not living in my affluent life. I knew that I had to leave that life of the privileged.

I have seen starving children in Nigeria; I have seen the napalmed children of Vietnam; I have seen the ghetto child die of lead poisoning. I have seen the faces of hundreds of nationalities of mothers all crying over their dead sons. Not only have I seen these faces; I have felt the pain. I have felt the hate from people who look only at the way I dress. I have heard the obscene calls from people who see my peace button. I have known what it is like to be hated for being young. I have heard the predictions of the future with the population explosion. I have seen my river turned into a mudhole. I have felt the hate and seen the hurt. And I am not willing to let this continue.

Some call me pessimistic, and others call me idealistic. But mankind is at that point in history when it has only one choice: the choice of making this the best generation or the last. I am not trying to do the job myself, for I am calling on all mankind to help.

If there is another generation, I do not want them to live in this polluted, hate-filled world. I will not be silent, for silence is a crime. I will not permit thousands to die in the name of progress, nor children to die in war. I will not let these people suffer and only keep still. I am not willing to wait for years, for the years may not come.

I am willing to go to jail or prison; I am willing to give love and time and money; I am willing to help; I am willing to devote my life to serving mankind in every way I can — but I am not willing to wait. ☐

news

India forms new church; Brethren is named bishop

Forty-one years ago a core of Protestant and Anglican denominations in India conferred on the need for a wider union of missionary cooperation. A year later, in 1930, the Church of the Brethren in India joined the conversations, and next month Brethren will participate in a uniting service for the Church of North India (CNI), the fruition of long, often agonizing discussions toward providing a single Protestant church for northern India.

The birth of the new church will bring together the ministry and program of six mission denominations under Indian leadership. The authority of the forming church will be shared among 17 bishops who make up the synod of the CNI.

Bishop: Named one of the bishops was Ishwarlal L. Christachari, executive secretary for the Church of the Brethren in India. While the term *bishop* is alien to Brethren polity, it is different more in nomenclature than in function.

Not of the sacramentarian, "holy father" nature, the office and title of bishop, an elective position, is more like Mr. Christachari's present executive function. That is, he will be administratively responsible for the Gujarat Diocese or district where he now resides and will function more as "a pastor to pastors" and coordinator of corporate church life, much in the same way that district executives operate in the United States. Pastoral oversight, evangelism, teaching, and worship will be among his primary concerns.

Mr. Christachari has served significantly for the Church of the Brethren in India, previously as moderator of First District, and as deacon, elder, and pastor. His association with the Brethren began when, as a child, his family migrated in a time of famine to Bulsar in search of food. There they attended the church, became members, and he went to the mission school, later becoming a teacher. After further training he was called to full-time Christian service. Mr. Christachari is married and the father of ten children.

Represented church: He has represented the Brethren in the Gujarat Regional Christian Council and in the Church Union Negotiations Committee of North India. In the latter capacity, he has been closely associated with the work of organizing the new church.

When the mission churches moved from interreligious cooperation to serious attempts at forming a single church in the 1950s, the Brethren became observers to the negotiations in 1955 and three years later joined in full participation. Eventually, overwhelming approval was given by the two Brethren districts in India to the CNI plan. Geographically, the new plan places the First District in the Gujarat Diocese, under Mr. Christachari's purview, and the Second District in the Bombay Diocese where the Marathi language is used.

As diocese may be translated to district for Brethren, so may the synod, comprising all of the dioceses, be thought of as the Annual Conference. The congregation or pastorate expresses in the church polity the life of the church locally.

A common communion: An Indian Christian church will enable all Christians to take communion together, said Mr. Christachari in an interview in Messenger in 1961. "Nothing makes us feel quite so bad as to be at a large meeting of Christians and to have a few go off to have private communion or refuse to commune at all because of their denominational ties," he said.

The remark emphasizes that denominationalism is a Western import for which most Indians have little appreciation. The newly named bishop also noted that a larger church "can speak with one voice on matters of discipline. Inroads made by proselytizing groups among Christians will be more difficult after the new church is born."

The CNI inaugurating service will occur November 29-30 in Nagpur when the participating denominations will be formally brought together in a common church. Official representatives from the Church of the Brethren in the United States will be General Secretary S. Loren Bowman and World Ministries executive Joel K. Thompson. Shantilal P. Bhagat, WMC community development consultant and an Indian citizen, will also attend during a home visit then.

Participants: Negotiating with the Brethren for the formation of the church have been the Council of the Baptist Churches in Northern India, the Disciples of Christ, the Church of India, Pakistan, Burma, and Ceylon, the Methodist Church (British and Australasian conferences), the United Church of Northern India, and the Methodist Church in Southern Asia. A recent setback to the process was the withdrawal earlier this summer of the Methodist Church in Southern Asia, a communion of 600,000 members, over a concern for the office of bishop. The mission groups in the plan represent some 738,000 Christians in India, including 18,000 in the Church of the Brethren.

Given the presence of the Church of the Brethren in India for the past 76 years, and with its earnest participation in the new church since the 1950s, Brethren have exerted an influence upon the shaping of the Church of North India itself.

A key role was played in defining the task of the bishops in the forming church, says Merle Crouse, World Ministries church development liaison with India, and in such aspects as baptism, communion, and other forms of worship.

Receiving, giving: Mr. Christachari has commented: "While we will be able to draw on leadership from larger churches and to take advantage of the many resources that will be available to us in church union, we will be benefited most by what we have to give to the new church.

"These things include teachings on believer's baptism, peaceful means of settling disputes, living the Christian life, and the meaning of the simple life."

Essentially the practices of the participating churches will continue to be accepted in the CNI. Baptism may be administered by immersion, affusion, or sprinkling, and both infant and believers' baptism will be accepted. A minister with scruples against infant baptism is free to invite another to perform the rite.

The bread and cup remain central to the communion experience. The inaugural document states that "any form of service of Holy Communion which before the union was in use in any of the uniting churches may be used in the Church of North India, and any presbyter and congregation shall have freedom to choose the form of service which they shall use."

Women in church: The plan further states that the church holds to "the priesthood of all believers," the ministry of the laity, including women (who may hold the office of deaconess). Ordination of women still is to be decided.

Two concerns yet to be dealt with by the CNI will be related to the service institutions and the missionaries of the sending churches. Long-term involvements of the service boards, such institutions as the Dahanu Road Hospital of the Church of the Brethren, probably will fall under CNI operation, though assisted financially by the participating churches.

The missionaries themselves will be seconded to the CNI by their respective mission boards and the boards will continue to provide a resource for such personnel.

Former missionary Don Stern and Ishwarlal L. Christachari at 1966 Annual Conference

With the creation of the larger church in India, what now is the role of the Church of the Brethren there? Says Merle Crouse:

"The Church of North India does not represent the Brethren in India giving themselves and their ministry away and merging into an ecumenical body foreign to their feeling and doctrine.

New organism: "Rather, the Brethren in India are participating in the creation of a church of their own making. A new organism is being formed, and the Brethren have helped form it according to their understanding of the Christian faith and how that faith needs to be lived in India. They have been working for 41 years with other Christians to do this.

"The formation of the CNI makes sense only as we understand what it means to be a Christian in India, a basically non-Christian society. Their need is for visibility and strength for the Christian community and not primarily for visibility and strength for Brethren as a small portion of the Christian community."

The changing nature of the Indian mission field was noted recently too by Dr. Leonard Blickenstaff, home on furlough, who with his wife has worked with the Indian Brethren for 30 years.

While the number of missionaries on the Indian field has decreased during his tenure, he noted that "there are more Indians working in the responsible positions now and the missionary has assumed the role of giving encouragement and help rather than in making all of the decisions." Of this direction he approved.

Service exchanges: Dr. Blickenstaff foresees the day when service personnel will go to India for short-term projects and when Indians will go on similar missions to other countries. Less likely to occur again are such placements as his own where workers spend their entire lives in a country, he observes.

When Wilbur Stover went to India for the Brethren in 1895 he planted a banyan tree in Bulsar as the symbol of the growth he hoped for the church there. The tree he planted in India was native to India and the church that has grown is Indian. As Indian Christians are joined together in a common church, Brethren may rejoice with their Indian friends for the vision that was shared by Wilbur Stover and others many years ago and which increasingly becomes visible as the Church of North India is born.

The UN at 25 / A conversation with Andrew W. Cordier

■ Andrew W. Cordier is said to be able to recite the United Nations charter from memory. Indeed, he helped draft it. And certainly from his 17 years as a top official of the world organization, from its very beginnings, he could recount much of its history as well. This month the United Nations will note its twenty-fifth anniversary, commemorating the signing of the charter at San Francisco in 1945.

For nearly two decades Dr. Cordier shared the presiding rostrum of the General Assembly with the president of the assembly and the secretary-general in his position as executive assistant to the secretary-general with the rank of under-secretary. He retired from the United Nations in 1962 and became dean of the School of International Affairs at Columbia University and in 1968 was named acting president, and later president, of Columbia.

The following interview in noting the UN's first quarter century was held with Ronald E. Keener, Office of Communication, in New York before Dr. Cordier relinquished the university presidency and returned to the deanship of the School of International Affairs on September 1. Dr. Cordier, 69, is an ordained Church of the Brethren minister, an alumnus and former professor, and now a trustee, of Manchester College, and a former chairman of the Brethren Service Committee.

He presently is working on a seven-volume publication of the public papers of the UN secretary-general to be published by Columbia University Press. His personal philosophy well sums up his professional life when he observed that "the good life is the active life" — a life that contributes creatively to the spiritual, moral, physical, and mental health of a society.

DR. CORDIER, IN VIEW OF THE STATE OF WORLD PEACE today, is 1970 the time to celebrate the 25th anniversary of the United Nations? Is there something worth celebrating? If, by the word *celebration,* we simply mean exaltation, I would say it is the wrong interpretation of what we ought to do this year. It's not exaltation; it's an appraisal, a reappraisal, a look to the future. It should be a period in which we come to assess the weaknesses and the strengths of the UN and to develop a move forward on as many fronts as possible to increase its effective role in the world today. So I apply that interpretation to the word *celebration.*

There will be many forums in which the UN will be remembered this year and I hope that some good will come out of it in terms of developing either new directions or more solid commitment to old directions which were not fully tried and which need to be tried from different angles.

THE CHURCH OF THE BRETHREN, YOU MAY REMEMBER, in the past year has talked about the celebration of hope. In fact, that was the theme of Annual Conference. Can you apply this as well to the UN? I think it's possible to apply that phrase to the UN. As it has been said so often, if the UN didn't exist it would have to be created. That implies quite clearly that the UN, despite its deficiencies, does perform a very salutary service to humanity as a catalyst and in talking things over, in ironing out the issues that lie behind the issues, and in providing an atmosphere in which solutions are found.

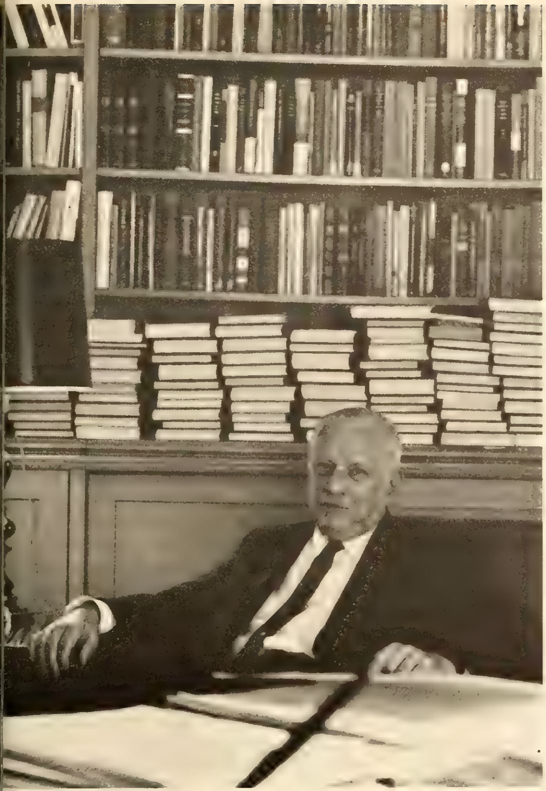
I used to say at the UN, and I've said it here at the university, that failures should not cause us to be too pessimistic, because we live another day to fight back, strengthening the institution of which we are a part.

Neither should successes give us too much exaltation, because we know that successes operate within the framework of possible failures. It seems to me, then, while there are successes and failures, one should approach both with a sense of equanimity, a sense of coolness, a sense of balance which is the best way to assure one's strength for the future.

COULD YOU ASSESS THE PROMISE AND PERFORMANCE of the UN in the past quarter century? In preserving peace during the last 25 years the UN has a checkered history, but not as checkered as some people seem to feel. I feel for example, that if the UN had not existed, we could have had World War III several times in the last 25 years. So that in itself makes the UN highly worthwhile.

Another way of putting it is that the UN often put out brush fires. Brush fires often lead to larger fires, and in putting out brush fires we were in fact keeping the fire from spreading and involving other nations and other areas, thus stopping the trend toward World War III.

In the field of mediation and conciliation, part of the process of putting out brush fires, the UN, particularly in [former Secretary-General] Dag Hammarskjöld's day, was very often dramatically successful. And I'd even add a third, reconciliation, which was a very important trait which Dag Hammarskjöld had as the heart of his diplomacy and which he regarded as a very central part of the process of diplomacy. When you get people together, you do not merely get them together for a solution of an immediate problem. You attempt, instead, to establish a climate in which they



"The highest nationalism is that expressed in a recognition of interests of the whole of humanity"

can stay together and, in staying together, produce the working relationship which will last, hopefully, for many years.

We had also developed a system of stationing UN personnel, uniformed personnel, in the Middle East and in other parts of the world in crisis areas. This system has had very good benefits; unfortunately it isn't being used now as much as it was before in 1966. But the presence of the UN quasimilitary personnel as observers, as people who solved problems on the spot, reporting, in the Middle East for example, to the Mixed Armistice Commissions, represented a type of service which was very important to the peace of that area. I hope we get back to that arrangement again, because it was most helpful and worthwhile. Now this is the political phase, the phase involving threats to peace.

But there are other areas, too, in which the UN has served extremely well. I refer particularly to the economic field where the United Nations Development Program has been responsible for many development programs in more than a hundred countries of the world. If there is any tragedy in that program at all, it arises from the population trends of the world today. The population is racing ahead of economic development; it's racing ahead of food production, and, therefore, it's causing the UN to go into new fields — population control, family planning, and the development of what is called the "green revolution" — that is to say, the increase of food production. The nations of the Third World are beginning to backtrack and to recognize that to engage in one great leap into economic stability through industrialization was not in fact the solution. Something else was required. And that was to revert to solid programs for agricultural development with an expansion of food production.

DOES THIS INCLUDE UNESCO (UN ECONOMIC, SOCIAL, and Cultural Organization)? It includes quite a number of specialized agencies. The Food and Agricultural Organization, for example, is centrally involved in food production. The World Health Organization has done a very good job in the field of disease and health, but now it too is becoming involved in population questions. UNESCO has had a considerable influence in education and the encouragement of education in various parts of the world. It has not done what some people thought it would do initially, that is to say, establish the intellectual basis of the peace of the world. Since war begins in the minds of men, peace must begin there too. On the other hand, the process of affecting the minds of men is so broad, sweeping, and comprehensive that a single organization can't hope to encompass all of this responsibility. Other specialized agencies have considerable responsibility in various aspects of economic growth and social development. So the family of agencies related to the United Nations are in fact doing a very good piece of work — not big enough, not comprehensive enough, but helpful.

SECRETARY-GENERAL U-THANT HAS BEEN REPORTED TO say that the United Nations has ten years to become effective or disappear. Is there any basis for this prognosis? Is the UN not now an effective organization? I question that formulation, because the UN is to some degree effective now. To say that it might disappear in ten years is, of course, to fail to take into account the overriding need of something like the United Nations.

If very tragically we should come to World War III, that no doubt would bring an end to the UN as World War II brought an end to the League of Nations. But I ardently hope and believe that it will be possible to avoid World War III.

WHAT STRUCTURAL OR ORGANIZATIONAL REVISIONS in the United Nations and its charter might make it more effective and more likely to survive the next 25 years? The real fault, the real weakness of the UN is not in its charter but in its membership. And therefore — Dag Hammarskjöld and I used to talk this over repeatedly — we

On the UN presidential rostrum in 1959: the late Dag Hammarskjöld, present Secretary-General U-Thant, and Andrew Cordier

were very much in agreement that charter change is not necessary at this stage. As Dag put it, as long as there are so many parts in the charter that are not used effectively and could be used to the benefit of the United Nations, he didn't see any reason why it should be changed.

It is in fact the attitude of member nations that makes the difference in the United Nations. That is to say, if they are going to be nationalistic in attempts to carry out either unilaterally or through the United Nations their nationalistic desires, it weakens the UN, and that weakness is reflected in the UN.

Fortunately there are many members of the UN who really sincerely follow through the implications of their signing and ratifying the charter. As one French ambassador put it to me, "I wear two hats — the hat of the United Nations and the hat of my country. But the hat that I respect and consider as the greater challenge is the hat of the United Nations. That is, I'm representing France as a UN member, rather than France as France." That's a very good distinction to make, and I can say that many countries in the past have on many issues put the interests of the UN first. If more of them had done it and had done it more consistently, we'd have a stronger UN. So I come back to the beginning and repeat that the problem is not in the charter but in the UN membership.

OF COURSE, EACH NATION HAS ITS OWN NATIONALISTIC interests. Is there a way of drawing a line between international and national interests? I would say that the line is drawn at the point where a nation engages in efforts which are obviously in violation of the charter. If the Security Council or the assembly take actions which are entirely in the interests of peace and a government refuses to follow, it's an open violation of not only the UN organ but of the charter itself. It seems to me that's the main border line between the two positions.

There ought to be recognition by now in our kind of a world that the highest nationalism is that expressed in a recognition of interests of the whole of humanity, and if it's that kind of nationalism, then all of us could support it.

ARE THE SOUTHEAST ASIA AND THE MIDDLE EAST CONFLICTS examples of this type of thing? Yes. The Middle East was under my direct jurisdiction for 14 years at the UN, and I worked on every issue in the Middle East at that time. There are many, many cases where countries did respond or failed to respond to the requirements of peace in that area.

In Southeast Asia, of course, Dag Hammarskjöld and I started to work on that issue as early as 1954. He was working on the diplomatic settlement of those issues and with great difficulty to be sure, because the Soviet Union and to a lesser extent the United States were unhappy about the secretary-general's intervention in those questions. But he persisted, and if he had been living today, it is conceivable — of course one can never be sure about matters of this sort — that the Vietnam picture would be a very different one.

Personally I do not feel that the United States will be able to gain anything out of continued military intervention in Vietnam. It's just not the kind of a situation where a military victory, in the traditional sense, can be meaningful. And since it can't be meaningful, it's an additional reason why we should withdraw at the earliest possible moment. Vietnam itself is so weak, split, and unstable that a military presence there will not provide the unity and stability and forward movement that the country requires. Regrettably, the people will have to learn it the hard way, on their own, and develop to the largest degree possible that measure of national unity which will make it possible for them to carry on.

Korea was a very different story. South Korea was much stronger, far more unified, far less split by tension and deception internally than South Vietnam. And so it was possible to work in Korea more effectively than in South Vietnam.

ARE THERE OVERTURES THAT THE UNITED STATES GOVERNMENT might make during this anniversary year toward specific proposals to strengthen the UN? One of the things I think we should do is to desist from opposing Chinese representation in the UN. Now I don't think China will accept such representation or would come in, but the point is that we give her all sorts of arguments in the world community by our refusal to open the door. China's leaders provide so many conditions for her representation in the UN that would be unacceptable. But the point is if the vote were in favor of her being seated in the UN — I would think it would be some years before she actually seated herself — the ball should be thrown over into her court rather than leaving it in the American court.

YOU WOULD FAVOR A UNIVERSAL MEMBERSHIP IN the United Nations? Yes, a universal membership I think would be very good.

IS THE UN ANY CLOSER TO WORLD GOVERNMENT? IS world government the thing that we ought to strive

toward? In theory it would be a wonderful thing to have world government. In practice you have to pull these nations along into a recognition of their overall responsibilities to the world community. And until you have that, you can't have world government. I mean there's just not the kind of situation that world government would require.

IS THERE SOME WAY IN BRINGING NATIONS ALONG to think this way? I've seen many cases in my 17 years in the UN of countries that were rather indifferent toward their world responsibility but, once becoming involved, began to show a great sense of responsibility. So I think the UN's positive contribution is also a fact that ought to be considered.

WHAT ARE THE INGREDIENTS FOR COLLECTIVE SECURITY? Beyond the sense of responsibility, what makes a United Nations work? Article 42 of the charter provides for what you could call collective security in the UN in which the great powers form a staff committee with forces under their direction and from which they would in turn command contingents from other countries. But that's never been implemented. And I'm not too unhappy about it. I am unhappy about the reason for it; that is, the reason for it was simply disunity. If unity had prevailed, then it would have been unnecessary. I would have supported a different course. By continuous stressing of measures to encourage maximum unity in UN membership, peacekeeping organs like the United Nations Emergency Force could have increased their scope and effectiveness.

HAVE WE MADE PROGRESS TOWARD COLLECTIVE SECURITY in the world since '45? Is it a brighter world today than perhaps it was then? I think so. But I wouldn't say the word "collective security" quite covers it. The meaning of collective security is so distinctly military that I'm not happy about it. If by collective security we mean something broader, a wider recognition of what it takes to preserve peace including all the arts of diplomacy and education, the catalystic impact of the UN and other agencies, then I would say yes.

THE NEW YORK POST IN 1945 CALLED THE SAN FRANCISCO meeting "the most important human gathering since the Last Supper." Would you still consider that an open question? I would consider that something of an exaggeration. That is, I would put it a little differently. I wouldn't want to compare it to the Last Supper. I would say it was, to be sure, an extremely important gathering. But my feeling about San Francisco is that many people had their hopes stimulated to too high a pitch. Yes, it gave the world a charter for preserving peace — a charter that would become effective if we, the human beings and the nations that worked with it, made the most out of it.

If you use a different term, there are those who said this charter would now guarantee peace. I never accepted that word *guarantee;* I used to say rather that it gives us a better chance to have peace if we apply ourselves to the objectives of the charter.

THE UN MAY BE A STRUCTURE OF HOPE MORE THAN REALITY? Yes. I think hope and reality ought to go hand in hand. Your hopes cannot be realized unless you work for them. And you cannot work for them effectively unless you start where the starting point is, so to speak, and then move forward. Then your hopes become realized.

UN theme: Peace, justice, progress

English imprint of commemorative medal

Under the theme "peace, justice, and progress" the United Nations observes its silver jubilee this month in a commemorative session culminating with United Nations Day October 24. More than ceremony, the observance is intended to consider substantive matters that affect the role and effectiveness of the world body. The persistent problems facing the UN — decolonization, human rights and apartheid, principles of friendly relations among nations, economic development, disarmament, and peace keeping — will figure in an historic document that is to be signed by the heads of state and government who attend the commemorative session. The UN's twenty-fifth anniversary coincides with the launching of the Second United Nations Development Decade, aimed at economic and social advancement of all peoples. In this year also UNESCO is mounting a special attack on the problem of mass illiteracy and ignorance known as the International Education Year. Already the 1970s have been designated the "Disarmament Decade" and efforts toward worldwide disarmament will be tackled with renewed determination. Finally, the issue of colonial problems is highlighted this year on the tenth anniversary of the adoption of the Declaration on the Granting of Independence to Colonial Countries and Peoples.

PROGRAM PERSPECTIVES
. . . second in a series

Reclustering for parish concerns

by Earl W. Fike Jr.

Associate General Secretary and executive for Parish Ministries Commission

ONE LOOK AT THE Parish Ministries Commission staff task groupings and someone is likely to ask, "Another change in organization?" The answer is no. The original teams (Planning Counselors, Human Resource Developers, and Material Resource Developers) are still in existence as administrative units. They are still an important perspective from which PMC works in relationship to the congregations and districts.

Then what is a task group? An answer to that question must first deal with a short review of the commission meeting in March where four priorities for staff response to congregational concerns were established. The priorities were drawn from input by Annual Conference participants and sounding conferences held across the Brotherhood. Given single word names for simplicity, they might be summarized as follows:

✓ Identity — assisting persons and congregations in their search for meaning in Christ.

✓ Celebration — assisting persons and congregations in sharing their joy in who they are and what they are becoming.

✓ Evangelism — encouraging persons and congregations to tell their story of how life is meaningful and invite others to share in fellowship and commitment to Christ.

✓ Participation — assisting persons and congregations in turning to and being involved in the world in such a way that they may be open to new life yet faithful in change.

A sequence: These priorities are seen as having an experiential sequence. One follows the other and builds on it. It is only as we *know Christ and who we are through him* that we can *celebrate that good news,* encourage others to *join with us in life-style and commitment* to him, and *live a responsive and involved life* in the world. But that experience in the world calls our identity into constant review. It is a continuing cycle. Since the gospel is whole, you cannot be involved in one and ignore the others. Yet each is significant in its own way. As Christians we may emphasize different priorities at different times, yet in reality we are in all of the priorities at the same time.

Clustering: A task group, then, is a cluster of staff persons related to one of the four priorities. Here are some specifics which task groups will do:

The *Identity* task group carries responsibility for educational ministry, for personal growth models (such as Mission Twelve and group life labs), and curriculum overview and teacher training.

Responsibility for ministry (including placement and education), and for resources and training opportunities related to celebration and worship will be carried by the *Celebration* task group.

The *Evangelism* task group includes all church extension matters, equipping and training of evangelism counselors, special evangelism workshops, and certain new ministries.

Congregational involvement in community issues, special ministries related to community concerns, family life development, and youth resource development are the tasks of the *Participation* cluster.

While this list is not exhaustive, each task group has specific goals, objectives, and budget items for which it is responsible.

Key to the innovation of the task team is to have decision making and power to act as close as possible to the source of interest and information. When the General Board was reorganized an effort was made to provide for flexibility so that it would be possible at any given time to respond to new priorities as they emerge. The formation of task groups was the commission's way of using our flexibility to respond to these four priorities as they emerged. It has meant some rejuggling of assignments. But the staff is enthused about the approach and the way it will allow them to devote time and energy to four crucial congregational concerns.

day by day

HOW JESUS emphasized forgiveness! That's reason enough to believe it is important. But we also have medical documentation that resentment and bitterness cause as much, if not more, physical distress than any other emotions.

Our family is trying various ways of helping one another to forgive as an immediate response. Otherwise the sediment of unforgiven wrongs (real or imagined) sinks into our inner consciousness to rankle and fester and reappear in an unrecognizable but equally malignant form.

There is ample opportunity to practice forgiveness in any family situation, let alone outside the home. We discuss the direct effects of anger on our bodies, realizing that forgiveness benefits the one forgiving as much as the forgiven one. We feel better at once, and unhealthy emotions aren't being fed into our subconscious to trouble us later. We feel this is one area in which we adults really must become like children, who rarely hold a grudge.

One day I was expounding on various happenings that had me stirred up — to be honest, I was *mad.* And rightly so, I told myself. It was a perfect illustration of the fact that at times we have cause for "righteous indignation." As I was stewing, one of the children gently reminded me, "Mommy, your body doesn't know you have a right to be angry." That called a halt at once, and I began the process of forgiving. We reviewed the fact that our bodies do not know the difference between righteous and unrighteous indignation. The digestive tract, nerves, and circulatory system suffer just as much from one as the other.

Sometimes we kid ourselves by saying we feel hurt instead of admitting that we haven't forgiven. There is an Oriental idea that power can be gained over someone by learning his name. Jesus at times made demons name themselves before he expelled them. Dr. William Parker's book *Prayer Can Change Your Life* points out that we cannot cast out demons like resentment by calling them more acceptable names like "righteous indignation" or "hurt feelings." Children don't do this, just we "nice" adults — another way in which becoming childlike could help us.

The Bible says, "Let not the sun go down upon your wrath." Psychology and other schools of thought teach that our last waking thoughts are very important. And how often we go to bed reviewing the problems of the day or nursing hurt feelings. We are trying to prevent this habit in our children by using tucking-in time to review the day, sorting out the upsetting times and putting there the healing balm of forgiveness — asking for and receiving it if we were to blame, and giving it, if we were the innocent party.

Children's vivid imaginations can be a great asset if used constructively. So we imagine that the aura around the human body is the Christ-light which is our protection. We see each negative attitude as an arrow that dents the armor. Then we deliberately, with an act of the will, forgive. "Set the will and emotions will follow," as Catherine Marshall says. We then imagine God, the Divine Tinsmith, hammering out the dents, patching any holes, if the arrow pierced the armor. (An especially bad experience requires a patch job.) Seeing the armor shining and whole again does away with guilt feelings.

Depending on the age of the child, he may use the armor idea to protect himself during the day if insults or other angry darts are hurled. Some vivid imaginations can just *see* them bounce off as they strike the circle of protection in which we move. A replacement for the usual off-to-school farewell, "Good-bye, be good," might be "Good-bye; remember that you have on the whole armor of God."

Nights when there isn't opportunity for extensive tucking in, "Don't forget to get your armor in shape" is sometimes all that's done together. As children outgrow this procedure the basic concepts are still there and can be revamped to fit their current method of prayer. — DON AND SHIRLEY FIKE

DAILY READING GUIDE October 25 — November 7

Sunday Luke 6:35-38. A forgiving person always brings good to himself as well as to his "enemy."

Monday 2 Corinthians 2:5-11. When we refuse to forgive, we give Satan an advantage over ourselves.

Tuesday Ephesians 4:30-5:2. An unforgiving spirit is the antithesis of love.

Wednesday Colossians 2:13-15. Receiving and understanding God's forgiveness help us to forgive more readily.

Thursday Colossians 3:12-17. Forgiveness brings inner peace.

Friday Matthew 6:12-15. Receiving and giving forgiveness go hand in hand.

Saturday Matthew 9:1-8. A direct relationship exists between forgiveness, release from sin, and health.

Sunday Luke 17:1-4. Our forgiveness must be constant to be valid.

Monday Matthew 18:23-35. Our "freedom" (physical, emotional, and spiritual) is assured as we "release" others.

Tuesday Luke 15:25-35. Lack of forgiveness makes reconciliation impossible.

Wednesday Matthew 18:15-18. What we release temporarily will be released eternally.

Thursday Luke 7:44-48. Love generates forgiveness; forgiveness generates love.

Friday Romans 5:17-21. Abundant forgiveness puts an abundance of grace into action.

Saturday Luke 19:5-10. Forgiveness inspires restitution.

To affirm your faith is one thing. To face the hard realities of life is another. What does it mean "to see the goodness of the Lord"

IN THE LAND OF THE LIVING

by NOAH S. MARTIN

I once read of a minister who was having a difficult time preparing his sermon. He was reading books, looking up subjects, trying to find an appropriate text. But somehow his ideas were routine and even a bit dull. He asked himself what his problem might be, and it became for him a moment of honest introspection.

Leaving his study, he walked out into the sanctuary and sat in the pews where his people sat on Sunday mornings. He asked himself the question: "Now if I were to sit in this seat on Sunday morning, what needs do I have that I would like to hear my pastor speak about? What's on my mind today? What problems do I have on which I need help and understanding? All human beings have basically the same concerns. And probably my concerns, if I can be honest about them with my people, are also the basic concerns of the people of my parish."

I tried that same experiment. I left my study, entered the sanctuary, and sat down in a pew. I bowed my head and tried to listen to my own soul. The longer I did this, the more I became aware of how difficult it is to listen to one's own soul; to be aware of one's own heartbeat; to be alone where things were quiet and restful. I actually had to force myself to remain, because the silence became awkward.

In this period of meditation many thoughts entered into my mind. I became keenly aware of my fears — fears of my own illness and others'; the fear of the security of my job; the fear of war, famine, economic chaos, and death itself.

But I also became keenly aware of my joys! A good church in which to serve; numerous friends; many encouraging words; a wonderful family; a wife with a sense of humor; two small boys.

I began, thus, to become aware that all of us are really quite confused in our feelings about life. We view life, to say the least, with mixed emotions. The comments of a seventy-four-year-old man recently brought this home to me. The man has not been well for a number of years and his prognosis is not good. He said, "You know, pastor, I've lived seventy-four years. They have been hard years. I don't want to come back and live them over again, but I do want to live as long as I can." Living was not enjoyable enough to do it all over again, but it had enough meaning for him to continue to do it for as long as he could. There are the joys that keep us going, the concerns that keep us working. But there are also the suffering, the evil, the injustices, the human hurts that sometimes play very serious doubts in our mind if this thing we call living is really worthwhile.

When you consider the span of a man's life, from birth to death, and realize that if the time span we are allowed to live were graphed out for us on a hugh scale of time, the amount of time we occupy would hardly be noticeable.

In the book *Great Lion of God,* by Taylor Caldwell, a novel based on the life of Paul, Joseph of Arimathea says to the father of Paul: "Hillel ben Borush, death is not the most monstrous of calamities. Man's life at its best is brief and full of pain and despair, and a century from now, few among us will be remembered, whether saints or demons, traitors or patriots." And we wonder, does our living make any difference?

I hear people speaking of their desire to get away from the rat race. Competitive living drives many of us to the very edge of the cliff, and we almost get that same feeling we have when we look down from a very high building and see everything moving mechanically below us: people dashing across the street; drivers honking their horns at fleeing pedestrians. Everyone seems to be in a hurry, but not too many seem to know where they are going or why they are in a hurry. Then you pick up the paper and read of entire villages that are wiped out in Vietnam or Cambodia; you hear of children who are wrestled from the arms of their mother in the rice fields of Southeast Asia and killed so the mother can be raped — by American soldiers. And then we realize that we are a part of this way of life. But we can think about it no more! We sometimes wonder if indeed we are our own selves, or if we are merely acting out a part given to us by the director of a play, or simply reading the lines in a prepared script.

Do you ever feel this way? Does life ever confront you with the reality of what it really is? Do you ever stop to listen to the beating of your own heart and the yearning of your own soul? Do you ever give expression to those vague feelings that sometimes overpower you and cause you to do strange and unnatural things? Do you ever sit in the quietness of the sanctuary of your own soul and think about yourself and the world in which you live?

Most of us don't desire to listen to our own souls because of what we hear. We turn the radio louder, discover another hobby, take another trip, not necessarily to get away from it all, but basically to get away from ourselves and the deep, agonizing, soul-searching questions that arise when we stop and listen to our souls.

In the novel *The Shoes of the Fisherman,* by Morris West, the chief character is a Roman Catholic pope who, one night when he goes out for a walk, wanders into one of the poorer sections of Rome. As he walks along unnoticed, dressed in a simple cassock, he is met by a man who rushes into him and nearly knocks him down. The man catches sight of his cassock and says, "There's a man dying up there. Maybe you can do more for him than I can."

Entering the house, the pope finds a dying man attended by a young nurse. The pope seeks to bring comfort but is unable to receive any response. Within a short time the man dies.

The nurse says: "We should go, Father; neither of us will be welcome now."

But the pontiff replies that he desires to remain to help the family.

But again the nurse says, "We should go." Then she adds this affecting view of life: "They can cope with death. It's only living that defeats them."

Being Christians, our view of life is expected to have another dimension that is unique just of its own. That dimension which we have is not, as many would like it to be, a cure-all drug for all problems of living. Indeed, I find myself many times feeling guilty for having thoughts about the meaning of life, because as Christians we have been taught to accept our lot bravely, looking forward to our reward in heaven. Still, being honest, we must say that even this hope does not remove the pain of living.

So here we are — torn between the hope of our faith and the reality of our living. This is exactly what faith is: our hope in the midst of reality. And our hope is this: that the God of time and history, the God who initially breathed into man the breath of life and thus became our Father, will not forget us among the millions of his creation; that time will not erase his memory of us, and that as the Creator of life there is always the possibility of setting into motion the dynamics of a redemptive process out of human chaos.

The Psalmist, a man who experienced the bitter cup of life as well as its joys, cried out from the depth of his being: "I had fainted unless I had believed to see the goodness of the Lord in the land of the living."

"I had fainted unless I had believed . . . ." This statement of faith needs our careful attention. It speaks of two situations — the hope of our faith amidst the reality of our living.

Our living itself we cannot basically change. Social structures can be changed, conditions can be improved; but the limitations of time and self, of sickness and sorrow, of failure and disappointment — these we cannot basically change. We cannot undo events that have already happened, nor can we be selective of the future. We do have the freedom of choice, sometimes, but we do not have the freedom to select the events that come our way. We cannot stand along the conveyor belt of life as a farmer stands alongside his potato grader, or a factory worker along the assembly line, and retain only what is good and beneficial and discard the rest. We must take what comes.

The farmer can be careful of the kind of seed he sows and how well he cares for what he has, but there will still be a certain amount of spoilage. The industrial worker can reduce his "margin of error" by using extra care in his preparation and concentrating on his work, but there will always be a certain percentage of waste.

Jesus recognized the mixture of "good and evil" even within the work of the kingdom. He says the wheat and tares must grow together until the day of judgment when God will set things in their proper order.

What, then, was the hope of the Psalmist within a situation where he describes himself as surrounded by his enemies who have come "to eat up his flesh" (Psalm 27)? This psalm was written while the Jews were in exile, scattered abroad as leaves taken by the wind. Yet his hope in the goodness of God saves him from falling into the net of his own despair, which is even more deadly than the net spread by an enemy. He pulls himself to his feet, looks through the bars that have been separated by his faith, and he says: "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living." Someone once said: "Two men can look through the same bars. One sees only dirt and dismay, the other sees the stars. It depends whether you're looking up or down."

In the book *God Can Do It Again,* a bereaved mother, Mrs. Dora Lutz, writes of her own experience when she lost her only two sons, Stevie and Mikie, in a drowning accident. It is a heartrending story of two brothers who were supposed to be playing in the snow covering the driveway of their home. But they wandered along a golf course behind their house and fell through the ice of a shallow, man-made lake. She endured the darkest days of her life because she believed to see the goodness of the Lord in the land of the living. She writes: "God had given me a double portion of his strength to meet the needs of the hour. I could not believe it was me. . . . I felt this great strength flowing through me, over me, around me. . . . I looked up and thanked Jesus for his presence with me."

No matter how dark the night may be, one can always hope. Without hope, one can find little meaning in life, whether it be tragic or joyful, and the real meaning in life will pass you by.

A boy who lived on an isolated farm heard a circus was coming to town and asked his dad if he might have some money to see the circus. The father thought this would be a good idea. He gave his son a five-dollar bill and told him to go to the barber first, with the understanding that he could use the remaining money to see the circus.

While the boy waited his turn in the barbershop, he suddenly heard the sound of music coming down the street. Running to the door he was surprised to see the people of the circus, along with their animals, marching down the street. He watched until the last person passed — the clown.

The boy rushed out to the clown and cried, "Whom do I pay?" The clown said, "Me." The boy gave him two dollars and hurried back to get his hair cut. He returned home, satisfied that he had seen the circus. Only years later did he discover that he had missed the whole show.

This is exactly what happens to many people in life. The years come, times flies along, and not until later do they discover that they have settled for a review when they might have had the real thing.

You learn what the real values in life are when you listen to those who have had everything taken from them and discover what they had left. In the case of the Psalmist it was hope! For Mrs. Lutz it was hope! "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living."

Sometime ago I was visiting with an elderly man who was practically reliving the experiences of Job. As I entered his room, he said, "How are you doing?" It happened that I was not doing too well that day. He must have sensed my look of discouragement when I replied casually, "Oh, I have good days and bad days; that's life."

He tried to raise his trembling body to life at that reply. He reached for my hand, clasped it tightly, and said these words: "Young man, preach hope to your people — preach hope! It's the only thing you have left when everything else is gone." ☐

CRUCIFIED

Three o'clock
the blood has run dry
ivory numbers
only a few cry
Piercing agony
of bone and steel
muscles stretched
no longer feel
Filthy face
vinegar red
the garment is ripped
three o'clock is dead.

by Anthony R. Petrosky

Agonizing Dilemmas—No Easy Answers

COME, LET US PLAY GOD, by Leroy G. Augenstein. Harper and Row, 1969. 150 pages, $4.95

TECHNOLOGY AND PEOPLE, by Cameron P. Hall. Judson Press, 1969. 159 pages, $2.95 paper

SPACE: A NEW DIRECTION FOR MANKIND, by Edward B. Lindaman. Harper and Row, 1969. 158 pages, $4.95

RELIGION IN THE YEAR 2000, by Andrew M. Greeley. Sheed and Ward, 1969. 175 pages, $4.95

THESE FOUR captivating books that could easily be missed by many ministers and laymen have these features in common: They are (1) deeply concerned about people; (2) filled with data and illustrations generally about people; (3) oriented toward the future; (4) well written; and (5), given today's pessimism, strikingly optimistic.

Come, Let Us Play God is a highly provocative book dealing with the ethical and moral dilemmas confronting man with the almost godlike powers bestowed by science in his possession. A pleading patient poses this question:

> "Doctor, I realize that I'm asking you to play God, but we need your advice very much. As you know, my grandfather will die in a very short time if he doesn't get a kidney, and all the medical tests indicate that if I donate one of mine he will almost certainly live for a year or more. If I don't do what I can to save his life, I'll never forgive myself. Yet if I do give up one of my kidneys I may be cheating myself and my own family, because then there's a good chance I'll die at a much earlier age than normal. What should I do?"

Essentially the same agonizing dilemmas are raised regarding population control, abortion, retardation, sterilization, defective genes, postponing or hastening death, manipulation of mind, motivation, personality, and conduct.

The author asks, How can these incredible powers be used constructively and consistently with ethical, moral, and religious values? And who should be authorized to make decisions? Science provides us with techniques for obtaining crucial knowledge but cannot tell us what to do; hence, sensitive people must make responsible decisions. Man dare not abdicate his responsibility to be his brother's keeper when he can control to such a frightful extent his life and death.

Augenstein pleads for responsive and responsible public officials, medical authorities, citizens' groups, educators, churchmen, and parents. When individuals such as the retarded, the illiterate, children, the unborn, and those upset by devastating crises are unable to make decisions, help should be available for them. *Who* these people should be is, of course, the supreme question. Augenstein personalizes the question: Would you serve on a jury to decide who should be sterilized, receive an abortion, have his mind or personality manipulated? Also, *what* values are to go into the mind or personality being manipulated?

An optimist, the author believes that the oncoming generation which must deal with these crucial issues will be able to do so. Chairman of the department of biophysics at Michigan State University, adjunct professor at San Francisco Theological Seminary, previously employed with the U. S. Atomic Energy Commission, he, from wide personal and clinical experiences, excellently documents and illustrates the issues and answers he proposes.

Cameron P. Hall has devoted a lifetime to dealing with social issues and their religious implications. His *Technology and People* is not only well titled, but an eloquent and well-documented plea that society protect human values as it becomes increasingly more technological. His study is concerned with *man* rather than with *technology*. His analysis of what can happen both positively and negatively to man if he confuses his values is insightful and reliable.

Like Augenstein he views with dismay the advances of modern science if they debase rather than elevate man. Accordingly, he examines controversial issues such as the Protestant middle-class work ethic, unemployment, the right to an income when without a job, manipulation of people for economic or technological advantage, overpopulation, and poverty. With Augenstein, he raises hard questions regarding ethical decisions. Who decides who shall have a job in the midst of technological reshuffling? Who is to be retrained? Who manipulates genes, enforces population control, and becomes a guardian of social change?

Hall, a former executive secretary of the department of church and economic life in the National Council of Churches, pleads for church and community concern and suggests the development of reflection and action groups. He rightfully insists that the chief problem involved in technological advance, along with environmental pollution, unemployment, and poverty, is essentially a *crisis of conscience*. The church should and can be an effective agency for social change. Christian people are urged to press for answers to the Big Questions — the ones involving the welfare of persons and to help to remove the ignorance and biases which thwart true human development.

A United Presbyterian layman who works closely with the U.S. space program offers *Space: A New Direction for Mankind,* an exciting, sometimes eloquently written, and almost encyclopedic book on the contributions and possibilities of the current space program. Few books are as fresh, fascinating, and informative. (See MESSENGER, May 23, 1968, for another taste of Edward Lindaman's work.)

Lindaman forecasts and discusses almost unbelievable new directions for man in space, such as permanent orbiting hospitals, health resorts a few hundred miles above the earth, cosmodromes as way stations, tourist flights to the moon, skyscrapers five times higher than the Empire State Building, suspension bridges twice as long as today's longest, the elimination of air and water pollution, conversion of wastes and litter, earthquake prediction through space information, weather forecasting dominated by data from space, inspection satellites to strengthen world peace, satellites and

**A Bible guide for our day
by George A. Buttrick**

Dr. George A. Buttrick, internationally known Bible scholar, in his new book offers guidance on how to read the Bible. His profound insight, plus practical suggestions, show how God speaks to you through the Bible. The simplicity of style and practical approach lead to new discoveries by all who use this helpful guide. 35¢ each; ten or more, 30¢ each; 100 or more, 20¢ each.

Emphasize Bible Sunday

November 22, in your home, your church or church school class, through study of "Still It Speaks" and Bible reading. The special volume discount makes "Still It Speaks" the perfect guide for group Bible study.

An Ideal Companion

for daily Bible reading is The Upper Room devotional guide. Ten or more copies to one address, 15¢ each. Individual subscriptions, three years for $3.00; one year for $1.50.

Order "Still It Speaks" and The Upper Room from

THE UPPER ROOM
1908 Grand Ave.
Nashville, Tenn. 37203

CLASSIFIED ADS

OPPORTUNITY — Sparetime, addressing envelopes and circulars. Make $27 per thousand. Handwritten or typed, in your home. Send just $2 for instructions plus list of firms using addressers. Satisfaction guaranteed. B & V Enterprises, Dept. 60120, P.O. Box 1056, Yucaipa, Calif. 92399.

BRETHREN TRAVEL — Leaving mid-July 1971 for thirty-day tour of South America. Included will be visits to Church of the Brethren mission stations in Ecuador; Machu Picchu, holy city of Inca royalty high in the Andes; Iguacu Falls, larger than Niagara; Indian markets; banana, cocoa, and coffee plantations; orchid gardens; and the great cities of Bogota, Lima, Quito, Santiago, Buenos Aires, Sao Paulo, and Rio de Janeiro. Write J. Kenneth Kreider, Route 3, Elizabethtown, Pa. 17022.

REVIEWS/ *continued*

billion-dollar savings to world economy, increased and higher quality food production, better use of natural resources to avert world famine, and the emerging phenomenon of "future shock."

Lindaman's chief concern is people. He is concerned about the readily recognized irony: that it is easier for man to go to the moon than to wipe out a slum; easier for him to coast through space than to clean up his own polluted skies; easier for him to manage cooperation in a vast technological enterprise than to forge brotherhood in a city block.

This realism, however, does not diminish his enthusiasm and optimism for the Space Age. As incalculable good has resulted from the explorations from Europe made by Columbus and other oceanic explorers, so the good that now lies ahead is incomprehensible. "We are entering the most splendid chapter of the long epic of man's dogged determination to explore the universe and know the unknown." Man will go on because he must — it's part of his inherent biological, evolutionary makeup.

Frank Borman on Apollo 8 signed off with the prayer: "O God . . . show us what each of us can do to set forth the coming of the day of universal peace." Lindaman believes this can be achieved. NASA is zealous and many-sided in its assigned mission of "cooperation with other nations for the benefit of all mankind." It is working with eighty governments of Ascension Island to Zambia toward this lofty goal for humanity.

As one interrupts the typing of this review to watch the latest news, he wonders about Lindaman's optimism. But, this too, is our hope, and his arguments are strong, his faith, contagious.

Religion in the Year 2000 is really something as one listens to the prophets of doom wail about religion and the church! This is the most optimistic book on religion I've read in a decade. Those who are pessimistic or discouraged about the church should order it immediately. White House chapel audiences should love it!

The author, a Roman Catholic priest with impressive credentials (a doctorate in sociology, lecturer at the University of Chicago, and program director for higher education at the National Opinion Research Center), confessing that he will not permit his religion to interfere with his research, prophesies about the future of religion. He concludes that "both the data and theory of sociology would suggest that by the latter third of the twenty-first century, religion, as well as God, will be alive and well."

His evidence for this conclusion is that the secularization trend is not as strong and encompassing as we have been led to believe; there will always be a society and, inasmuch as a society cannot be held together without religion, there'll always be religion; man will always search for meaning and, since religion gives him meaning, there'll always be religion; and, inasmuch as religion has been deeply imbedded into our culture, even though frequently unobservable, it is still there and will remain. An impressive list of sociologists, their research, charts, and Greeley's deductions lend credulity to his conclusions.

But the reader gets the impression that he garners too quickly data which conform to his purpose and that his case is rather sketchily based. We hope he is right! But other evidence haunts us. Granted, there are many more church members today than during the Depression of the thirties and abundantly more than the fragmentary number when the Declaration of Independence was signed. There is, however, evidence that membership does not keep pace with the percentage of population growth, there is a drop in church attendance, and the church dollar is shrinking and harder to come by. Regarding the clergy, imagine this statement: "The major Protestant denominations once again have an ample supply of ministers in service and also of candidates for the ministry . . . "!

Greeley's definition of religion, his analysis of secularization, the way he uses statistics, and the ambiguity with which he sees the future give him considerable latitude and consequent optimism. Anyway, it is good to read something as hopeful as this! We need encouragement — and there is much that is valuable here. We dare not forget that the church is Christ's — and it is in safer hands than we sometimes think. "The Celebration of Hope" will not overlook his many valid insights.

The author is often at his best when he's not attempting to prove too much. For instance, his chapter on "Liturgy of the Future" is excellent, especially as he discusses the dialectic between psychedelia and traditional religion.

The first three listed books could be excellent study resources for alert and hard-working church school classes or other groups who care deeply about people, society, the church, and the future and are eager for some exciting discussions. Hall, instead of giving a traditional bibliography, lists a number of helpful audio-visual resources. Those who would choose *Religion in the Year 2000* for study should also attempt to evaluate responsible contradictory evidence. — Harold Z. Bomberger

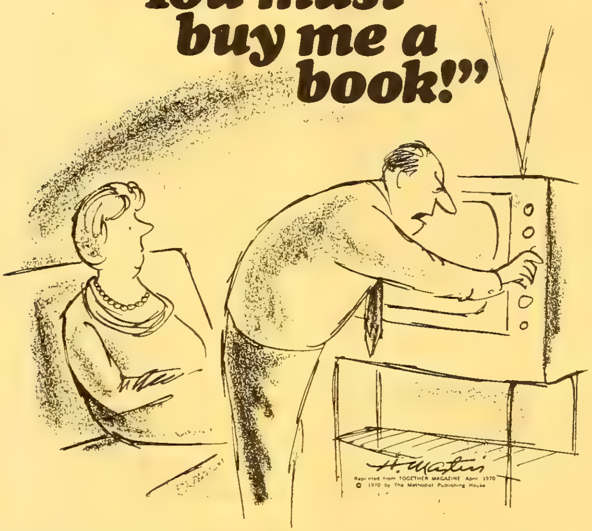
REVIEWS / *MOVIES*

Joe

Joe is a disturbing movie, unsatisfying in many of its parts, yet the whole leaves an undeniable impact. Some reviewers have touted Joe as doing for uptight right-wing polarization what *The Graduate* did so brilliantly for youthful alienation. I don't think this film has that kind of potency. More accurately, *Joe* is a kind of *Easy Rider, Part II* — depicting the fathers whose children are on those motorcycles to identity and/or despair.

The plot premises for *Joe* are intricate and interesting. Sixty-thousand-dollar-a-year ad executive William Compton's

"That does it, Martha. You must buy me a book!"



Reprinted from TOGETHER MAGAZINE April 1970
© 1970 by The Methodist Publishing House

do something for yourself this fall — read some good Word books!

HABITATION OF DRAGONS **Keith Miller**
The best-selling author offers his unique, personalized view of the hang-ups that plague most people in their struggle for purpose. $4.95

THE EMERGING CHURCH
Bruce Larson and **Ralph Osborne**
This is an intense, hopeful look at the emerging Church and the new goals and priorities necessary for a more personal, creative ministry. $3.95

PROMISES TO PETER **Charlie W. Shedd**
In his own lively style, Dr. Shedd tells how parents can understand and enjoy their children — and each other. $3.95

COME, FILL THE CUP **Lee Bryant**
Frank and dramatic account of a young woman's personal experiences with alcohol, drugs, and sex, and her painful journey back to God. $4.95

VOICES ABOVE THE CROWD
Daniel R. Taylor
Famous people like Charles Schulz, Tom Landry and Charles Percy give personal answers to a wide variety of important questions. $2.95

TEACHING CONVERSATIONAL PRAYER
Rosalind Rinker
This book brings a fresh, vital approach to stimulating group prayer by becoming more aware of others through God. $3.95

GOD VENTURES **Irene Harrell, Ed.**
True and exciting accounts of God working through men and women today — from a gangleader to a Medal of Honor winner. $3.95

MAIL COUPON TO YOUR BOOKSTORE
or to Word Books, Box 1790, Waco, Texas 76703

WORD books

ORDER FORM
Title____________________

Total amount of order $________
☐ Payment Enclosed ☐ Bill my account

name
address
city **state** **zip**

"That does it, Martha. You must buy me a book!"
Martha, may we suggest these good Word books...

FREE BOOKLET (describes more than 50 titles)

☐ Send me Booklet No. 40

REVIEWS / *continued*

daughter, Melissa, is living with a hippie, drug-pusher Frank Russo. She trips out on an overdose of speed. Compton, confronting the boy, kills him — inadvertently but vengefully. Repairing to a bar, Compton encounters Joe Curran, a $160-a-week flowering garden of prejudicial invective ("the niggers are getting into everything"; "forty-two percent of all liberals are queer — the Wallace people took a poll").

Initially, Joe is all right-wing cliché. But as the film develops his frustrations, family life, sexual love for his guns are carefully revealed — giving us a full characterization and also an enigma as to the point of view director John Avildsen takes toward him. It is never possible really to identify with Joe, but it is not hard to feel some sympathy toward the man, if not his opinions, as he wearily chugs a beer or becomes timid when meeting Compton's upper-class friends.

Compton lets slip to Joe what he has done, and Joe later calls him — not to blackmail but vicariously to revel in Compton's "accomplishment" ("I just talk about it — you really killed one of them"). The most fascinating thing in the film is the symbiotic relationship that develops between the two. With Joe, Compton comes to feel that what he did was right — a humanitarian act. Joe feeds on the glamor he senses in Compton — a glamor that does not come from their class difference but solely from Compton's act of violence.

It is the increasing symbiosis of this relationship that leads Compton to welcome and to participate in the convulsive violence that ends the film on a heavily ironic note. However, despite his excellent premises, Avildsen does not really lead us to a deep enough penetration of the relationship to make the final scene quite believable. As in *Easy Rider* the ending deaths do not tell us enough about the frustrated polarizations with which we can identify the incipient violence that is in us all. The ending is simple irony, not profound.

Avildsen for his lack of profundity substitutes careful characterization and an eye for detail (for example, the right brake light is out on Joe's years-old Chevy). In one marvelous scene as the Comptons come to the Currans' for dinner ("We sent out to a Chinese restaurant so it would be special"), the inevitable barriers are superbly depicted. These are crossed only when Joe displays his guns to Compton — a kind of sex symbol that bridges any gaps. Avildsen is cautious and therefore meaningful with his symbolism at this point.

Avildsen has directed great performances from K. Callan as Joe's wife and Peter Boyle as the belching, foul-mouthed steelworker. Dennis Patrick and Audrey Claire are better-than-average as the Comptons, although Susan Sarandon is disappointingly bland as their daughter. Avildsen has manned his own camera and uses New York backgrounds in a carefully crafted way.

Because of who Joe is there is quite a bit of profanity in the film as well as some nudity when Joe and Compton invade a Greenwich Village "orgy" — with a hard "g" as Joe would have it. None of this is inappropriate to the film's purpose.

Since no one in this film is portrayed in a salutary light (the young hippies are as callous and irresponsible as their elders), there is no strong point of view that filters through *Joe*. We are left with a sense of loss and frustration as to how to reverse the ever-increasing spiral of polarization. *Joe* offers no answers, and perhaps we are now entering a time when answers are more important than raising the right questions. — DAVE POMEROY

The purpose of reviewing current films in MESSENGER *is not to recommend or to promote specific films for viewing or to offer a rating service covering many films. We hope, rather, by examining a few pictures critically, to help readers develop their own criteria for evaluating pictures and to become more aware of the way current films treat basic theological and moral issues.* — THE EDITORS

speak up

White Racism in 1970

Consider white racism. It is deeply, subconsciously imbedded in man across generations and centuries. The black, the Indian, the Spanish-American are asked as any other citizens to give, work, fight, and die for democracy in all areas of the world. But racism has become such a part of man that, while showing it in both speech and action, he flatly denies its existence.

Ultimately we must go back to origins. We know of only one Adam and one Eve as our progenitors. We thus conclude that in some way or another we all sprang from the same stock. Before Adam and Eve, of course, we have to think of God as Creator. We read in Acts 17 (KJV) "And [God] hath made of one blood all nations of men for to dwell on all the face of the earth." Therefore, it logically follows that God is the father of all. Our Lord taught us to pray, "Our Father." If both black and white pray "Our Father," then it naturally follows that all who have the same heavenly Father are brothers.

In this total brotherhood we are created with diverse gifts which through the ages have made possible outstanding varieties of culture, behavior, and lifestyle within a universal family from which no one is excluded. In spite of this nomenclature there can be found no place for favoritism on the part of the white, black, brown, yellow, or any other form of race. We are all God's children by creation.

The Church of the Brethren rather prides itself that it has no creed except the New Testament. But many staunch, dyed-in-the-wool Brethren overlook the fact that the same domestic picture which we find in the Old Testament appears in our blessed creed in a form that is not sometimes glibly but more often deeply cherished. We think, we preach, we teach, we write that the church of the New Testament is the "body of Christ." The church might be called a new race in Jesus Christ, a race that one cannot identify by locality or pigmentation of the skin.

Paul describes this new race in 2 Corinthians 5:17: "Therefore, if anyone is in Christ, he is a new creation; the old has passed away, behold, the new has come." Prejudice, hatred, selfishness, looking down one's nose on a brother of another race or color have completely passed away. Man has been transformed. He is no longer a caterpillar but a wing-spread butterfly in all the characteristics that changes a Saul of Tarsus into the great apostle Paul of the New Testament. He is a new creation and belongs to the new race. The new person is identified as a person changed and known by his daily life, demonstrations, actions, teachings, qualities which he now exhibits — all the product of this becoming a new creature inherited from the new birth.

All reputable scientists, be they anthropologists or sociologists, who have made any genuine study of man acclaim the oneness of the human family. Basically they find there is no difference. Blood transfusions and heart transplants can be made from man to man regardless of race. All men spring from the same source. The youth of the world have grasped this truth and will never be duped by the nonsense of racism when cited to support claims that one race is superior to another.

Philip the evangelist, on a cross-country tour, met an Ethiopian eunuch. Believe me, Philip did not keep this man at ghetto distance from him. He climbed in the chariot and conversed about the fundamental and dynamic experiences of life and finally immersed him in a pool of water for the salvation of his soul. This is but another experience of the human and the divine authenticating the universality of mankind.

The story of Nicodemus has been used so frequently on radio that practically everyone knows the exact words Jesus spoke to Nicodemus. You can find the story in the third chapter of John. Jesus said, "Unless one is born anew, he cannot see the kingdom of God." In effect Jesus is saying, "You must become a new creature. Leave the old race and be part of the new race which I came to establish." Someone put it in modern language for Jesus: "Nicodemus, I have diagnosed your case and it will be necessary for you to have a spiritual heart transplant." But white racism is so steeped in ordinary man that spiritual transplants may be more difficult than physical heart transplants.

Another example of the brotherhood of man may be found in the parable of the good Samaritan. In this study we discover the bitterness and aloofness of the Hebrews and their neighbors. We need this lesson in 1970, for the black man has not only been pushed to the ghettos, but the mainstream of society would today keep him there as long as possible. People with a heart are the only hope of the black man short of bloodshed.

White racism exists in the Church of the Brethren. It is there to stifle, blind, and prevent its own advancement in evangelism in this field where it is tremendously needed. Jesus said to Peter, "When thou art converted strengthen the brethren." We need to pray for conversion; for a real infilling of the Holy Spirit to free us to love all our brothers. — McKinley Coffman

REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH

— Ecclesiastes 12.1

There is no book of guidance, no textbook for the young, that can equal the Great Textbook of the Ages — the Book that gives us rules for living that will never be superseded, that will never pass away.

There are no Bibles made with more care and skill than the Bibles made in Cambridge, where the printing of Bibles has been a responsibility of fine craftsmen since the sixteenth century.

Cambridge Bibles

AT ALL BOOKSTORES

in brief

PERSONAL MENTION

A former Brotherhood staff member and currently a participant on the Interchurch Relations Committee, **A. Stauffer Curry,** has resigned his post as director of interfaith activities for the Fellowship of Reconciliation, Nyack, N.Y. He joins the department of psychiatry at Beth Israel Medical Center, New York City, as a program analyst.

* * * * *

Our apologies to **Charles W. Wampler Jr.,** whose letter "Why I Am Leaving" appeared in the Sept. 24 issue of MESSENGER. By our omitting the "Jr." readers may have confused Mr. Wampler Jr. with his father.

* * * * *

Edward K. Ziegler, pastor at Bakersfield, Calif., will be united in marriage on New Year's Eve with **Mary Grace Vivolo.** She was formerly a member of the Dominican Order of the Roman Catholic Church, worshiped in the Bakersfield congregation, and has joined the church. A musician, she teaches in a local elementary school and the church school.

* * * * *

Three Manchester College faculty members will appear in the 1970 edition of *Outstanding Educators of America:* **Howard A. Book,** academic dean; **Paul W. Keller,** chairman of the division of humanities and head of the department of speech and drama; and **David A. Waas,** chairman of the division of social sciences and head of the department of history.

* * * * *

To spend five months in research in Germany and the Soviet Union will be **Henry Glade,** head of Manchester College's department of modern languages. His study will be sponsored by a Fulbright-Hays faculty research/study award for a project entitled "The Reception of Twentieth-Century German Literature in the Soviet Union."

After thirty years in the ministry **Eugene E. Gnagy** has resigned his pastorate at Wenatchee, Wash., church and has begun teaching duties in that community's school system. "I feel very strongly that a man derives his ministry from the church," he wrote to explain his keeping his ordination in the exchange of one ministry for another.

* * * * *

"Wherever there are people with needs the church plays a role." That was the impetus for **Ronald A. Beverlin,** pastor of Middle Pennsylvania's Rockhill/Blacklog parish, who has joined a police chaplaincy sponsored by the Huntingdon Council of Churches. In his work with the project, Pastor Beverlin will ride with the night man one night, be on twenty-four-hour call for two assigned days, and help with juveniles who have been detained and in domestic situations in which the police have been called.

Celebrating her one hundredth birthday Sept. 9 was **Mrs. Ida Grubb** of Palmyra, Pa., and a member of the Church of the Brethren there.

* * * * *

Our congratulations go to couples who have recently celebrated wedding anniversaries. *Mr. and Mrs. David Reighard,* Martinsburg, Pa., marked their fifty-fourth; the *Paul Balsbaughs,* Newmanstown, Pa., their fifty-fifth. . . . *Mr. and Mrs. A. Irvin Hostetter,* Hanover, Pa., observed a sixty-third anniversary, and *Mr. and Mrs. Clarence B. Rhodes* celebrated sixty-five years of marriage at their home in Martinsburg, Pa. The *J. S. Messicks,* Middletown, Pa., marked sixty-seven years this month.

Six additional **Polish agricultural exchange specialists** arrived in the United States in September, bringing the total of exchangees to twenty-three in the Brethren-Polish program. Other present participants include four Czechoslovakian and three Bulgarian exchangees. Five Brethren are serving as exchangees in Poland and two others have been serving in Czechoslovakia.

CALENDAR

Oct. 24	**United Nations Day**
Oct. 25	**Universal Bible Sunday**
Oct. 25	**Reformation Sunday**
Oct. 25	**Youth Sunday**
Oct. 25 — Nov. 1	**Youth Week**
Oct. 31	**Reformation Day**
Nov. 1	**World Temperance Day**
Nov. 3	**Election Day**
Nov. 6	**World Community Day**
Nov. 6-7	**District Conference, Illinois and Wisconsin, Decatur**
Nov. 6-8	**District conference, Southern Ohio, Donnels Creek**
Nov. 8	**Peace Emphasis Sunday**
Nov. 10-13	**Church of the Brethren General Board, Elgin, Illinois**
Nov. 22	**Thanksgiving Sunday**
Nov. 26	**Thanksgiving Day**
Nov. 29	**First Sunday in Advent**

THE MEDIA

A Lot of Growing to Do, a film dealing with the experiences of teachers in a teacher-training program, has been produced by the Parish Ministries Commission for use in local churches. The twenty-minute documentary was filmed by Parish Ministries staff member John G. Fike at the Friendship Church of the Brethren near Baltimore, Md.

Designed for use with teachers, nurture commissions, church boards, district educators, and pastors, the film allows teachers to say in their own words what they feel about Christian education, their part in it, and how they have been involved in teacher-training experiences.

* * * * *

Some television stations will carry **The Golden Years,** a new series which this season will look at second careers, legislation affecting retirement-age persons, legal questions during retirement, health frauds, and other concerns. Moderated by Mark Evans, Washington, D.C., the program will feature such persons as Harrison A. Williams, chairman of the Senate Committee on Aging; Elizabeth Hanford of the President's Office on Consumer Affairs; and other experts on retirement subjects. The series will be presented jointly by the American Association of Retired Persons and the National Retired Teachers Association. Persons wishing to view programs in the series may check their local television logs for time and channel.

POTPOURRI

The **Germantown, Pa.,** Church of the Brethren opened its doors to two classes of forty children when a teachers' strike occurred last month in Philadelphia. The church is also reopening its tutoring program, according to Ronald Lutz, pastor.

Trailers carrying Church World Service materials from the four service centers are sporting **new signs.** Identical for each of the centers, the signage on the trucks lists the four locations at New Windsor, Nappanee, Houston, and Modesto, and identifies with appropriate words and design the agencies served in the hauling of materials — Church World Service, Interchurch Medical Assistance, and Lutheran World Relief.

* * * * *

Pitsburg's congregation of Brethren in Southern Ohio marked its one hundredth anniversary this month with a love feast, an old-fashioned breakfast, and an informal afternoon worship service during two-day festivities. . . . Two churches will observe anniversaries in November. The **Lynchburg, Va., Church of the Brethren** Nov. 1 will celebrate its fiftieth year. Mrs. Anna Mow, daughter of I. N. H. Beahm, the founder, will preach at the Sunday worship hour. . . . A basket dinner and special services will mark the one hundredth year of the **Shelby County Church of the Brethren** in northeastern Missouri Nov. 22.

* * * * *

Dedication services for the **Calvary church** at Winchester, Va., will occur Dec. 6, with S. Earl Mitchell, past chairman of the Shenandoah District Board, as guest speaker. The new building, scheduled for completion late this month, includes sanctuary, classrooms, and pastor's study.

Shipping of some materials via **United Parcel Service** has gone into effect on customers' requests to the marketing department of the General Offices. All states east of the Mississippi River and parts of Missouri, Iowa, Kansas, Nebraska, Minnesota, and North Dakota are covered in the service. Though rates are slightly higher than parcel post for some items, particularly books, service is quicker and each package is insured. Minimum charge is fifty cents. Customers may indicate on their orders whether they wish materials sent United Parcel Service, and charges will be included on their invoices.

* * * * *

To deal with any "manifestation of racial intolerance" on the campus, Elizabethtown College has established a **Commission for the Advancement of Racial Equality** (CARE). The new group, established on the theory that development of human understanding between persons of different racial and ethnic groups ought to be an ongoing concern of the college community, will be headed by Robert D. Sherfy, campus minister, and Fred M. Rice, assistant to the dean of the faculty, and will seat two other faculty members and four students.

At **Juniata College,** a new complex of residence halls, the East Houses, have been named after four trustees of the college: hotel executive William R. Flory, attorney Joseph V. Kline, businessman W. Newton Long (a former General Board member), and the late Robert E. Miller.

DEATHS

Bussey, Emma, Somerset, Ohio, on Aug. 1, 1969
Hodgden, Alpha S., Battle Creek, Mich., on June 22, 1970, aged 76
Howell, Sylvia M., Tavares, Fla., on Feb. 22, 1970, aged 75
Hurt, Amanda Strickler, La Verne, Calif., on July 27, 1970, aged 96
Jamison, William, Baltimore, Md., on Feb. 4, 1970
Jones, Harry W., Baltimore, Md., on April 29, 1970
Kulp, William K., Dunkirk, N.Y., on Dec. 18, 1969, aged 81
Landis, Willa Rusmisel, Lima, Ohio, on Feb. 3, 1970, aged 82
Laugerman, Charles, Hanover, Pa., on June 19, 1970, aged 93
Leatherman, Melvin H., Fairfield, Pa., on July 13, 1970, aged 57
Leiter, William W., Greencastle, Pa., on Jan. 11, 1970, aged 86

GIANT PRINT

NEW TESTAMENT
WITH PSALMS

KING JAMES VERSION

1104 pages, size 6½ x 9½ inches, presentation page

No. 20P Red cloth over boards, jacketed, Velva-Gold edges. **$6.95**

No. 21P Black imitation leather, limp style, Velva-Gold edges. **$9.50**

No. 22P Black genuine leather, limp style, gold edges. **$12.50**

e through thy ow
f many hearts ma

CHURCH of the BRETHREN
GENERAL OFFICES
Elgin, Illinois 60120

TWO SONG BOOKS

by Perry Lee Huffaker

CREATIVE CHRISTMAS VOICES

Thirty Christmas hymns and anthems, with music and some words by Mr. Huffaker. **$1.50**

CREATIVE VOICES FOR MEN

Thirty-four hymns and anthems arranged and composed for men's voices by Mr. Huffaker and others. **$2.00**

CHURCH of the BRETHREN
GENERAL OFFICES
Elgin, Illinois 60120

Is There No Balm in Gilead?

Harvest is past, summer is over,
and we are not saved.
I am wounded at the sight of my people's wound;
I go like a mourner, overcome with horror.
Is there no balm in Gilead,
no physician there? (Jeremiah 8:20-22, NEB)

Some great calamity had once come upon the people of Palestine, particularly in its eastern region. Jeremiah, the sensitive prophet whose poems so often read like elegies or laments, did not spell out the reasons. There may have been a drought with a resulting famine, or there may have been an invasion. What concerned him rather was the hurt and the cry of people who were wounded but for whom there seemed to be no healing. No doubt Jeremiah himself had often castigated the Palestinians for their sins, but in these lines he looks with compassion on the suffering of those who live in Gilead.

If you take a map from a recent newspaper and compare it with one you can find in a Bible atlas, you will discover that Gilead, now largely in the kingdom of Jordan, is the area where a civil conflict has brought new suffering to an already troubled land. Jeremiah's words speak almost literally — and certainly his vivid figures of speech also apply — to a situation which now threatens the peace of the world.

The events of the past month have been dramatic — involving attempts to reach a settlement of issues between Israel and her Arab neighbors, efforts at negotiation, repeated announcements of a cease-fire, a series of hijackings, concern for the welfare of hostages, the unexpected death of the best-known Arab leader, behind-the-scenes maneuvering on the part of the United States and the Soviet Union as well as other major powers, and a general feeling of confusion and pessimism because there is no obvious way out of an extremely difficult and newly complicated crisis.

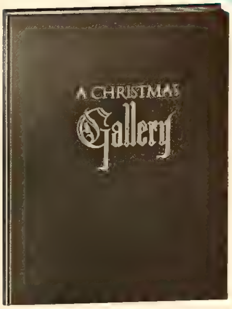
We are grateful for the efforts that our own leaders have made, both through the United Nations and through diplomatic channels, to cool the conflict in the Middle East and to counsel restraint on each side. We wish however that the major powers, including our own government, were less inclined to provide the arms that help to prolong the fighting. We appreciate the efforts made to obtain the safe return of persons held as hostages. But all of us need to have a corresponding compassion for those Palestinians, Jews and Arabs alike, who have lost homes and livelihood, whose lives are daily in danger, and whose hearts must experience the wounds that Jeremiah viewed with horror.

We need to be on guard lest we too quickly take up sides for one party or another. Both Jews and Arabs can appeal to history for evidence of their claims to disputed land. We may forget that Palestine contains "holy places" regarded as sacred by followers of three major religions. It has often been the occasion as well as the setting for bloody religious crusades. Sometimes one wonders if there is ever a victor in such struggles over sacred soil. But there are always victims and they include Moslem and Christian, Arab and Jew.

We can sympathize with Jews who were driven from their homes in Eastern Europe, persecuted in Nazi Germany, and discriminated against elsewhere, as now they seek a homeland in Palestine. But we need not at the same time espouse the aims and the tactics of Zionism. We can be sensitive to the plight of Arab refugees who were made homeless by the partition of Palestine. But we need not at the same time condone the terroristic plans of the commando leaders who want to push Israel off the map. Somehow, before long, there must be some accommodation that will enable the sons of Isaac and the sons of Ishmael, who were themselves brothers, to live side by side in a land that should be a shelter for all.

No balm in Gilead? We remember a Southern spiritual, born out of slavery, that insists there is "a balm in Gilead to make the wounded whole" and "to heal a sin-sick soul." We do have resources in our faith to assist us when we are "overcome with horror" at the cruelty that men who should be brothers can inflict upon one another. But if we are to be true to that faith, we must offer more than guns to those who suffer and those who have been dispossessed. — K.M.

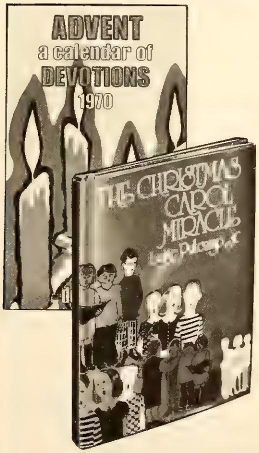
in the spirit of Christmas



A Christmas Gallery

Randolph E. Haugan, editor

Since 1931, the Christmas Annual has been a Christmastime tradition in thousands of homes. Though each volume is completely new in content, the theme is always the same: it combines the best work of writers, illustrators, and musicians inspired by the birth of Christ, and the customs of Christmas around the world. To commemorate the 40th anniversary of this distinctive Christmas book, here is a special edition with a collection of the outstanding features which have appeared throughout the years. This beautiful artbook is a matchless gift item and a treasured addition to anyone's library. Size 10⅜ x 13 13/16 inches. 128 pages. Cloth binding. Prepublication price, $7.95; after December 1, $9.95.



Advent: A Calendar of Devotions, 1970

Dennis F. Nyberg

The Beatitudes is the theme for 27 daily devotional readings beginning with November 29, 1970, the first Sunday in Advent. Candlelighting services included. Size 3⅝ x 5⅝ inches. 64 pages. $10.50 per 100.

The Christmas Carol Miracle

Luise Putcamp Jr.

A heartwarming account of how the people of a small western town find the true meaning of the spirit of Christmas. A surprise ending and a Christmas message that will touch the heart of each reader make this book a delightful addition to every family's library. The book is for reading by adults, but may be read and explained to children. $2.95

The Fourth Candle

Per Lonning

Here are eleven fresh and rewarding sermons for the Advent-Christmas season written by well-known Norwegian theologian Per Lonning. He applies these festive messages to the present day, bringing biblical truths into meaningful experiences for modern man. With an eloquence both refreshing and compelling, the author conveys a deep spiritual understanding and awareness of the nearness of God. $2.50

CHURCH of the BRETHREN GENERAL OFFICES
Elgin, Illinois 60120

LOOK FOR THESE FEATURES IN THIS **messenger**

A Catholic Looks at the Reformation. *Changes taking place in the Roman Catholic church have "shaken up" one editor. Now he believes that "the interaction of Christians, who are interdependent on one another, is what Christ wants."* by Douglas J. Roche. page 2

The Earth Is the Lord's. *Amid all the discussion of pollution, it is easy for reformers to overlook the biblical context within which Christians look at the earth and its stewardship. Photographs, quotations, and scripture passages underline the biblical perspective.* a special feature based on a litany developed by John Esau. page 4

Everyone Must Do His Own Growing. *A teacher of teen-agers sees them as caught in a pinch, a pinch between "the easy hands of naturalism" on the one hand and "the hard fists of confrontation" on the other.* by Inez Long. page 10

I Am Not Willing to Wait. *A teen-ager speaks up in regard to the counsel she hears most often from adults, to the effect that she must wait for needed changes to come. She explains why, from her viewpoint, patience is not always a virtue.* by Kathy Goering. page 13

The UN at 25: A Conversation With Andrew Cordier. *In 1945 Dr. Cordier helped draft the United Nations Charter. For many years he served as executive assistant to the UN secretary-general and was its chief parliamentarian. On this anniversary he reflects on the contribution of the UN to world order, in answer to questions by Ronald E. Keener.* page 16

In the Land of the Living. *Many persons are torn between the hope of their faith and the hard realities of daily living. They need to be reminded that the God who created them still works redemptively to sustain them.* by Noah S. Martin. page 22

OTHER FEATURES include news of the inauguration of a new church in India (page 14); a program perspective, "Reclustering for Parish Concerns," by Earle W. Fike Jr. (page 20); "Day by Day," by Don and Shirley Fike (page 21); a poem, "Crucified," by Andrew Petrosky (page 24); "Agonizing Dilemmas – No Easy Answers," a review article by Harold Z. Bomberger (page 25); a review of a current film by Dave Pomeroy (page 27); and "White Racism in 1970," by McKinley Coffman (page 28).

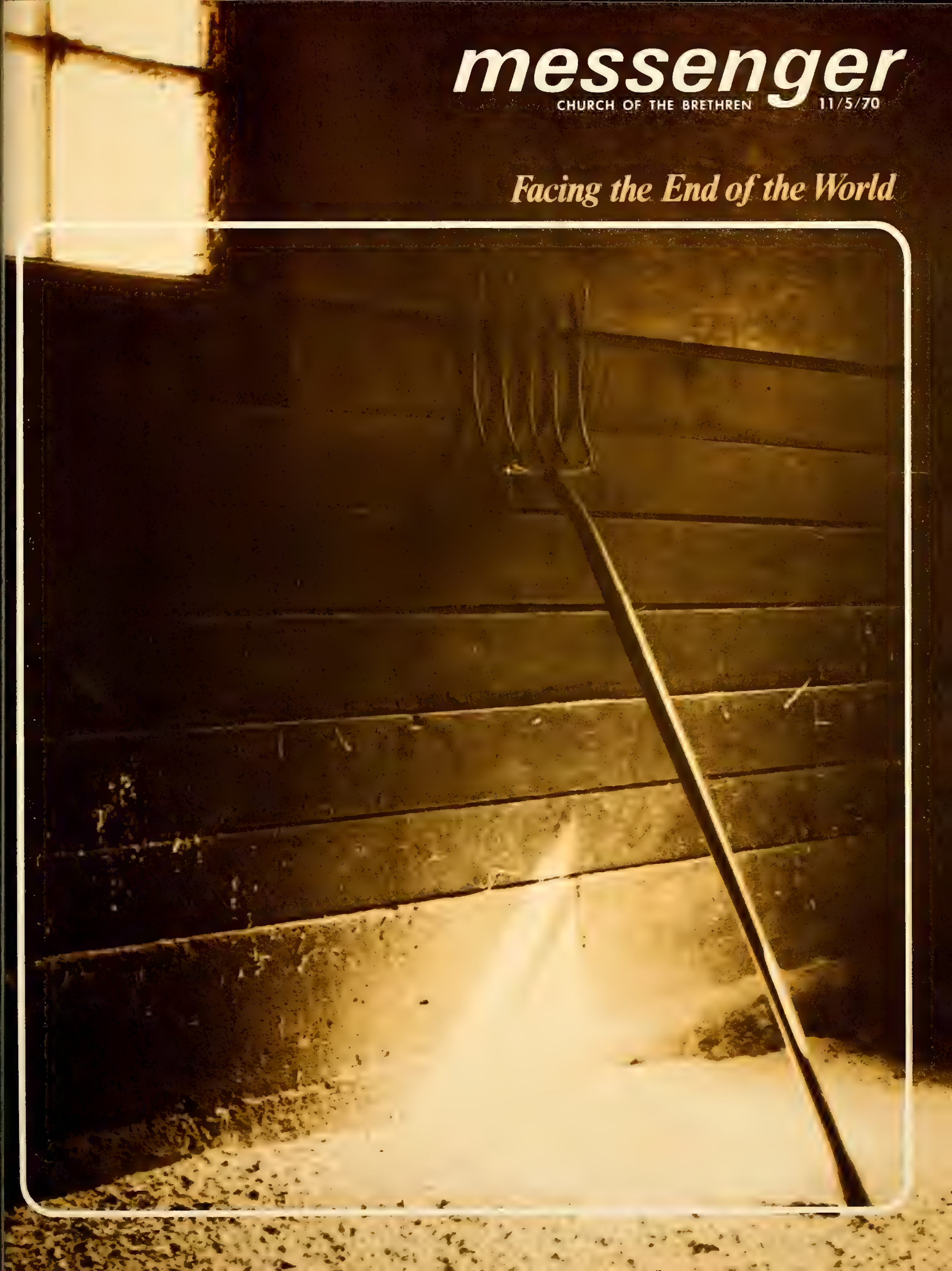
COMING SOON

A Church of the Brethren minister a few years ago gave up his Indiana pastorate in order to concentrate his efforts for equal opportunity and fair housing at the "Front Lines of the World's Problems." Here is Orville Gardner's story, as told by journalist Robert McNeill. . . . A considered look at "Family Life-Styles in the 70s" is offered by sociologist J. Ross Eshleman. . . . Fred Swartz views the current task of the church in the context of "Facing the End of the World." . . . Artist Ruth Aukerman illustrates creation themes in several appropriate wood cuts.

VOL. 119 NO. 22

messenger
CHURCH OF THE BRETHREN 11/5/70

Facing the End of the World



readers write

A SUGGESTION

In view of the fact that MESSENGER is being updated in various ways, I would suggest that it is now time to delete the "Golden Anniversaries" and "Deaths" which appear in the In Brief section.

MARION M. MYERS
Covington, Ohio

ANOTHER INTERPRETATION

After reading the letter, "Twenty-Four-Hour Days" (Sept. 10), I read again the first few verses of Genesis 1. I cannot think that the meaning of these verses has "been hidden" for ages from consecrated Bible students, teachers, ministers, and missionaries "until recent years." Scientists and technicians of the present day generally speaking have not brought us closer to the Lord. "Has not God made foolish the wisdom of the world" (1 Cor. 1:20)?

Did God create a world inhabited by life; then, for some reason, utterly destroy it, making it "without form and void"; and then proceed to do it all over again in preparation for another final destruction mentioned in 2 Peter 3:10?

I, of course, may be wrong, but my interpretation of "the earth was without form and void" is that all elements that make up our earth were in existence in various forms, a confused mass of component elements which "the spirit of God moved over" (Gen. 1:2). The unlimited power of God brought them together, coordinated them, and our earth is the result. "The world was created by the word of God, so that what is seen was made out of things which do not appear" (Heb. 11:3).

How long were those first three days — twenty-four hours? ten years? a million years? Take your choice. They were long enough for God to prepare the earth for life. Geologists disagree as to the time required for this preparation, but geological changes could have taken place much more rapidly in those creative periods than we today deem possible. "With God all things are possible" (Matt. 19:26). Were those first three nights pauses in the Almighty's work of creation? What was the source of that first light? The sun that divides our days into twenty-four hours each was not "created and placed in the heavens" until the fourth day (Gen. 1:14). There was no need of sun during those first days, as there will be no need of sun in that "new heaven and earth" (Rev. 21:23).

The evolutionist rejects the Genesis account of creation, but he has never been able to disprove it. He overlooks the fact that we have an omnipotent creator. The ordinary, sincere layman can learn more about the history of the world through a few hours' study of this inspired, infallible Word than he can learn in a thousand years without it.

C. L. COX
Claysburg, Pa.

MODEST DRESS

The pendulum of modest dress in our church is due to swing back. I can recall when a woman's dress above the ankle was considered immodest. And two or more skirts were worn to hide the shape of the legs.

Human nature has not changed in the meantime. Men are as much animals as they were then, and women have always wanted to attract them. Today the results are in evidence by this abbreviated report in the Toronto, Ontario, *Daily Star:* A survey of sixty-three cities in the United States found that ninety-one percent of policemen believe that women who wear miniskirts are "more likely to be victims of rape" or other sex crimes. In 1964 Toronto police reported sixty-three rapes; in 1969 there were 1,170.

I am not suggesting that immodest dressing is the only cause, or even the main cause, of sex deviation. But why did this newspaper publish this? (I verified this news item by direct correspondence.) And why did Peter give his admonition [in 1 Peter 3:3-4 to "let not yours be the outward adornment" but rather a "gentle and quiet spirit"]?

O. E. GIBSON
Westmont, Ill.

NEED NOT BE MARTYRS

I rejoice that our church took action to commend and support young men choosing noncooperation with the draft. Those sent to prison need not be useless martyrs. They can do more than sit. They have excellent opportunity to witness, to set example, to spread the gospel, to work for peace.

Where is there a more concentrated area of separation from God, of brokenness, than in a prison? Here is an area where the church is desperately needed but rarely found. God works in many strange and wonderful ways. Surely he can work through these young men, too.

KAREN HUFFMAN
Quinter, Kansas

RESULTS OF DEFIANCE

Brother Charles Wampler Jr.'s letter (Sept. 24) is correct in stating that a majority of people today respect a young man who honestly feels that he cannot be a soldier and chooses alternative service. In this way he is making a witness for his Lord. Many have suffered and made sacrifices, but they did what was required of them. In so doing, they have won the respect of our nation and have all grown spiritually.

What are some results of defying our generous selective service laws? Federal prisons are often overcrowded and vice-ridden. What will our young men contribute while sitting there? A nephew of mine was drafted and made a guard at the Fort Leavenworth prison. He told of bribery, gang rivalry and beatings, use of drugs, and homosexuality, especially among young boys. Guards cannot function well when responsible for too many inmates, even when working in pairs for their own safety.

On one occasion my nephew recalled fall-

PHOTO CREDITS: Cover William Gieseke for Tom Stack and Associates; 7 Harry Dehner and Associates; 13, 21 (first on left) Don Honick; 16-18 courtesy of the Broadcasting and Film Commission, National Council of Churches; 22-23 Ruth Aukerman; 26 Ed Carlin; 29 from *Brian Wildsmith's Illustrated Bible Stories,* artwork copyright © 1968 by Brian Wildsmith

---

KENNETH I. MORSE, editor; WILBUR E. BRUMBAUGH, associate editor; RONALD E. KEENER, director of news service; LINDA BEHER, editorial assistant. MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918 under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1970. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version. Subscription rates: $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan; life subscription, $60; husband and wife, $75. If you move clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change. MESSENGER is owned and published every other week by the Church of the Brethren General Board, 1451 Dundee, Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill. Nov. 5, 1970.

Copyright, Church of the Brethren General Board, 1970. Vol. 119 No. 23

Special SALE

ON BRETHREN BOOKS

QUANTITY	TITLE	REGULAR PRICE	SALE PRICE	AMOUNT
____	Book of Worship: Church of the Brethren	$4.75	$3.50	____
____	Brethren Social Policy:1908-1958, R. Sappington	3.00	1.50	____
____	Courageous Prophet, R. Sappington. Story of John Kline	2.25	1.00	____
____	Minutes of the Annual Conferences, 1945-1954	3.00	1.50	____
____	Minutes of the Annual Conferences, 1955-1964	5.00	2.50	____
____	If Two Are to Become One, D. Miller. Study guide on marriage.	1.25	.75	____
____	Shepherd of the Cowlitz, G. Eller. Autobiography of Elder Ezra Whisler of Washington state	2.50	1.00	____
____	His Pen in Her Hand. Poems by Brethren women	2.00	1.00	____
____	Ebony Madonna, M. Bowman. Novel on life in Africa	3.00	2.00	____
____	Faces Among the Faithful, I. Long. Sketches on 28 Brethren women	2.75	1.50	____
____	Sidelights on Brethren History, F. Ankrum	2.75	1.50	____
____	The Gift of the Year, M. Baker. Book of inspiration	2.90	1.50	____
____	The Early Rain, C. Long. Novel about 3 conscientious objectors after World War II	3.00	1.00	____
____	Studies in Christian Belief, W. Beahm	3.50	2.00	____
____	The Adventurous Future. Addresses given at 250th anniversary of Church of the Brethren	3.75	2.50	____
____	Light From a Hillside, B. Metzler. Study on the Sermon on the Mount.	1.95	1.50	____
____	Vietnam Summons, I. Moomaw	.75	.25	____
____	Handbook on Brethren Hymns, N. Fisher and R. Statler	1.50	.75	____
____	The Touch of the Master's Hand, M. Welch. Poetry	1.75	1.25	____
____	The Church in a Changing World, R. Bollinger. Report on 2nd Theological Conference, 1964	1.00	.25	____
____	Manual of Music in Worship	1.50	.50	____
____	No Longer Strangers, M. Kulp. Biography of H. Stover Kulp	3.50	2.00	____

over ▶

QUANTITY	TITLE	REGULAR PRICE	SALE PRICE	AMOUNT
____	The Tall Man, D. and C. Davis. Children's book on John Naas	1.25	1.00	____
____	The Middle Man, D. and S. Davis. Children's book on John Kline	1.50	1.25	____
____	The Little Man, D., C., and S. Davis. Children's book on I. N. H. Beahm	2.50	1.75	____
____	The Roads to Everywhere, O. Hoover. Children's book about a refugee girl in a Brethren home	2.00	1.00	____
____	Jackknife Summer, O. Russell. Children's book about an orphan boy	2.25	1.00	____
____	Chrissie, F. Rolston. Children's book with setting in St. Lucia	1.95	.75	____
____	Venturing South, R. White. Children's book about low-income families in the South	3.00	1.25	____
____	Focus on Adults, J. Ziegler. Study on adult life	1.50	1.00	____
____	Children in Our Church. Leadership manual	1.00	.25	____
____	Clubwork Within the Church. Leadership manual	.35	.10	____
____	Life of John Kline, B. Funk	5.00	5.00	____
____	Of Such Is the Kingdom, M. Studebaker. Stories about Brethren missionary children in 1940-50s	1.75	.50	____
____	Pax Christi, A. Belden. Author writes (1947) that the peace of Christ is powerful enough to unite the world	1.50	.50	____
____	So You're in Junior Choir, A. Shifflet. Story leading to the discovery that choir is for more than singing	1.25	1.00	____
____	Two Centuries of the Church in Western Pennsylvania, W. Hamilton	5.00	3.50	____
____	Worship in the Christian Home, E. Ziegler	.20	.10	____
____	Four Words for World, D. Brown. Study of the world.	.75	.20	____
____	Yearbook: Church of the Brethren, 1970	2.00	1.00	____
____	Studies in Brethren History, Floyd E. Mallott. Covers period from 1708 to 1950.	3.75	2.50	____

Yearbook: Church of the Brethren. Limited supply of following years: 1918-1925; 1927-50; 1953; 1957-59; 1961-62; 1965-69. Specify year(s) you want at 50c each

____

Cash must be sent with order. Since stock is limited on some books, orders will be filled on a first come first served basis. Money for out-of-stock titles will be refunded with a voucher enclosed in the package. Sale ends December 31, 1970.

Cash (☐ check ☐ money order) is enclosed in the amount of ____________

Please send to: ____________________

Address ____________________

City ______________ State __________ Zip __________

CHURCH of the BRETHREN GENERAL OFFICES
1451 Dundee Avenue • Elgin, Illinois 60120

ing and, upon waking in the hospital, discovered that he had been poisoned by inmates who were disgruntled at his seriousness in his job. He was transferred to Germany. Our government tries to take good care of the men in service. Perhaps we can arrange for our alternative service candidates to be made prison guards where they can contribute to our nation's welfare.

Another consideration for our young men is the stigma from serving a term in prison — no matter why he was there. Many businessmen would likely feel that if the young man could not show loyalty to his country, he would not show loyalty to the business. Most state governments, recognizing the risks of permitting antisocial persons to vote, remove the franchise of those in prison for over one year — no matter why they were there. What can a disenfranchised "citizen" do in socially acceptable ways to improve our government? We need well-adjusted, socially responsible, respected Brethren citizens to help run our government.

I wonder if some of the "advice" given by our elders might not be a sort of psychological projection of their own uncertainty. I am concerned for our youth as we seek to encourage them, to guide them, and to lead them into the Lord's will for each of them. I believe that our alternative service program is at least one of the ways.

Yes, Paul was in prison and chained to a guard. Human nature has not changed much — might it not have been for his protection as much as to keep him from escaping? Paul did not defy the government; rather, he submitted himself to its control. Paul related the spiritual nature of God's kingdom to the problems of his day. We have the same problems.

"We've a message to tell to the nations" — that God is love. If we taught this to our young men, and encouraged them to hold up their hands in prayer, we would not have to be giving them such inane advice. Rather, they would "go to all peoples everywhere, making them my disciples" (Matt. 28:19).

LELIA ZEIGLER
Denton, Md.

UNIQUE

"A Parable for the Start of the Church Year," your editorial (Sept. 10), is unique, interestingly written, and pungent. . . .

It should have wider distribution. . . .

W. A. MARTIN
Pottstown, Pa.

Page Three

It might have been a typographical error, but we thought it was a good idea anyway. One of our readers addressed her letter to the "Readers Rite" column of MESSENGER. And that started us thinking about the various functions of a letter column.

The title for our own page of letters, "Readers Write," appeared first in MESSENGER in 1944 soon after Desmond Bittinger became editor. Actually, there was provision for correspondence in earlier issues, but the editors in 1944 gathered brief quotations from letters they had received, using some at first without names and later with full identification after receiving permission from the writer.

Readers Write. The title is descriptive of what happens and indicates the importance of the contribution that readers make regularly to a magazine. This is still the title — and the purpose — of the column. We would subscribe to Desmond Bittinger's statement that "this column endeavors to allow freedom of individual expression." And we would echo his observation that "opinions expressed here are not necessarily in accord with those held by the editors."

All of which is to suggest that we might also have titled the inside cover page *Readers' Right.* A letter column is more than a privilege. It reflects the reader's right to respond, to talk back, to be heard.

Many persons tell us quite frankly that the letter column is what they read first when MESSENGER arrives. Some of them are a little apologetic in making that confession, as if they were duty bound to begin somewhere else. But why not begin where readers are? For that is where the church is and that is where God is already at work.

So, for those persons who make a ritual of beginning with the inside cover, we offer still a third spelling of the title. It can appropriately be spelled *Readers' Rite.*

Contributors to this issue who might spark the exercise of such rites, rights, or writing include Pastor *Fred W. Swartz,* who delivered his message of hope and faithfulness at the conference of the Southern Virginia District last summer.

Indianapolis, Indiana, is the headquarters of *Robert H. McNeill,* who is with the interpretation and publicity section of the United Christian Missionary Society. He was co-director of a tour group in Europe during July.

Sociologist *J. Ross Eshleman,* a speaker at Annual Conference at Lincoln, Nebraska, teaches at Western Michigan University at Kalamazoo.

Ruth Aukerman's block prints, suggested by James Weldon Johnson's poem "The Creation," illustrate a book she created and gave several years ago to her husband Dale, pastor at Sunfield, Michigan, for his birthday. A former BVSer, Mrs. Aukerman studied art at Kassel, Germany, her home.

Chicago, Illinois, resident *Richard J. Winsor* develops church safety programs as director of religious activities for the National Safety Council where he has worked since 1967. Prior to his work with the council, he served Lutheran Church in America parishes in Boston and Chicago.

THE EDITORS

Facing the End of the World

by FRED W. SWARTZ

Here is a new, perhaps startling, and hopefully shocking idea about the church's renewal in the 1970s: hope and joy in the expectation of the end of the old world

The major emphasis of Jesus in his teaching and the primary preoccupation of the first-century church was how to face the impending end of the world! "The end is near," wrote Peter to the Christians of Asia Minor. It is a note which is struck consistently all through the New Testament. It is the summons of Paul to the Romans, Chapter 13: "The night is far spent, the day is at hand." It is the warning of James that "the coming of the Lord is near." It is the conviction of John who writes, "Children, it is the last hour." And in his dream book, Revelation, the same disciple concludes with the master's overture, "Surely, I am coming soon," and the response, "Come, Lord Jesus."

It is evident that for many in the twentieth century these and all such passages are problems, for at face value they suggest something which apparently has not happened and they sound an alarm which men of little faith cannot bear to hear without great panic. So we have tended to suppress these passages, suggesting, whenever pressed to pass some judgment, that the early apostles were simply mistaken in their interpretation of the Parousia, or the coming day of the Lord.

Yet, rejecting this New Testament theme simply on the basis that historically the end of the world has not resulted is also to throw out the motivation — and I think the essential hope — of the first group which were his church! It is of some worth to note that when the councils of the church met in the late second century to form the canon of the New Testament, they allowed these prophecies of the end to stay, implying that the second and third generations of Christians still believed these words to be true.

It seems to me that in contrast to the biblical end of the world being a general pronouncement upon history, it is more so and more meaningfully an individual and personal truth. For every one of us, the end is near! For the church, the hour is hastening on. For the nation, for the family of nations, and even for the universe, there is an urgency to existence — an existence that cannot be taken for granted or complacently assumed, both because it is the dependent child of the Lord whose judgments are righteous and because it is entrusted to the weak and unpredictable stewardship of man, to whom sin is a live option.

Still, the New Testament writers were talking about something which is considerably more than a change in the physical order of creation. I find in their expectation of the end a note of joy — not a gloom of fear and finality. They know that the end of the old world will usher in the consummation of the new existence inaugurated in and through the grace and truth of Jesus Christ. Something new was coming into history, would indeed supercede history. The time of this fulfillment was, is, at hand. The end of the old has been pronounced. All of the world's crises and tragedies only indicate its continuous ending and the inevitable conclusion toward which it moves. Standing in the wings is the Lord Jesus, the one proven life who, through the incarnation, atonement, and resurrection, has survived evil's greatest blow. And he shall stride through the wreckage, salvaging those pieces of his same spirit which have enough of him to survive.

But therein is the hope — that though the end comes, Christ does not leave his church comfortless or forsaken. He rewards faithfulness with eternal life! And so — affirm the New Testament apostles — faithfulness is urgent; it is the most urgent attention of our lives. Upon it depends the consummation of our existence!

This word could have no greater relevance for any generation since the first century than ours. Our contemporary world is in a state of revolution and confusion. In the words of the poet, "Everything loose is a-coming up," and everything's loose! Many people are panicky. Many church people are boarding up their religion in fear and offense. They view the situation with sobbing alarm, as though we were rapidly approaching a return to godless chaos and cosmic dust.

I don't see it that way. Maybe I'm too naive, but I am still very hopeful. I have hope that the revolutions, the uncertainties, the liberation of long-oppressed spirits that we are experiencing in our day are but the manifestations of the signs preceding a new righteousness for mankind. Instead of the revolution, tradition-wrecking activity being the whiphand of evil, it could very well be part of God's final upheaval of evil.

If this is the case, then I want to be sure I am a part of it. I want to do my part in it, and I want to see the church emerge as the leader in this kind of revolution! Okay — how? What difference does it make to see our discipleship as preparation for the end of the world? When viewed with hope for the consummation of the new order in Christ, it makes a world of difference! Instead of giving up or wistfully yearning for the good old times, there is urged a new commitment to a new way of life. The chief end of existence becomes the glory of God. For, says Peter, God's is the final glory and dominion forever and ever.

I want then to suggest four characteristics of the church that is to meet the challenge of our age with the hopefulness of those who expect the dawning of the kingdom of Christ. First let me list them, then make their application. The church for this age: must regard nothing here as permanent; must have a free-flowing, person-centered ministry; must cultivate an acceptance of judgment; and must not underestimate her faith.

1 The church must not regard anything in this life as permanent. The first-century Christians lived in full expectation of the end of the world order as they knew it. In light of the new and different age to come, the new order with its primary emphasis and values upon the intangible things of the spirit, how insignificant earthly treasures and earthborn traditions began to look! "Lay not up for yourselves treasures on earth" must surely have rung loud and clear in the ears of the dedicated apostles. Christ's admonition to the Pharisees, so bound by the idolatry of their earthbound traditions, became more and more illuminated for the disciples as they took the gospel out to the ends of the earth. For Peter, it was a traumatic experience to admit that a change in the way he had been thinking and doing things was demanded, but he later testified to the importance of that change.

The church that is Christ's church can never become complacent or self-satisfied, a defender of old methods, old customs, and traditions. In light of the changing order precipitated by Christ, hanging on to earthly institutions is like saving your Confederate money in expectation that the South will secede again!

2 The real revolution taking place in our culture today is a reaction against the impersonal institutionalizing of life. If the church is to be relevant, she must radically and quickly change her ministry from one concentrated upon buildings and structure to one that can freely adapt to the shifting needs of persons.

Recently a widely circulated magazine contained this observation: "The order of the future will certainly call for a more sensitive citizen, one who is attuned to his own feelings and the feelings of others, one who has learned a new sense of community and oneness with all the other individuals of his social organism." Beneath the fancy rhetoric, what that secular writer was saying is that this is a new era in human relationships, an era in which the most important value tag is being placed on human feelings, not on scientific or industrial or even religious institutions. Our day is one that is moving from understandings to feelings, from the institutional to the personal, from the organized to the free-formed, from the planned to the spontaneous.

According to the reviews there is a current movie to which youth are flocking in great numbers, entitled *Easy Rider,* featuring two motorcycle drifters who by their nonconforming freedom expose the hypocritical and unreal freedom of institutional society's life. The film's message, however crudely exposed, is this: A society's practices are more sacred to it than its principles.

Sadly, this is too often true of the church. One congregation, for instance, was approached by its pastor and board to involve the congregation in the human concerns of the day, even though the participants in those concerns, like the "easy rider," move in nonconforming liberty. What happened? The trustees immediately asked for the resignation of the pastor and in a newsletter to the congregation stated their view thusly: "The church should continue to minister to needy individuals, of course, but not at the

END OF WORLD / *continued*

expense of its commitments to the congregation and the structure itself." How many times have we paid the light bill before our outreach commitment? Could we carry a lantern in order that someone in an underprivileged land might have the light of Christ? We don't even have pegs anymore to hang lanterns on, if we even have lanterns! If the electric power fails, so do we!

There may indeed be hard times ahead for those human enterprises which depend for their existence upon institutional structure at the expense of human involvement. We shall be judged by our devotion to the principles we proclaim, not by the institutions we maintain. The church is called to spend itself in mission, not to invest itself in maintenance or organization. "The end is near."

3 The church that sincerely wants to be Christ's church, to bring the consummation of the new age, must be one that is able to accept the judgment of her Lord upon her weaknesses and failures. I remind you that the judgment of God in the Bible has two prongs: one to save and one to condemn. Often the object of the condemning judgment of God is to pull the erring child back under the saving judgment.

The church is prone to mistakes because she is partly human, and, therefore, no church can assume that it has possession of the full gospel or that what it does have will never need revision. I am reminded of the story of the boy Samuel in the temple of Eli, the high priest. Samuel heard a voice one night, and, thinking the old priest was calling him, he went into Eli's room. "Yes, sir, you called?" But Eli had been sleeping. And when the thing happened three successive times, Eli realized the Lord was trying to get through to the boy, so he gave him directions to listen. But do you remember what the word was? It was disastrous news. The house of Eli was to be destroyed because Eli had done nothing to correct the blasphemy of his sons.

Then, in the morning Eli pumped Samuel for what the word was, and the reluctant lad told. The beautiful thing is the way Eli took it. The word of condemnation enabled him to identify it as God's word. He recognized its justice and was ready to accede. Good men are much quicker to accept judgment than evil men. Eli may have been weak, but he was not evil. He did not whine or feel he had been badly dealt with. In humility he said, "It is the Lord: Let him do what seems good to him."

Would that more of our churches and more of our pastors could accept the righteous judgment of God that falls upon much of our practice and faithfulness! The fact that we have the tendency to defense and cringe before judgment may indicate that our moral temperature is not as high as we think!

4 The church which is seeking power in this age must never underestimate her faith and strength. Here I want to illustrate by using another Old Testament story, the story of what happened to the prophet Elijah after his victorious contest with the prophets of Baal on Mount Carmel. You recall that Elijah won the bet of whose God could bring rain to the drought-stricken land, and as his booty Elijah got to slice the heads off of Jezebel's 850 Baal missionaries.

The next morning, the wicked queen threatened to make a jack-o-lantern out of Elijah's head the minute she could get her carving knife on him. The lonely prophet panicked and fled as fast as his feet would carry him to a secret cave at Sinai, at the other end of Canaan. While he sulked there in the isolated cave, the Lord, in the same innocent, condemning way he approached Adam, said, "Hey, fellow, what are you doing here?" And Elijah explained that he was the only one of the faithful left and that the devil's adversaries were seeking his life.

How often have you heard similar statements in the church? "Everybody else is going to the dogs except me, and I'm afraid." Many people in our church today are letting the faithlessness of others affect them adversely. Just let somebody get offended in the church and there is a movement on to hold the church's funeral tomorrow!

Though I have only ten years of pastoral experience, I have yet to find an alarm sounded that there are many upset in the church to have much validity. One of the most equivocal phrases that a pastor hears is, "There are a lot of people who feel the way I do." I always say, "Name some," and inevitably the response is, "Oh, no, I'm not going to name any names." And then I know that means, "I can't really name any besides myself."

What did the Lord say to Elijah? "Look, fellow, there are 7,000 in Israel who have not forsaken me. Now that may not seem like many, but it is an important start that you cannot afford to let down. Get out of here, celebrate that you have some company left in your faith, and build upon it!"

Brethren, "the end is near." Either you can hide in a cave and waste away, or you can get busy and help your brother and yourself find the way into the new world that is coming! □

Orville Gardner enjoyed his twelve years in the pastoral ministry. But three years ago he became a consultant with the Civil Rights Commission of Indiana. He considers it a move

To the Front Lines of the World's Problems

by ROBERT H. McNEILL

This is a story of a rather young man who —

was a farmer until he reached age twenty-one;

earned three academic degrees in higher education;

has devoted twelve years (1955-67) to the pastoral ministry;

is now in his fourth year of helping to enforce Indiana's open-housing laws.

The man — Orville L. Gardner of Indianapolis, a Church of the Brethren minister with a wife and three children, aged seven to fourteen years. He dresses neatly and has dark curly hair, a dimpled chin, a ready smile, and a twinkle in his eyes. He is a quiet man.

All of this may raise questions:

Can't he make up his mind about a vocation?

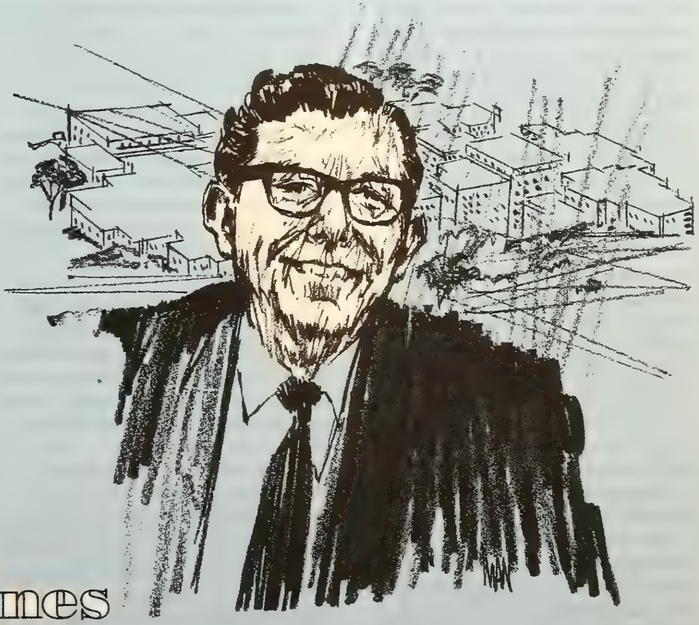
How can a minister with a family and a serious job in these times go around with a smile and a twinkle?

How can he be concerned and yet be called quiet?

To begin to understand Orville, we can first turn to his parents, E. M. Gardner and the late Mrs. Gardner, retired dairy and poultry farmers now in Bridgewater, Virginia, and formerly of Eastern Pennsylvania. From their example, he found out about practical and dedicated churchmanship. He learned about looking ahead, working hard, and accepting disappointment.

"Being the middle one of nine children, I had to be a little on the quiet side," Mr. Gardner said. "It was impossible for me to talk all the time. Besides, there were chores to be done."

After high school, he worked four years as a dairy farmer. Here his bent toward being a quietly impatient, results-oriented man came into play. His experience on the farm and his innate abilities to deal with problems helped immeasurably. Though success in



farming seemed possible, he had a gleam in his eye and an inquiring mind.

So, off he went to Bridgewater College for a bachelor's degree with honors; forward to Bethany Theological Seminary, Chicago, for a bachelor of divinity degree; and finally to Boston University for a master of sacred theology degree in psychology and counseling.

Rushing on through these years, we see the young Mr. Gardner as a pastor for three years in New England, four years on the West Coast, and five years in Indianapolis. Here we might say Orville Gardner appeared to be on the Damascus Road!

"At Indianapolis I made a decision that the world and our country needed so much specialized, dedicated help so promptly that it would not come soon enough through the usual filtering-down process of the church — saving souls and those souls saving the world," Mr. Gardner said.

"In spite of a few world-relevant committee projects and resolutions, the church was not moving. It became more apparent to me that many of us who were called leaders and pastors (if we had the inclination and daring) ought to deploy ourselves to the front lines of the world's problems.

"My chance came with the offer of a position with the Civil Rights Commission of the state of Indiana. We moved from our suburban parsonage and bought a home in an integrated neighborhood of the north side of Indianapolis."

Orville Gardner works in housing and set out first to do research on the spread of black families in Indianapolis and other Indiana cities. Then he began to get acquainted with a variety of neighborhood associations.

"Our role has been in calming fears, generating block clubs, and helping whites and blacks to meet in blocks and talk about mutual problems," he said.

"We instruct as to the economic benefits of a given area and how to keep cool and stable when a first Negro moves into a neighborhood rather than allowing fear of the unknown to cause whites to run," Orville said. "Panic selling can cause a problem where there need not be a problem."

Perhaps it would be well to pause in our story long enough to review some of Orville's early experience, which no doubt has come in handy many a time: Church of the Brethren youth field worker in ten Southeastern states . . . dormitory director for college boys for two years . . . teacher of cerebral palsied children one semester . . . worker in a mental hospital one summer . . . counselor for boys at a Chicago parental school . . . group worker in a settlement house in Chicago . . . student in human relations training at Massachusetts General and Boston State hospitals . . . part-time chaplain for three years of the Massachusetts Masonic Home . . . coordinator of area workshops and retreats for church committees with pastors . . . participant in two intensive human relations retreats and in a Purdue extension institute for the clergy . . . leader of junior high and senior high camps and other conferences.

We also should not overlook his family. Orville met his wife Ardith Newcomer, a social worker, at an Elgin, Illinois, student summer service project. His wife's parents, Mr. and Mrs. M. V. Newcomer, are active in the Santa Ana Church of the Brethren. Now Orville and Ardith have Emily, 14, Laurie, 12, and Todd, 7, and she has gone back half-time to social work with Appalachian families.

With farm, educational, human relations, and family relations experience, Mr. Gardner has developed his own *modus operandi:*

. . . analyze a situation, seek solutions to problems, make decisions, and get moving toward results . .unify and motivate the forces rather than fragmenting and separating them . . use the positive approach and "sell" ideas . . build *esprit de corps* . . do not settle for pretense or head-in-the-sand practices . . be sure theories (and theology) are related and relatable to practices; if otherwise, do some pruning; failing either of these — maintain integrity and at least an honest description of one's direction by erecting a large sign: "SELLING OUT!"

So, it would seem that Mr. Gardner has a formula for success. But, says he, "We have some success at this point, but not always." To bear down on civil rights problems, he has specific suggestions:

By use of the open-housing law, positive pressure on and cooperation with the real estate industry to discourage their feeding upon people's fears or prejudices, and good public relations programs of neighborhood associations, the rate of racial change in a given area has been made somewhat orderly. Encouragement has been given toward making all areas open in feeling as well as in fact to black persons.

"This latter point is slow to find implementation," Mr. Gardner said. "For example, many good people of suburbia might be willing to sell to a Negro, but actually they have a hidden fear that their neighbors would hate them for selling to a Negro."

"That's true of some neighbors, but not nearly all of them," he added. "If

ood people might be willing ll to a Negro but fear their neighbors hate them"

ɔly have the
ıother on this,
ıy right atti-
h supporting
aged to insist
ouse to Ne-

igious people,
, who are
ɔrejudices,
ıgined to exist.
ʼho is a bit
is also afraid
- and add to
an who is a
ıt' — you can
.w needs much
ɜmentation."
g pioneer is
neighbor-
iduals can
ıat "we want
.ws and we
rtise) that
· our house or
ɔlacks and
ɔld.
a neighbor-
ıich has been
stable for
l. "We wanted
ɜn to live in

ɔarticular
move, be-
homogeneous,
would have
en's education

ıg in Indiana
ɔr a moral
ıd it is the
involved in
it.
diting and
cases from
ained. "The
aints filed by

blacks and other minorities related to racial discrimination in housing or house financing or handling of federal housing projects."

The open-housing staff works in its own offices, at hearings, and through branch offices and serves in a liaison role with cities which have their own local ordinances on fair-housing practices.

"Cases are processed and conciliated [settled simply] or brought to a formal hearing at the state level for decision similar to that of a court.

"In this work there is much room for one's best efforts in public relations, administration, counseling, justice and ethics and law, intergovernmental work, and general Christian dedication and concern for people, especially people who have suffered so much injustice right here in our America as a result of our own and our country's sins of omission and commission," he added.

Just this one further word —

"Sad as it is to say, I believe open housing is coming about, if it really is, not because it is morally right but because we as a nation and as communities are becoming painfully aware that from an economic standpoint alone we can no longer afford two segregated societies, one black and the other white.

"We are also painfully learning what a terrible economic loss has already been ours over the years due to the results of myths propagated by whites about blacks. Gross National Product is related to productivity and productivity is related to the effective use of human resources.

"What a price we have paid not only in human depravity, but in economic loss through lack of utilization of human resources! Selfishness, greed, and prejudice have cost us dearly. Perhaps we have learned, or have we?"

One special project of the Indiana Civil Rights Commission is included in a book, *Toward a Free Housing Market,* by Daniel Baum (University of Miami Press, 1970). Regarding the book, Orville said:

"It tells the story of a special program in Indiana carried out with the cooperation of local, state, and federal governments and private individuals. I was field director and later director. The project covered a period of more than eighteen months. We arranged for the selling of homes to blacks and whites dislocated by highway projects. It resulted in effective, peaceful integration of twenty-nine areas in suburbia.

"It's quite a story that actually deals more in quality than quantity. The project shows for a fact that blacks can move into suburban white areas and do it naturally, while life goes on as it should. The project demonstrates that various sections of society can, if they will, cooperate to bring about a truly open housing market."

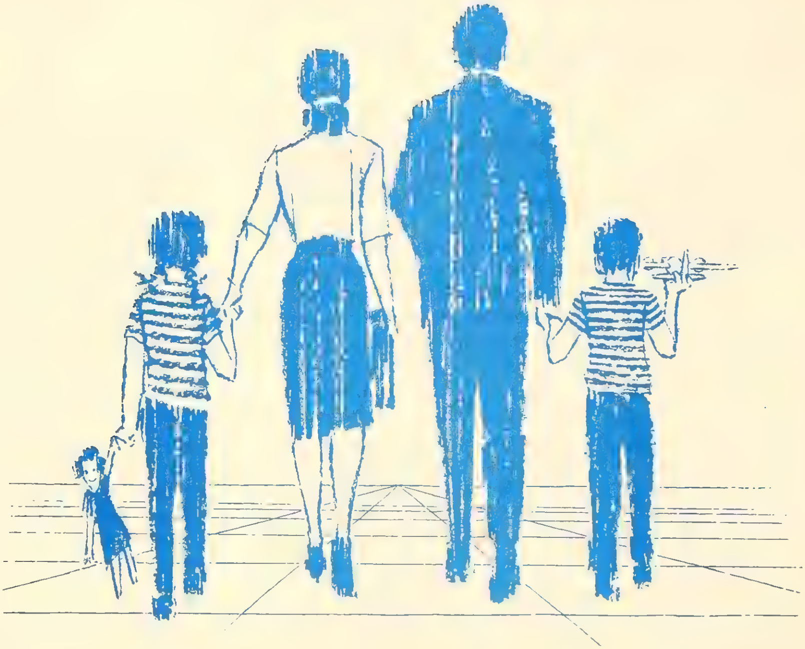
"There is much room to be diplomatic, but our love must be with firmness and justice. We may at times even need to imitate the indignation of Jesus as he drove the money changers from the temple."

"We have gone into this work with confidence," he said. "We have an inventory of housing, dedicated workers who believe the job can be done; we have the tools to do it and have obtained good results."

"White people don't hate black people," Orville quietly insists. "People simply are afraid of the unknown."

"We already know what the world needs. People are starving, hating, and killing. People are lost. We simply need to act." □

Family Life-Styles in the 70s



by J. ROSS ESHLEMAN

Given the current state of affairs in the family and in the nation, what can we expect to take place in the next ten years? What many writers are proclaiming is anything but encouraging

First of all, changes that take place in life-styles are not necessarily pleasing or regretful, good or bad, constructive or destructive in themselves. Family changes are likely to be welcomed or rejected depending on your own frame of reference. Divorce can be viewed either as a problem or as a solution to other problems. Homosexuality may be viewed as an illness or as a right to love whom one chooses. This is not meant to imply that there are changes which are not disruptive to the social order. But social matters must be seen in the context in which they occur.

Second, although many people see the family at the core of society and as the most basic of all institutions, it should be made clear that the family cannot be understood as an isolated phenomenon. It must be viewed in relationship to economic, educational, religious, and political institutions. In addition, factors such as population density, mobility patterns, and stratification divisions must be taken into account. It is not by chance that agricultural societies will tend to emphasize extended families, parental involvement in mate selection, and often encouragement of plural marriage. Neither is it by chance that the United States places an emphasis on romantic love, separate households, and monogamous marriages.

The central point is that if accurate family predictions are to be made for the seventies, it is essential to have an understanding of what is going to take place in other social systems. For example: It has been fairly well established that as educational level increases, the number of children in the family decreases. Generally, divorce rates drop during depressions and increase during periods of inflation and war. Thus it is highly probable that divorce rates will increase quite rapidly this year and next if the withdrawal of men from Southeast Asia continues. A change in any element of a social system is likely to lead to changes in other elements, including the family.

Third, the family is not a uniform entity. From the very earliest historical moments of American society, the cultural base of its population was diverse and varied. And yet, despite the diversity that comprises family life in America, one of the significant changes has been the assimilation of quite different cultural heritages.

Fourth, any type of social projection

into the future is hazardous. Some trends are short-term, tied to the economic climate. Some trends are not necessarily linear or even directional but may be highly or basically unpredictable. Changes may be internal or external to the system, accidental or planned, behavioral or attitudinal, material or nonmaterial, actual or ideal, patterned or nonpatterned, peaceful or violent, continuous or spasmodic, rapid or slow. This suggests that predictions should be made cautiously.

With these comments as background here are some changes which have occurred and which I foresee in the next ten years. Each is likely to intensify conflict. And each is going to necessitate a greater degree of tolerance and understanding if we expect to exist in what will be a highly heterogenous and multistructured society.

1. First and perhaps basic to most other changes that are occurring is the general meaning which is being given to marriage and the family. In the 1800s most Americans viewed marriage as a sacred and divine institution. The rules of the marital and family system were not instituted by persons, couples, communities, or societies, but by a supernatural power who held authority and control over all the world including man. Certain subcultures maintained this perspective, and as a result many persons in American society today continue to adhere to this basic meaning of marriage.

Around the turn of the century marriage came to be seen as a social contract. Community, kin, the law (written or unwritten), and other social obligations held high priority. Thus, couples and family members did that which would enable them to maintain social respectability. Divorce was frowned upon, not so much because it was against the dictates of God as suggested in the first meaning, not so much because it was harmful to the persons involved, but because it was disapproved socially. Sexual relationships before marriage were frowned upon not so much because they opposed God's will or because they were detrimental to the persons who engaged in the relationship but because of what others would think if they knew.

A third meaning of marriage (which I forecast will predominate in the seventies) is that marriage will be seen as a *relationship* rather than a *contract.* Marriages will exist for personal fulfillment and interpersonal reasons rather than for contractual or sacramental ones. That which leads to personal and interpersonal meaning becomes of ultimate value.

Within this meaning of marriage, rather than divorce being immoral, the immorality comes in not getting a divorce when for all practical purposes the relationship has been broken and is nonfunctioning.

Many persons will continue to adhere to the sacramental and social meanings of marriage throughout the 1970s. But the latter meaning and perhaps others will become increasingly prevalent. Unless a high degree of tolerance accompanies these multiple meanings and structures, a vast amount of conflict can be anticipated.

2. Second, in addition to the meaning of marriage is the structure which will accompany marriage and family systems. The 1970s will witness not so much an increase in the number of diverse forms which marriage takes but an increase in the number of persons who engage in the various forms.

I predict:

- a vast increase in the number of persons who choose to live with a person of the same or opposite sex without assuming a marriage contract.
- an increase in group marriage practices.
- an increase in the exchanging of marital partners in monogamous or group marriages.
- an increase in the number of women and couples who don't want children.
- an increase in local or state nurseries and day-care centers where substitute mothers will perform many of the child rearing functions.
- an increase in the number of persons who will postpone marriage.

Some persons will substitute for marriage some type of communal living. The relationships which exist within these communal groups may or may not have formal contracts binding them. The interaction of the members may involve everything from economic communism to sexual communism. The groups may have some degree of permanency, but it is likely that new members will be added and old members will leave. Emphasis will be placed on "our" children rather than "my" children. Although some division of labor by sex will exist, this sexual division will be minimal.

Communal groups that resemble group marriage will likely remain simply experimental. As far as I know, no society has maintained a group marriage practice for a system as a whole over a prolonged period of time that exceeded many generations.

The 1970s may witness an increasing number of families which are childless or one-parent families. Today, certain adoption agencies are placing children in one-parent homes. Today, certain students and others are saying that they desire to marry but don't want children. Since I also predict the legalization and availability of abortion, sterilization, and contraceptives for males and females, having children will become totally voluntary.

Extended family ties will probably continue to exist much as we have witnessed in the sixties. That is, families will not share the same household or even live in the same community, but maintain kin relationships via letters, visiting, financial assistance, and various means of communication. Rather than seeing a decay in the family, it seems to me that the family will increase in importance, although obviously in many different forms from what has been traditionally accepted.

3. Third, the personal and social functions which marriage fulfills will change. It is likely that the family will decrease its economic, educational, religious, recreational, and protective functions. However, the family will increase as the primary source of affection, nurturant socialization, and stabilization of adult members. Thus while it is true that the American family no longer represents a "little society" to its members, there are and will continue to be certain functions which the family system, now in its nuclear form, will continue to provide for society in general.

Although there may be a decrease in the number of functions, the importance of the specified functions of the family will likely increase as marital roles will be increasingly based on personally perceived satisfactions arising from interpersonal relationships (the third basic meaning of marriage). This shift in function certainly does not make the family less important but in many ways increases its importance, since these functions are not adequately fulfilled by systems other than the family, at least at this time.

4. Fourth, the 1970s are also likely to bring a further shift in role expectations of husbands and wives, men and women. This shift is perhaps most recognizable by listening to members of the Women's Liberation Movement. At the center of the feminists' critique is the recognition that women have been forced to accept an inferior role in society and that many women have come to believe in their own inferiority. They have been taught to be passive, dependent, submissive, and to be taken care of and protected. Women have been expected to subordinate their jobs to the interest of their husbands' work. They would move to another city so husbands could take promotions — but it would rarely work the other way around.

It is my understanding that most feminists do not object to marriage as such but to the assumption that it is creative and fulfilling for an adult human being to spend her life doing housework, caring for children, and using her husband as a precarious link to the outside world.

The transition in male-female status includes a trend away from the patriarchal or semipatriarchal authority patterns of the last century and equality in courtship patterns and marital relationships. It would be my guess that the tremendous changes accompanying the female roles will have as great an impact on men as it will have on women.

5. Fifth, parent-child relationships and methods of child rearing vary among social classes and other groups, and they change with amazing speed. It has been said that children used to be brought up by their parents. Perhaps it would be more realistic to say children used to be brought up by their mothers.

Now, though, children are presented with many quasiparents in the process of becoming adults. Siblings, friends, teachers, grandparents, neighbors, ministers, clerks, and babysitters are likely to become increasingly important in contributing to the basic parental function of child rearing. Perhaps even television should be included as a quasiparent!

For teen-agers there is likely to be a continuation of peers as a major source of attitude and value formation.

Today, and probably through the seventies, the extent of *permissiveness* may be directly related to the social class level of the parents. Working-class, blue-collar parents will adhere to traditional values. Children are taught to conform to externally imposed standards. They are supposed to be neat and clean. They are supposed to obey and to please adults.

On the other hand, middle-class parental values pay more attention to the internal dynamics of the child. The attempt is to help the child develop emotionally and socially. This means that the child does not conform to a rigid routine and does not have fixed goals. This class distinction is not unique to parent-child relationships but is highly consistent with what is found in the occupational and educational world.

People in working-class occupations likely deal more with the manipulation of things; they are more subject to standardization and direct supervision. Getting ahead is likely to be dependent on collective action (unions). On the other hand, middle-class occupations deal more with the manipulation of ideas, symbols, and interpersonal relationships. Employees are more subject to self-direction, and getting ahead is dependent more on one's own actions.

When these factors are carried over to the family situation, you are likely to

Continued on page 25

day by day

JERRY, a sixteen-year-old, was quite upset when his parents came home from the shopping center with his fourteen year-old sister Ann. The car was laden with packages — and as they were brought into the house, Jerry saw that most of them were going to his sister's room. This had been happening too frequently for Jerry to take.

"Looks like you've been on another shopping spree," said Jerry. To this they all agreed. And then Ann opened package after package and proceeded to try on her four new dresses and two new pairs of shoes and then proudly walked about the living room in demonstration.

"Don't you like them all?" she said as she fondled each new tried-on garment. "I'm just crazy about them."

"You already have quite a wardrobe, Ann," said Jerry. "Seems like you always get more than I. I can see you getting one dress, possibly two, but four. . . . ? ? ? "

"But Ann has grown so fast this summer, Jerry, that she's outgrown most of her dresses," the mother interrupted. "Your turn will come, Jerry."

"Jerry! Jerry!" It was Dad's voice calling from the garage. He needed help to carry in a larger box from the car trunk. Jerry obliged, but when he inquired who was getting a new portable hi-fi and was told it was for Ann's room, that was just too much. Jerry was really disgruntled at this, and his parents had quite a time convincing their son that they were not partial to Ann in their spending and getting things for her.

This incident illustrates only one of the many problems that occurs in the average home over money matters. Who has not faced a similar situation? Who has not felt the "pinch of funds" at one time or another? Money indeed is a most necessary part of our lives. And it can be either a good servant for us or a most irritating disruption. How is it in your family? What is a Christian attitude toward money? How can we arrive at a family plan to which all members can cheerfully subscribe and be mutually satisfied about? The following are suggestive:

1. With the Bible as textbook, discover the Christian concept of money. See from both the Old and New Testaments that God is the owner and we are the trustees.

2. Let every member of the family, including the children, know exactly what the family income is. Discuss the demands placed upon it.

3. Have the fun as a family of planning a workable budget together. Be sure you start with what you wish to give to the Lord, then proceed to savings, cultural improvement, and living needs.

4. On occasion, give your children what you would normally spend for a week's groceries and let them do the week's shopping and see how they come out.

5. Let each child have a weekly allowance. Let the children, in counsel with their parents, help decide what this shall be.

6. Let each child be responsible to pay for some minimal personal needs from his own allowance.

7. As needs arise, come to an agreement on priorities and demands upon the family income. Make certain that Mother and Father get their just turn on the "go around."

8. List the things for which you feel the family is spending money unnecessarily. See if you can discipline yourselves to eliminate some of these.

9. Plan what you will give to the Lord as a family. Make sure each member of the family has an envelope for which he is responsible each week. — L. BYRON AND ZOLA MILLER

DAILY READING GUIDE November 8-21

Sunday Genesis 14: 17-24. Abram offers an early example of tithing.
Monday Exodus 19:1-8. The Hebrew nation is called to a trusteeship.
Tuesday Deuteronomy 8. We are warned against a self-centered materialism.
Wednesday Psalm 24:1-2; Haggai 2:1-9. God is sole owner of everything.
Thursday Malachi 3:6-12. The Lord gives a warning and a promise.
Friday Matthew 6:19-20. Money is not to be hoarded.
Saturday Matthew 6:24. God, not mammon, is to be sovereign.
Sunday Matthew 6:25-34. Don't be overanxious about material needs.
Monday Matthew 19:16-22. Possessions possessed a rich young man.
Tuesday Matthew 19:23-30. It is difficult for a rich man to be saved.
Wednesday Matthew 22:15-22. It is lawful to pay taxes to the state.
Thursday Mark 12:41-44. Motive and sacrifice are important in giving.
Friday Acts 8:14-24. Spiritual power cannot be bought with money.
Saturday 1 Timothy 6:1-10. Godliness with contentment is great gain.

news

A big event that made us silent

BESIDES HAVING more miniature golf courses per square foot than anywhere else that I've ever been, there isn't much that distinguishes North Webster, Ind., from any other small town. It isn't even situated on a highway that connects one city to another, and if you saw a picture postcard of the countryside that surrounds the town, and indeed comes right into town, you would probably remark on how similar it is to other places that you've lived in or visited in the Midwest — and you'd be right.

The third (sometimes annual, sometimes not) reunion for men who had been in Civilian Public Service camps Wellston (42), Stronach (17), and Manistee (1) was held Sept. 20 at Epworth Forest, a Methodist campground near North Webster. It was an appropriate place for the former CPSers to have a reunion.

Foresters: The three Michigan camps with which the men had been associated were connected with the U.S. Forest Service where the men had planted trees, fought fires, and practiced soil conservation. Most of the 150 CPS camps had been near towns as small and removed as North Webster, places like Buck Creek, N.C.; Lagro, Ind.; Wellston, Mich.; and Belton, Mont., for the most part places as unknown as CPS itself — places that you may never have heard of unless you have a father or perhaps a husband or a brother who was a "camper."

These are interesting men, if only because they were conscientiously opposed to a war that hardly anyone disputed. Even now most of the people who feel that there is something drastically wrong about the current war in Southeast Asia would little question America's participation in World War II. Thirty of these men came to Wesley Hall at Epworth Forest, many of them accompanied by their wives and draft-age sons, for a reunion that included an afternoon peace seminar and addresses by Paul Keller, a former CPSer; Jeremy Mott, a draft resister; and a man currently in alternative service (myself).

Close to prison: The men were especially eager to ask questions of Jeremy Mott, who has worked for the Midwest Committee for Draft Counseling ever since being released from prison. They wanted to know about recent draft legislation, why he thought alternative service was a questionable position for the peace churches, and how they could become involved in the peace movement and draft counseling. They asked none of the "usual" questions that are asked a man who has been in prison, possibly because they were pretty close to that experience themselves.

Low attendance: But why only 30 of a possible 350 attended the reunion is hard to say. I've never been to any kind of official reunion before, and although I've deliberately skipped a couple, I'm not sure why — perhaps because I've heard that they are often nostalgic, backslapping affairs with shades of disappointment over the pretty girl who got fat, or not seeing the one person you had hoped to see, or, even more deadly, the feeling that you really don't have much in common with these people anymore.

But these men didn't need any reunion to provide a sudden awareness that they were different from one another in many ways. The old camp newspapers reveal that even the men in the same camp differed greatly in many ways. Some of the men were grateful that the National Service Board for Religious Objectors was founded and empowered to cooperate with the Selective Service System in developing programs for them, while others felt that the work they were doing was often meaningless and in direct support of the system that as men of conscience they could not support.

But despite all these differences there is something deep within these men that unites them in an uncomfortable way — something that goes beyond education, vocation, and maybe even conscience — something that is hard to get at, something that is hinted at in their writings, the camp newsletters, and sometimes in their voices. . . . Whatever it is, Paul Keller was walking around it a couple of times in his remarks on freedom and responsibility and the conscientious objector. Keller gave examples in some stories that highlighted three main points:

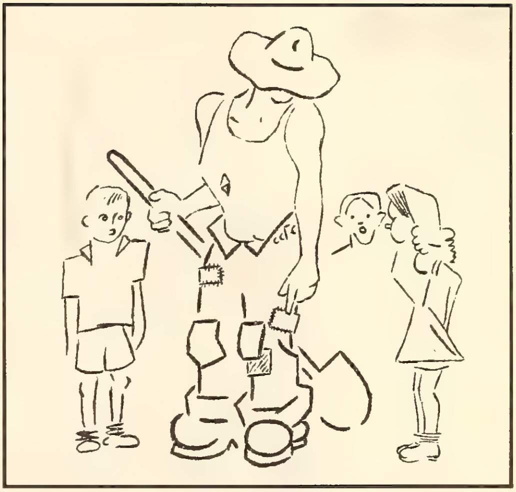
✓ "To be free requires that a man must follow his conscience even if that puts him in error as other people see him."

✓ "To be free means to choose one's bonds — there is no such thing as absolute freedom."

✓ "A conscientious objector has a special responsibility to examine the relationship of his means and ends."

For the most part Dr. Keller's excellent address could have been directed toward anyone interested in conscience — there were only a couple of specific references to CPS, but one of them, a kind of offhanded observation, was very interesting to me because it hinted at this thing about the CPS experience that I can't quite grasp. Keller related how he happened to have access to a cottage deep in the Manistee forests in Michigan — "back in some fire trails near where perhaps some of you campers had worked."

Same question: "I tramp those woods in every season of the year," he continued, "and I know that something happens to me when I go into those woods that is calming, quieting, a real balm . . . until after walking around for awhile I come to a plantation area where you or some other CPSers planted the trees. When I come upon these plantation areas it nearly always injects a new note in my reflections, and I start remembering some



" . . . and this one I got on the Red Rock fire in '43." War medals of a different kind for a "fire-eater." Cartoon taken from Glendora, Calif., CPS camp newsletter, the San Dimas Rattler

of the problems that all of us dealt with 25 years ago, and the questions that remain unanswered after 25 years."

When Dr. Keller said that, I was reminded by his comments of some passages in William Stafford's book of CPS stories entitled *Down in My Heart.* It is a beautiful collection of short stories that reveal the frustrations of not being understood by local communities or sometimes by anyone, and how the government officials over the campers "struggled between humane neighborliness and a half-hearted idea that perhaps they were supposed to be running concentration camps"; and how the CPSers often felt that they were foreigners (especially on the day that the war ended), and how they knew that although they might have some vision, they were often like everyone else except that they "wanted medals for not taking medals."

And indeed as I looked at the men around me, they did look like any other men in their late 40s and early 50s — they were dressed neatly, their sons sitting next to them were healthy with moderately long hair . . . but I couldn't help remembering one passage in particular from the Stafford book. It is a passage where the author is talking to a fellow conscientious objector who has resisted and is unconscious after fasting for several days in prison: "we are a lost people — you and I and some others — and we saw an event that few others could experience, a big event that made us silent and engulfed us quietly." — TERRY PETTIT

Youth says 'no' to the draft

WHEN DARREL WEYBRIGHT reached his eighteenth birthday last December, he decided against registering with the Selective Service System and shared his conviction on the draft with federal officials.

The youth, a member of the Bethany Church of the Brethren at New Paris, Ind., came to his decision out of a strong peace conviction in his home, out of his activity in his congregation and the Northern Indiana District, and out of the "bewildering events of the 60s," notes his pastor, James C. McKinnell.

But most decisive for Darrel were remarks he heard last year at the Brethren citizenship youth seminar, when a speaker said, "You don't owe two years to your country; you owe your whole life to humanity."

Then followed conferences with Pastor McKinnell in which together they read over some of the experiences of other draft resisters and reviewed the legal procedures and penalties involved in noncooperation with the draft.

Darrel's letter to the government in lieu of registering brought an investigative visit from an FBI agent on Feb. 12. Darrel was arrested at his home on July 30 by a federal marshal, indicted for violation of the Selective Service Act of 1967, and released on bond. Pleading not guilty, he was arraigned in federal court on Sept. 4. He is awaiting trial in South Bend, Ind., on Dec. 28, when he is expected to plead guilty.

Pastor McKinnell notes that his congregation is attempting to support Darrel in his stand: Darrel went into this experience feeling rather alone. We are trying to give him undergirding from the scriptures and from the congregation."

Letters from members are being sought as testimony about Darrel's character and convictions. One member has offered him temporary employment while he is awaiting trial. Many youth and adults of the church hope to be with him in court when the case comes to trial in December.

"He is not the first person to defy public law for the sake of conscience," observes Mr. McKinnell. "Daniel, Jeremiah, and the apostles got into some pretty tight squeezes for the same reason. And the living Christ knows something about colliding with public authority."

With the action of Annual Conference in June, the church now supports youth like Darrel Weybright who for conscience' sake openly and nonviolently choose not to cooperate with Selective Service. It is at this point in Darrel's personal decision, made in a "spirit of humility, goodwill, and sincerity," that the hand of fellowship is being extended to him from his congregation, his district, and the Brotherhood.

For the peasant a medical examination costs a week's work. If there is money enough for an exam, rarely is there any left to buy medicine

"Moonlighting" for the rural peasant is a must. He works his own plot of land — if he has one — to produce food for his family; to get cash for taxes and other needs, he works at a pittance for the large landowners

CONFRONT

UPON LIVING a few months south of the equator, a European observer described how, if he had to make a choice, he would spend his last penny in affecting the course of human history. "I would not spend it in Latin America," he declared, "but in the United States, to inform North Americans what their country is doing to the people here."

What the critic was feeling centered not so much on the level of personal relationships between Americans from North and South as on the effect of U.S. industry, government, military, films, churches and other institutions on the lives of the people there. His concern, if it were summed up in a phrase, was with the distribution and use of power.

To enable churchmen of the United States to grasp something of this concern, the mission film for 1970-71 explores the lives and fortunes of one group of people, a cross-section of Colombians. Entitled

The barrios of Bogota are jammed with persons who, in fleeing from the countryside, have exchanged one kind of poverty for another. The majority are squatters who constantly fear eviction, for the ownership of the land is unclear

G POWER IN LATIN AMERICA

"A Problem of Power," the film was produced without script to document the truth as the Latin Americans see it. The resulting treatment is 45 minutes of probing, intense, and disturbing reporting.

Spokesmen: From rural and urban settings come the voices of

✓ peasants who describe pathetic efforts to support their families on totally impossible incomes. One tells of laboring for $1.50 a week and needing to provide his own tools, of which a single shovel costs three weeks' pay.

✓ a rebel priest who lives and works in the *barrios*, or slums, of Bogota, where he says rural people move in and exchange one kind of poverty for another. Since completion of the film the priest was arrested, disciplined by the hierarchy, and suspended from priestly functions.

✓ the owner of a large estate who speaks kindly but patronizingly of the peasants who work his land. It is his conviction that "the only way to teach the peasant is by example."

✓ television executives who hold conflicting viewpoints about importing American entertainment programs. Because foreign films and TV can be shown at a fraction of the cost of originating productions, the creation of works on their own national culture is frustrated.

✓ a seasoned missionary to the area who explains the stifling effect of North American influence. As to the church, he said that while Protestantism was at first innovative in Colombian culture, today it has lost that posture. Innovation now comes, he said, from the rebel Roman Catholic priests.

✓ a university student who voices the disillusion of young people with the establishment and their powerlessness to change it. After the successive influence of the Spanish, the Soviets, the North Americans, the Cubans, and the Chinese, the youth declared "now it is for us to determine for ourselves our own means of productive development, our values, our reality."

Documentation: In the course of filming in the slums of Bogota, one technician asked a resident how many children she had. "Three yesterday," she replied; "since daybreak today, only two." As she talked on, the cameraman recorded the story of misery she told — her child's illness, the futile effort to find a doctor or medicine, finally the child's death of a stomach infection. Her face documented the despair of ghetto life.

For another episode, the crew was invited by Octaviano, a farmer, to come to his tiny farm "only a short distance away" from the village market where they met. The next morning the film team discovered the trek was up a rugged mountain, to a 5,000-foot altitude. Exhausted upon arrival, they found the farmer apologizing for his need to leave at once in order to buy a cow a neighbor was selling cheaply. They persuaded him to hold off, bargaining to pay him $18 for the interview, enough to buy any cow he wished. The man consented, and there followed a poignant profile on film of the farmer's work, his family, his frustration, and his hopes.

Disclosure: In treating the theme of power, the film does not debate the issues philosophically. It does through graphic camera action, by bringing contrastingly to the screen both the people in power and the powerless, disclose a feeling of what is at stake in human terms.

Further, the film suggests that to maintain the status quo is to fail utterly to meet the needs of the masses who exist on tiny mountain plots and in the urban *barrios*. It challenges the viewer who is inclined to believe that stability, however repressive, is preferable to sweeping reform.

For filming "A Problem of Power," the production crew was headed by Gustavo Nieto-Roa, an able Colombian cameraman, and producer-director Sumner Glimcher of Columbia University's Center for Mass Communication. The team was assembled by Herbert Lowe, director of film for the Broadcasting and Film Commission, under assignment of the department of education for mission of the National Council of Churches. Toward the cooperative production the Church of the Brethren invested $900.

The resulting film is a lesson in awareness for the North American who wants to look responsibly at Christian mission as it relates to his neighbor to the south.

Timeliness: That the concerns depicted in the film are representative of the dilemma currently faced by Latin Americans far and wide is attested to in part by the account on the succeeding two pages — the story of how Ecuadorians, persons known to and closely identified with the Church of the Brethren — are beginning to confront "A Problem of Power" and to respond in their own terms.

Private investment, capitalism tend to require stability; otherwise there is no assurance of return. But reformers feel that to uphold the status quo is only to add to the repression of the masses

Protestantism initially brought an innovative influence to Colombia. Now, one veteran missionary sees creative change stemming largely from "rebel" Catholic priests

"A Problem of Power" may be obtained for congregational use from the Church of the Brethren General Offices, 1451 Dundee Ave., Elgin, Ill. 60120. 16mm color, $15 rental

Rekindling self-esteem

The people of Llano Grande have won an important victory — important because Llano Grande traditionally has not been a scene of victory but rather of much defeat. The people are Indians living in a rural setting on the southeastern corner of the high, dry Calderon Valley, some twelve miles east of Quito, Ecuador's capital city. They were conquered by the Incas of Peru, then by the Spaniards. Since the Spanish conquest, they have been subject to the derision and prejudice of the white man.

The struggle for self-esteen and self-determination against the domination of white neighbors provided the background for their recent victory. The need for transportation to urban jobs in Quito provided the issue.

A combination of Brethren mission work come of age and the fullness of time for a community of poor and powerless men and women who now claim the right to shape their own future provided the leadership, the motivation, and the vision.

Ninety-nine percent of the 10,000 people in Llano Grande are Quechua Indians. They are bound to the land, but their small, arid properties are not adequate for providing them subsistence. Their labor has a ready market in Quito and they have come to be a commuting people, earning their income in the city as builders, street sweepers, gardeners, cooks, and merchants. They sleep at home in Llano Grande, traveling to the city early in the day by bus and returning home for a late supper. Their way of life has come to depend on bus transportation, a key factor second only to the job to which it takes them.

Indians exploited: For many years a bus cooperative owned and operated by whites from the nearby town of Calderon transported the Llano Grande Indians to and from the city. The people had suffered long under the discriminating attitudes and scornful language of the non-Indians who exploited and mistreated them because they were Indians.

In 1956, a pair of older Indian leaders, embittered by their lot, initiated a bus cooperative for Llano Grande. Individuals and family clusters scraped together their savings and sold their livestock and eucalyptus trees to make down payments on three old buses with wooden bodies. After five years of meetings, rebuffs from officials, and fierce opposition from the Calderon cooperative, they gained legal status for their organization. For 13 years they made three round trips a day, each bus making one trip.

The Calderon buses continued to make the three-mile loop into Llano Grande, controlling the transportation business, and charging 20 percent more to do it. During these years two of the Llano Grande buses had burned up while loaded with passengers, both times leaving widows and orphans in Indian homes. Other old buses were purchased to replace them.

Cooperative collapsing: By early spring of this year the Llano Grande bus cooperative was near bankruptcy and collapse. The poor service of the old buses discouraged people with schedules to meet. With things at such a low ebb, the Calderon drivers and conductors intensified their mistreatment of the Indian passengers and were supported by police who harassed Llano Grande drivers.

In late April permission was requested to add a fourth bus to the cooperative since a new family wished to purchase and place a unit in service. The authorities refused permission. The people got wind of rumors that bribery had been used by the Calderon people to have the permission denied.

At this time Raul Tasiguano had become the Llano Grande cooperative manager, a part-time, salaried position. His brother Enrique was recently elected secretary of the community council, and his brother-in-law, Andres Guaman Jr. was chosen council president.

The timely coincidence that found the three men in key positions of responsibility when crisis came made all the

A delegation of Llano Grande Indians is greeted by Ecuadorian President Velasco Ibarra. Their plea for improved transportation facilities received a favorable hearing by the government following peaceful action through protest and the public press

difference in the community's response. The three leaders are graduates of the Brethren School and members of the Evangelical Church of Calderon, the first congregation of Brethren heritage in Ecuador.

They had grown up with a Christian education that insisted that all men were loved by God and were born with a right to be treated as equals by their neighbors. They believe that an Indian is a person as fully deserving of opportunities for living a decent life as white men are. Indians in Llano Grande have not traditionally believed this. Their heritage had conditioned them to be the servant and doormat of the white man.

Raul, Andres, and Enrique have received church-sponsored secondary education. They have participated in international meetings related to the problems of Indian life and social change. One of them took part in a seminar on nonviolence which Glenn Shively conducted in Quito in October of last year. World Ministries Commission sponsorship and the leadership of Brethren personnel in Ecuador has much to do with developing this training opportunity. And so, the leaders of the community were uniquely prepared to deal with the crisis of their people.

Blockade: Discussion in the community led to the decision to boycott the Calderon cooperative and to block the roads into Llano Grande, preventing the Calderon buses from going in. On the night of May 25, trenches were dug in the two roads leading into the community and large eucalyptus trees were dropped across the roads. Two groups of people took responsibility to wait at the blockades to prevent others from opening the roads.

After two days' loss of work the people began to walk out to the Pan American Highway and catch any available buses to Quito. The bus line of another community under duress from Calderon cooperative arranged to transport the people, free of charge, from the edge of Llano Grande to the city.

City police stopped the contracted buses and jailed the drivers. On June 6, 500 Llano Grande people went to Quito and walked the length of the city with a loudspeaker and placards to inform the general populace of their struggle and need for justice. They went to the offices of the National Traffic Council and presented their requests for permission to have more buses and more daily trips. They did not get a good hearing and were sent away with the threat to take away their permission to transport people to Quito at all, if they did not let the Calderon buses move freely into their community. The people left the city.

MERLE CROUSE, World Ministries church development consultant, wrote this report following a visit this summer in Ecuador.

The Llano Grande leaders immediately paid to publish an account of their situation in a Quito paper, telling of the National Traffic Council's lack of response, the lack of transportation for many days, and of the partiality of the police. The general public and the traffic council began to take them more seriously.

Protest march: A second march was organized after a few days and placards were carefully prepared to tell their story. They walked to Independence Square in front of the presidential palace and sat quietly on the steps of the National Cathedral, under the windows of the president.

Raul reports: "By coincidence it was our good fortune that at that hour the president was receiving the ambassador of Czechoslovakia or Russia. The secretary of government was quite upset by their presence, especially since he was also the president of the National Traffic Council.

"He offered to call an emergency meeting and respond to our needs. At the National Traffic Council, 800 people sat outside while five representatives went in to meet with the council.

"As the discussion progressed, the council took the role of defenders for Calderon and gave our argument no real credence. As a result of this meeting they gave permission to have two new trips — at 5:30 and 6:30 a.m. from Quito when none of our people are going that direction. So this was no help at all."

When the people heard the report they were upset and talked of lynching the council president. But they decided to seek audience with President Velasco Ibarra. They returned to Independence Square in spite of a police effort to turn them back with tear gas and got an invitation from the president to return to see him with a delegation one week later.

Press reports: These events brought the press to Llano Grande and long, well-written articles were published with pictures. Interviews were given on the radio. But harassment of the buses and arrests continued. At one point a confrontation of hundreds of people from Calderon and Llano Grande took place, but no violence occurred. Earlier the police had gone to Llano Grande with Calderon buses to break the blockade. They appeared with rifles, billy clubs, and tear gas bombs at the blockade and ordered the Indian men and women there to fill the trench and move the trees. The people did not move. They asked them to get axes and shovels. No one obeyed. The police moved the trees, but immediately the people pulled the trees back. After offensive talk, but without violence, the police finally left.

The press made much of this incident, and editorials began to appear as well as reports. The presidential appointment went very well, with a large delegation of typically-dressed Indians meeting with President Ibarra. He listened sympathetically to their requests: that the cooperative of each community serve its own people; that permission for trips be given according to the needs of the people; and that the Llano Grande bus terminal in Quito be located in a different area than that of the Calderon Cooperative.

Official response: The president re-

Continued on page 24

New to General Board

WITH EIGHT PERSONS NEW to the General Board this year, two to three times a larger turnover than usual, some of the board's time during its Nov. 10-13 meeting will necessarily be spent in forming new working relationships around which decision making can take place.

Likewise, half of the Executive Committee are new to their assignments, and they found in dealing with interim business of the board in September that time must be spent in backgrounding and study, perhaps dictating more cautious progress.

New for the board this fall too will be the greater representation of women, up from three to five; the first member in some time to come from outside the U. S. (Puerto Rico); the first non-Brethren member since this was facilitated in the 1968 board reorganization plan; and the first layman (Ira B. Peters, Roanoke, Va.) to serve as chairman.

Joining the General Board for the first time this fall are:

A. G. Breidenstine. Brotherhood moderator for 1969-70, Dr. Breidenstine is former dean of three Pennsylvania colleges and retired in 1968 as deputy superintendent of public instruction for Pennsylvania. As moderator he served as a nonvoting board member. The layman, 67, is executive for Brethren Colleges Abroad and is chairman of the trustees board of Elizabethtown College, his alma mater, and moderator of the Atlantic Northeast District. He resides in Lancaster, Pa., where he gardens and cultivates roses as time permits.

Donald L. Fike. Pastor of the Castañer, Puerto Rico, Church of the Brethren, Mr. Fike worked for two years on the Ecuadorian mission field and one year in mission education on the General Staff. He is a graduate of McPherson College and Bethany Seminary. Mr. Fike, 37, translates Christian education materials into Spanish and is on the Puerto Rican Council of Churches.

Wilbur R. Hoover. A Pennsylvanian, Mr. Hoover, 53, was graduated from the University of Cincinnati and Bethany Seminary, has served churches in Nebraska and Colorado, and presently is in the Warrensburg-Mineral Creek, Mo., pastorate. He has served on Standing Committee five times and was a Bethany Seminary director for five years.

Leon C. Neher. A farmer and sociology professor at Colby Community College in Kansas, Mr. Neher, 36, has a special interest in developing innovative patterns for radical discipleship at all church levels. Living in Quinter, Kan., he is an alumnus of McPherson College, Bethany Seminary, and Ohio State University. Active as a speaker and workshop director, he formerly taught at Manchester College and Ohio State.

Rosa Page Welch. While not a member of the Church of the Brethren, Mrs. Welch has had many associations with the Brethren as a resource person and as missionary to Nigeria for two years. A vocalist and teacher for more than 30 years, she has combined her musical talents with Christian service for the Disciples of Christ, with whom she holds her membership; Church Women United; and the United Christian Missionary Society. She resides in Chicago.

Mary Anna White. A partner in a Petersime family enterprise at Gettysburg, Ohio, Mrs. White has taught elementary and high school vocal music. From 1962-66 she was administrative assistant to the president of the American University of Beirut in Lebanon and is a former Brethren Service volunteer in Nigeria. She was graduated from Manchester College and now serves on the Southern Ohio District board.

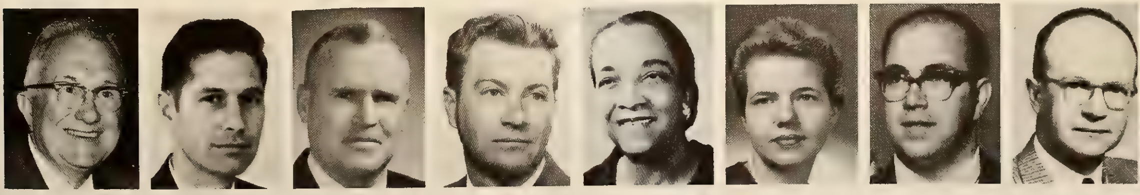
Donald E. Willoughby. Graduated from Elizabethtown College and Bethany Seminary, Mr. Willoughby, 35, pastors the Antioch church at Rocky Mount, Va. He previously served in the Crab Run/Damascus parish, Bergton, Va. He is youth counselor in the Southern Virginia District and active in peace efforts of area Brethren.

Jesse H. Ziegler. Executive director of the American Association of Theological Schools since 1966, Dr. Ziegler, 57, was associate director from 1959-66 and a Bethany Seminary professor for the prior eighteen years. He includes Bridgewater College, Catholic University, and Bethany Seminary among his alma maters and resides in Dayton, Ohio.

Heading the areas of denominational concerns are Leland A. Nelson, Los Angeles, Calif., chairman, Parish Ministries Commission; Charles W. Bieber, Brodbecks, Pa., chairman, World Ministries Commission; and A. G. Breidenstine, Lancaster, Pa., chairman, General Services Commission.

Serving ex-officio as representatives of Annual Conference to the General Board this year are Harold Z. Bomberger, moderator, McPherson, Kan., and Dale W. Brown, moderator-elect, Oak Brook, Ill.

New board members: A. Breidenstine, D. Fike, W. Hoover, L. Neher, R. Welch, M. White, D. Willoughby, J. Ziegler



In the beginning...

Woodcuts by RUTH AUKERMAN

In the beginning of creation, when God made heaven and earth, the earth was without form and void, with darkness over the face of the abyss, and a mighty wind that swept over the surface of the waters. God said, 'Let there be light,' and there was light; and God saw that the light was good, and he separated light from darkness.

God said, 'Let the waters teem with countless living creatures, and let birds fly above the earth across the vault of heaven.' God then created the great sea-monsters and all living creatures that move and swarm in the waters, according to their kind, and every kind of bird; and God saw that it was good. So he blessed them and said, 'Be fruitful and increase, fill the waters of the seas; and let the birds increase on land.' Evening came, and morning came, a fifth day.

God said, 'Let the earth bring forth living creatures, according to their kind: cattle, reptiles, and wild animals, all according to their kind.' So it was; God made wild animals, cattle, and all reptiles, each according to its kind; and he saw that it was good.

Then the Lord God formed a man from the dust of the ground and breathed into his nostrils the breath of life. Thus the man became a living creature. – from *Genesis,* New English Bible

REKINDLING SELF-ESTEEM

continued from page 20

sponded to their requests and began to turn the tide of bureaucratic action in their favor. Within a month, two top police officials lost their positions and were replaced, and the National Traffic Council was dissolved. Favoritism was the issue. The Llano Grande Cooperative was given a terminal of its own in Quito, and permission was granted for additional strategic trips to carry passengers. They have yet to win the legal right to be the exclusive carrier for their community, but the Calderon buses have not returned to the Llano Grande scene. New buses are being purchased. One group of 21 families joined to buy a bus.

Llano Grande won a milestone victory against powerful people. Their motto during the struggle was "Unity, Strength, Progress." They have taken the word *Indian,* used often as a derogatory term in their country, and have identified themselves with it with pride and dignity. Old factions in the community have united solidly into a family of 10,000 newly awakened people. Religious animosities and fears have given way to trust. They feel a sense of new life and freedom that is strange for them.

Neither the area officials in Calderon who have had jurisdiction over Llano Grande, nor state and national authorities, have responded to Llano Grande's basic needs in times past. They need water and electricity and better roads. They need to prevent exploitation of their people. The newly-found power of the people has kindled many dreams and high hopes for a better future for Llano Grande, and the people are planning to work, one step at a time, for these community benefits.

Despite intimidation and threats the Llano Grande people have held firmly to their purposes and walked the precarious road of discipline and self-control that gained great public admiration and support for them. Their nonviolence and moral strength might well be their greatest victory, of greater significance than the historic gains earned for their bus cooperative.

IT'S GREAT TO GIVE.

When you give MESSENGER you are giving more than a magazine.

You are giving the gospel through writers who interpret the Bible and tell how they and others have acted out their faith.

You are giving the continuing news of the people and program of the church — here and everywhere — because more information about the Church of the Brethren appears in MESSENGER than in any other single source.

Arriving at your friends' homes twenty-four times a year, MESSENGER will be more than a magazine. It will be a frequent and welcome reminder of your thoughtfulness.

It's great to give.

And it's great to receive.

messenger

To subscribe to *messenger* for your friends at a special rate:

rafamily tensions
United States, we
from life

ONE YEAR **$3.00** (24 ISSUES)

Messenger normally costs $4.20 per year

NO ENVELOPE OR STAMP REQUIRED
FOLD FLAPS TO CENTER, THEN FOLD UP, SEAL, AND MAIL
Checks or Money Orders May Be Enclosed With Safety

Send a year of MESSENGER as my gift to:

TO ______________________________
ADDRESS ______________________________
CITY ______________ STATE ______________ ZIP ________
SEND GIFT CARD SIGNED ______________________ ☐ New ☐ Renewal

TO ______________________________
ADDRESS ______________________________
CITY ______________ STATE ______________ ZIP ________
SEND GIFT CARD SIGNED ______________________ ☐ New ☐ Renewal

TO ______________________________
ADDRESS ______________________________
CITY ______________ STATE ______________ ZIP ________
SEND GIFT CARD SIGNED ______________________ ☐ New ☐ Renewal

Total number of subscriptions in my order: ____________ ☐ I enclose $________ ☐ Please bill me

MY NAME ______________________________
ADDRESS ______________________________
CITY ______________ STATE ______________ ZIP ________
CONGREGATION ______________ DISTRICT ______________

rm the
olesomeness of
3) give emotional
to families; (4)
g and referral ser-
ducational re-
me a voice in social
to marriage and the

not be separated from
fe. Let us get on
roviding meaningful
ies and persons
us organization and
☐

The Automobile: Unguided Missile

by RICHARD J. WINSOR

A Hebrew dictum says: "He who sustains one human life is regarded as if he had sustained the whole earth." The Bible says: "Thou shalt not kill." What role can the church play in reducing death and injury on the highway?

A booklet that describes the Church of the Brethren says in part: "The convictions and the teachings of the Brethren have been expressed by various character traits and courses of conduct: a high quality of family life; abstinence from those things that are injurious to physical health; a sense of responsibility for the welfare of others; and a deep respect for the worth and dignity of human personality."

Certainly these are the concepts that motivate those of us who work in accident prevention. In fact, the church played a dominant role in the beginning of safety consciousness. In New York City a classic sermon was presented at a 1911 banquet by John McDowell, a pastor, who gave the keynote address at a meeting of the iron and steel industry. His address focused on the idea that "we are our brother's keeper." Thousands of copies of Dr. McDowell's speech were distributed throughout various industries, and the officers of the safety engineers association were persuaded to cooperate in the establishment of a national organization that could better serve the cause of safety. The National Industrial Safety Council was created the following year — a forerunner of the National Safety Council. Religious leaders not only played a significant role in the beginning of the safety movement, but they continue even to this day to make a major contribution. And so it should be!

For safety is a religious concern. Because religion is being used for many causes today, that phrase may seem suspect. Concern for safety is seen by some as a peripheral interest, an obsession, a cultic art, a fad.

Martin E. Marty of the *Christian Century* has suggested one reason why some have failed to concern themselves with the relation of religion and safety is that they have seen from the churches too much moralism and too little morality. He goes on to say, "In this case, another burdening of moralism would lead to a further dissipation of vital religious energy."

It could be, also, that these same people have seen too much surface involvement without a deep penetration into social issues.

Perhaps another reason for the church's not embracing the safety movement is that we live in a time when all of society, including the church, is saying, "Take a chance, change the status quo, challenge the system, forget security, forget your own personal safety."

But the safe outlook does not mean a hesitant and fearful outlook. It does not mean that one is afraid to take chances — provided that the chances are reasonable. We who work in safety are not attempting to create a sterile environment. We are not opposed to taking a chance and challenging the status quo. We are not opposed to death or sacrifice, so long as that death and sacrifice have meaning. How much meaning or social significance lies in the giving of your life in a piece of machinery out on Highway 495? If a revolution is coming, and if you want to be a part of it, stay alive for the revolution.

The book of Genesis tells us that God breathed into man the breath of life. He looked on his creation and called it good. Who would deny that life is one of God's most precious gifts? It is true that the whole Judeo-Christian tradition looks on this world as a testing ground, a pilgrimage, "no lasting city" — but certainly this does not mean that we are not to do everything possible to keep alive and whole while we are here. Another has said much more eloquently what I have been trying to say: "I believe it is the proper function of the church to halt or to reduce the highway carnage that has cost us millions of lives since the horseless carriage began to put America on wheels. We who preach that man is a creature in the divine image cannot make peace with the purposeless reduction of that image to blood-soaked bundles of rags and bones.

"We do not fear death any more than we fear life, but we find it difficult to accept as God's will when *avoidable* human error brings death by grinding violence to the innocent and the unprepared."

We preach about the violence and riots in our nation today, and we demonstrate and speak up for peace in Vietnam. Some of you refuse to be a part of the killing and murder that are taking place there. We are opposed to poverty and the lack of civil rights for certain men. But there is more violence on the highways of America today than in Vietnam, in the ghettos, and on university campuses. More people have been killed in one year on our highways than in the total Vietnam War. There are more casualties resulting from the war taking place on our streets in America that from the war in Indochina.

We are concerned, and rightfully so, about poverty and the loss of human rights and dignity for men. And yet when a man suffers a disabling injury from an accident, he certainly is cast into the role of poverty. When a man is on his back, his body twisted and tortured, he certainly is not a whole man. His dignity has been smashed, and his right to independence has been violated — all because of one accident that could have been prevented. And this says nothing about the agony and misery that his family must endure.

When are we as Christians going to become impatient, even angry, about a situation that need not be? Accidents *can* be prevented. The question is: What are we as Christians doing to prevent them? What is the Church of the Brethren doing? The religious editor of the *Boston Globe* wrote recently: "The church is concerned and interested about the life of my son in Vietnam. Religious leaders march, petition, and do everything possible to protect my son over there. But where is the voice of the church, of the individual Christian, when my son returns safely from Vietnam, gets into his automobile, and is killed on the highway by a drunken driver?"

Joseph Stalin once said, "The death of one person is a tragedy; the death of a million is a statistic." Here are some statistics. Last year in this country we killed 56,400 human beings in motor vehicle accidents, and we injured about 10,800,000. These are statistics. It probably means no more to you than a statement that so many thousand cancer cases were diagnosed last year. But how different and moving it is to hear the word directed to one individual: "You have cancer." How personal it becomes when you are awakened in the middle of the night to be told that your son or daughter, your husband or wife has been killed in an automobile accident. Then these statistics become very personal. And it is because these statistics are personal, because they represent creatures of God, that you and I should be concerned.

Let's get to the heart of the problem. Even though Ralph Nader would tell us the problem is the unsafe automobile and even though others would tell us it is a highway engineering problem, we must ultimately come back to the overwhelming problem — the driver.

One publication had this to say about accident responsibility: "Despite many claims to the contrary by drivers, the road itself causes very few accidents. The best estimates indicate that, at the most, maybe three to five percent are caused primarily by road conditions. Another one percent are caused by genuine "acts of God" (I'm not sure what they mean by that) and five to seven percent are traceable to mechanical defects. This leaves the big bulk of accidents attributable to human error on the part of one or more of the drivers involved, or an error on the part of a pedestrian."

If you want more evidence that this is a people problem, listen to the leading causes of accidents: driving under the influence of alcohol, speed too fast for conditions, improper driving which includes failure to stop at a stop sign and violation of the rules of the road. In other words, it is a faulty attitude, a faulty behavior that contributes to most accidents. It is not the missile but the *unguided* or *misguided* missile.

Studies show that drivers who lack a sense of moral and spiritual values are more likely to become involved in an accident. The fellow who is not interested in his fellowman is the one who has the greatest difficulty in the realm of safety. Studies have also

Revell's $10,000 Centennial Contest Winner

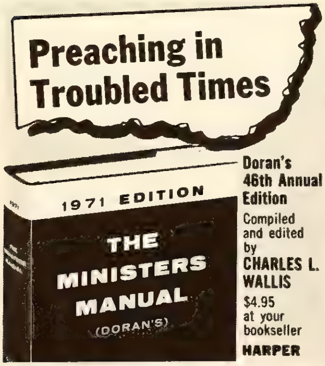
PUT YOUR ARMS AROUND THE CITY

by James W. Angell

Christians and the Church face the urban crisis and its stigmata: the ghetto, the commuter's flight, credit cards, loneliness, alienation. A probing, promising inquiry into the issues that may shape America's *next* hundred years! $4.95

AT YOUR BOOKSTORE

Fleming H. Revell Company
Old Tappan, N.J. 07675



Doran's 46th Annual Edition
Compiled and edited by
CHARLES L. WALLIS
$4.95
at your bookseller
HARPER

CLASSIFIED ADS

NEEDED — Lady or couple to live in and care for semi-invalid lady and her elderly husband at Buckhannon, W. Va. If a couple, man could have other employment. Contact Mrs. Arthur Summers, Spelter, W. Va. 26438.

UNGUIDED MISSILE / *continued*

demonstrated a significant correlation between those who have accidents and those who have demonstrated disturbed behavior. Our lack of discipline, our lack of concern for others, in fact, our lack of self-value show up when we drive too fast or under the influence of liquor or fail to give the right of way. Canadian psychiatrist Dr. William Tillman has argued that "a person drives as he lives."

Some of us refuse to participate in the killing taking place in Vietnam today, but we drive our automobile with a lack of moral and spiritual responsibility that could in one disastrous second kill our brother and make us a murderer. Our Lord Jesus Christ reminds us that we are to love our neighbor as ourselves and that truly we are our brothers' keepers. These admonitions apply most severely when we accept our drivers' licenses and get behind the wheel of an automobile.

What can we as individuals do? What can the church do? The answer lies in the question. It is what you can do. The sense of responsibility that you have for the welfare of others, the deep respect that you have for the worth and the dignity of the human personality, should go with you behind the wheel of your automobile. Your love should produce temperance and absolute self-control, your love and concern for others should never allow you to drive if you are under the influence of alcohol or if you are mentally disturbed to distraction.

If you are one of the following, you are unsafe and should not accept the responsibility that comes when you step on the accelerator: the drunken driver, the dissipated man who is below par physically and mentally; the sick man whose physical powers are disturbed seriously; the mentally and physically lazy man, too slow to act in emergency or in routine; the man with a grouch, whose driving will be erratic; the chance taker; and the tired man who will be confused when he ought to be clear-headed. It is up to such people to sense their own unfitness and positively to change themselves into constructive accident-prevention personalities. You are responsible. What can you do? The first part of the answer lies with you.

Your church can speak up for safety before your local, state, and national leaders. Church leaders should become acquainted with local legislative needs in your state.

From the pulpit our clergy encourages us to write to our political leaders for gun control, open housing, or halt to the war. Why not a halt to the slaughter on our highways? First, become informed, then educate others, and then speak up for safety. And, encourage your national church not only to keep you informed, but encourage them to become involved.

The highway safety problem is so profound that it needs more than moralism or pious statements. It needs more than legislation; we must be educating. The church can make a major contribution in education.

The National Safety Council offers a stimulating, challenging course for the licensed driver, called the Defensive Driving Course. This eight-session course discusses safe driving techniques as well as attitudes. If the DDC isn't being offered in your community, investigate through your church the possibilities of providing this life-saving instruction.

What can you do? You can do something about your own unsafe driving habits, you can support legislation, and you can educate for safe driving. ☐

Power, Excitement! And in a Children's Bible, Too

THE TAIZE PICTURE BIBLE, illustrated by Eric de Saussure. Fortress Press, 1969. 277 pages, $4.95

BRIAN WILDSMITH'S ILLUSTRATED BIBLE STORIES, as told by Philip Turner. Franklin Watts, Inc., 1968. 135 pages, $7.95

AT AGE TEN I read a child's version of *The Three Musketeers.* Our school librarian apparently felt that our young appetites for good literature could not digest Dumas' classic in full, for the unabridged volume was not to be had. Later, savoring the lusty (and unexpurgated) adventures of the trio of comrades, I realized how much I had missed.

Children's Bibles, like abridged books, tend to the unspectacular. Somehow, the process of recasting biblical epics for young palates strains much of the vitality, the strength, and, yes, the excitement. Even Yahweh himself begins to seem a tepid, tired spirit.

Not so in *The Taizé Picture Bible.* These stories from the scriptures have been adapted from the Jerusalem Bible, developed as a translation in the vernacular by the Dominican Biblical School in Jerusalem. The text has been altered for young readers or listeners only to foster understanding or to provide the background setting of a story.

For example, the Jerusalem Bible begins: "In the beginning God created the heavens and the earth. Now the earth was a formless void, there was darkness over the deep, and God's spirit hovered over the water." In the section "God Makes the Earth" of *The Taizé Picture Bible,* "the earth had no shape and there was nothing, only darkness. But God's spirit was there."

From the creation to the conquering of Babylon and the release of the Hebrew captives, *The Taizé Picture Bible* recounts the activities of the Israelites, in and out of exile, testing the patience of Yahweh, feeling his love, and reeling under his terrible judgment. No tired spirit, he!

Brother Eric de Saussure's colorful illustrations look like stained-glass windows. A member of the Protestant Taizé Community in France, Brother Eric has portrayed for this ecumenical venture the fright of Moses at seeing the burning bush, the ferocity of Goliath, the pleading of the prodigal son, the starkness of the scene at Golgotha — eighty-three drawings and paintings in all.

Throughout, Bible personalities come alive with a forcefulness not often found in children's versions of anything. And the omnipotence and omnipresence of Yahweh as the mover of history will not be lost on the youngest reader.

The Bible takes on a different character altogether with the telling of Philip Turner. Mr. Turner has a flair for turning words into pictures, and he uses his gift throughout the forty-eight stories in this volume:

> Then there was a week of making, such a week as God had not known before. Dry land came like a whale out of the water. . . . God made creatures to live on the dry land. He made the dappled fawn standing in the glade by the pool. . . .

His narratives take on the feeling of the familiar without seeming trite. "So there was peace in the stable," he writes of the birth of Jesus. "And outside, all the people in the little town slept, unaware of the great thing that had happened. And up on the hills, the dogs lay with their heads on their paws, watchful for fear of danger."

Besides his gift for words, Mr. Turner brings to his stories a delicate and delightful sense of humor. God's first giraffe has a "neck like a fire-escape." And "many more than two of each kind" of animals come "stamping and snorting and roaring and whinnying" out of the confines of Noah's grounded ark.

Striking watercolor and ink washes punctuate every page in this Bible storybook. Brian Wildsmith's work, though certainly different in tone and feeling from Brother Eric's in the Taizé effort, appropriately conveys the same sense of combined delicacy and strength that comes through in the text.

Two children's Bibles — each different from the usual watered-down story Bibles, and each worth using to introduce young readers to the power and the excitement and the awesomeness of the scriptures. — LINDA BEHER

in brief

PERSONAL MENTION

Mount Joy, Pa., resident **Robert F. Eshleman,** professor of sociology at Franklin and Marshall College, participated in the second international conference on social science and medicine this fall at the University of Aberdeen in Scotland. He reported on cross-cultural research and presented a paper, "Value Profiles, Socioenvironmental Change, and Health."

* * *

Newly published is *Harold Pinter: The Poetics of Silence,* by Manchester College professor **James R. Hollis.** The book is the first full-length volume on playwright Pinter to go beyond an introductory study.

* * *

Five members of the La Verne (Calif.) College staff and faculty have been named outstanding educators of America. President **L. B. Newcomer; Nicholas Polos,** associate professor of history; **Robert Neher,** chairman of the biology department and professor of life science; **Katherine Hoskins,** chairman of the humanities division and associate professor of English; and **Jewel Meador,** assistant professor of education, will appear in the annually published list of educators.

Marking his fiftieth year in the ministry recently was **Price E. Bowman** of Bassett, Va. . . . A second interim assignment since retirement takes **S. L. Barnhart** from the Long Beach congregation to the Glendale Church of the Brethren in California. He replaces **Garnett Phibbs,** who has accepted employment in private industry.

Battle Creek, Mich., is the new home of the **Curtis Coffmans,** who began pastoral responsibilities with the Church of the Brethren there last September. They moved to the Michigan parish from Stanley, Va., where he was pastor of the Leake's Chapel congregation.

* * *

Our congratulations go to couples celebrating golden wedding anniversaries: *Mr. and Mrs. Albert L. Reber,* La Verne, Calif.; the *Harry Schimelpfenigs,* Batavia, Ill.; *Mr. and Mrs. Arthur Morris,* Churubusco, Ind.; *Mr. and Mrs. Charles R. Burner,* Woodstock, Va.; *Mr. and Mrs. Harley A. Cobbs,* members of the Pleasant Chapel Church of the Brethren in Northern Indiana; and *Mr. and Mrs. Rolla Brim,* Flora, Ind.

* * *

Marking a fifty-fourth anniversary are the *Harvey Fryes,* Martinsburg, Pa.; and *Mr. and Mrs. Daniel Shriver* celebrated their fifty-seventh at their Martinsburg, Pa., home. Bradford, Ohio, celebrants include *Mr. and Mrs. Harry Royer,* marking their fifty-eighth year of marriage. And *Mr. and Mrs. Maynard Neighbors* of Cabool, Mo., also observed their fifty-eighth.

Mr. and Mrs. H. D. Michael, Olympia, Wash., marked their sixtieth anniversary; and *Mr. and Mrs. Alfred Kingery,* Flora, Ind., their sixty-third.

POTPOURRI

Beaver Creek and Sharpsburg congregations and the Fahrney-Keedy Home, all in Maryland, have joined on a trial basis in a **shared pastoral ministry** for one year. Each group will contribute to support of a pastor and will pool resources in other ways.

The **Roaring Spring congregation** in Middle Pennsylvania dedicated a new parsonage Nov. 1 with an open house and a special service.

An old-fashioned worship service and hymn sing and a nineteenth-century communion dinner highlighted a two-day celebration of Southern Indiana's **Nettle Creek congregation's** 150th anniversary in October. . . . In First Virginia the **Peters Creek church** observed its 125th anniversary also in October, with the theme, "Lord, Speak to the World Through Us."

"Focus on the Seventies," a ten-year capital funds campaign, is under way at **Manchester College.** An auditorium-chapel is the primary first-phase objective.

OPPORTUNITY

Women and their role in church and society will be the subject of a small **group study conference** Feb. 11-15, 1971, at the Ecumenical Continuing Education Center, Yale University. Sponsored jointly by the center and by the department of Church Women United of the National Council of Churches, the conference will examine women in theological education, the Women's Liberation Movement in a theological perspective, and what it means for women to be free. Persons may obtain more detailed information from the Ecumenical Continuing Education Center, 363 Saint Ronan St., New Haven, Conn. 06511.

CALENDAR

Nov. 6	World Community Day
Nov. 6-7	District Conference, Illinois and Wisconsin, Decatur
Nov. 6-8	District conference, Southern Ohio, Donnels Creek
Nov. 8	Peace Emphasis Sunday
Nov. 10-13	Church of the Brethren General Board, Elgin, Illinois
Nov. 22	Thanksgiving Sunday
Nov. 26	Thanksgiving Day
Nov. 29	First Sunday in Advent

DEATHS

Andes, B. Harper, Timberville, Va., on July 3, 1970, aged 78
Baldner, Laurence, Dallas Center, Iowa, on June 5, 1970, aged 63
Brown, Daniel P., Martinsburg, Pa., on May 8, 1970, aged 82
Burkhart, Lester, Cando, N.D., on July 3, 1970, aged 64
Carey, Edna, Salem church, Southern Ohio, on July 1, 1970, aged 78
Carper, Delle, Howe, Ind., on June 18, 1970, aged 97
Cripe, Walter, Goshen, Ind., on Aug. 13, 1970
Crull, Donna, Fort Wayne, Ind., on Aug. 5, 1970
Douglass, Clarence, Mexico, Ind., on June 21, 1970, aged 79
Dusing, Kenneth, Dixon, Ill., on April 22, 1970, aged 61
Eads, Grace Thomas, Dixon, Ill., on July 24, 1970, aged 75
Ellis, Beulah, Norristown, Pa., on April 12, 1970, aged 80
Ellis, Carrie, Norristown, Pa., on Dec. 3, 1969, aged 86
Fahnestock, Amelia B., Manheim, Pa., on Jan. 17, 1970, aged 68
Fike, Howard C., Empire, Calif., on Jan. 3, 1969, aged 81
Forney, Naomi H., Manheim, Pa., on June 22, 1970

Gallentine, Betty McConnell, Sterling, Ill., on May 15, 1970, aged 47
Ganger, Cora, Goshen, Ind., on July 31, 1970, aged 89
Garver, Florence, Hanover, Pa., on July 2, 1970, aged 77
Guyton, Lawrence, Jefferson, Md., on April 5, 1970, aged 59
Henneman, Glenn A., Lanark, Ill., on April 3, 1970, aged 15
Hitchens, Maleta, Cumberland, Md., on Nov. 30, 1969, aged 73
Hollinger, Emma, Manheim, Pa., on May 18, 1970, aged 72
Honeyman, Opal, Piqua, Ohio, on Aug. 23, 1970, aged 72
Hostetter, Clarence, Annville, Pa., on March 31, 1970, aged 77
Hostetter, Elizabeth, Elizabethtown, Pa., on July 14, 1970, aged 43
Keel, Barbara, South Whitley, Ind., on June 17, 1970, aged 92
Kiesewetter, Minty, Piqua, Ohio, on June 27, 1970, aged 91
King, Lydia A., New Oxford, Pa., on June 29, 1970, aged 83
Krall, Miriam H., Myerstown, Pa., on Aug. 19, 1970, aged 57
Kulb, Ada, Ephrata, Pa., on July 19, 1970, aged 85
Kyle, Park E., Ashland, Ohio, on July 12, 1970, aged 58
Orr, Margaret Young, Plattsburg, Mo., on July 3, 1970, aged 55
Ours, Leslin, Martinsburg, W. Va., in June 1970, aged 70
Patrick, Lewis, Allison Prairie church, Illinois, on July 9, 1970, aged 86
Petersime, Bernice, Gettysburg, Ohio, on March 10, 1970, aged 71
Roberts, Edith Applegate, Norton, Kansas, on Sept. 14, 1969, aged 84
Rogers, Paul L., Burlington, W. Va., in May 1970, aged 54
Rush, Winifred, Defiance, Ohio, on Aug. 20, 1970, aged 85
Schlosnagle, Elwood, Oakland, Md., on May 14, 1970, aged 69
Schwenk, Mabel, Annville, Pa., on June 2, 1970, aged 78
Shirk, Elmer, Ephrata, Pa., on Aug. 4, 1970, aged 83
Shock, Elmer M., Beaverton, Mich., on July 26, 1970, aged 80
Sink, Debert C., Wirtz, Va., on July 12, 1970, aged 59
Smith, Nettie, Piqua, Ohio, on July 15, 1970, aged 83
Stutsman, Wilma M., Goshen, Ind., on June 4, 1970, aged 80
Thomas, Nora B., Bruceton Mills, W. Va., on June 22, 1970, aged 80
Van Dyke, George E., Columbia, Md., on July 16, 1970, aged 73
Wade, Nannie Rakes, Eden, N.C., on Sept. 3, 1970, aged 77
Whisler, Sarah, Mossyrock, Wash., on June 26, 1970, aged 85
Williford, Anna, Kansas City, Mo., on Aug. 4, 1970, aged 76
Wolfe, David I., North Manchester, Ind., on April 27, 1970, aged 94

YOUTH FORUM BOOKS

These timely books are concerned with Christian principles in the daily lives of today's young adults. The authors, all with wide experience in counseling, meaningfully confront the most pertinent problems of young people. These books serve as a significant contribution to high school and college-age persons as well as to counselors.

Youth Asks, Why Bother About God?	$1.95	Prayer — Who Needs It?	$1.95
Youth Considers "Do-It-Yourself" Religion	$1.50	Science and Faith: Twin Mysteries	$1.95
Is This Trip Necessary?	$1.95	Youth Asks, Does God Still Speak?	$1.50
Youth Considers Doubt and Frustration	$1.50	Youth Asks, What's Life For?	$1.95
Let's Face Racism	$1.95	Youth Considers Parents as People	$1.50
Youth Asks, Is God a Game?	$1.50	Youth Considers Personal Moods	$1.95
Youth Considers Marriage	$1.50	Youth Considers Sex	$1.50

CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Illinois 60120

On Reviewing, Rejecting, Reconciling

In January 1965 MESSENGER first included reviews of commercial films as a regular feature. At that time we suggested that the purpose of such reviews was not to recommend or to promote specific films for viewing. Rather, by examining a few films critically, we hoped to help readers to develop their own criteria for evaluating pictures and to become more aware of the ways in which current films treat basic theological and moral issues. We suggested that what is shown in our neighborhoods is a matter of concern for all of us, even if we never attend the movies. Since most films eventually find their way to the TV screen, we cannot be indifferent to them.

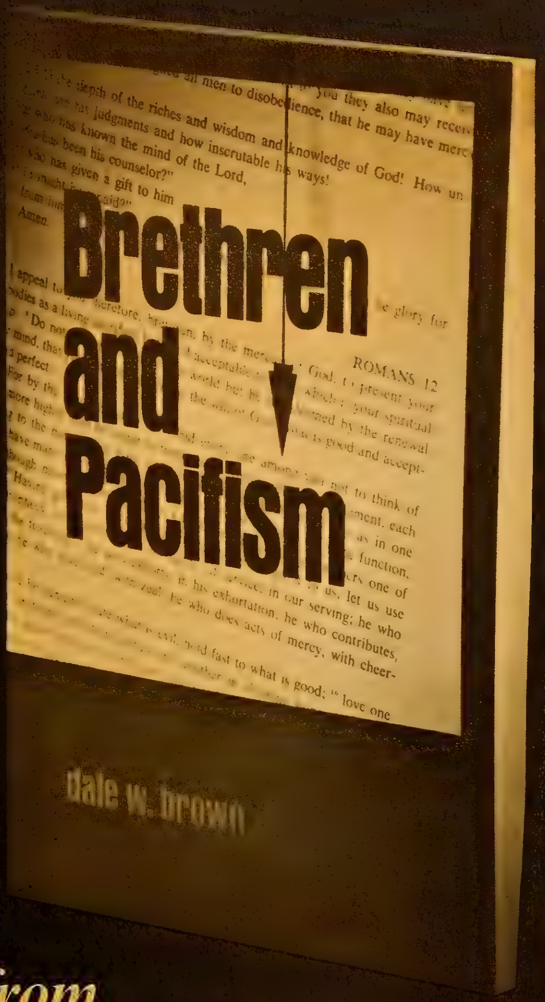
It is difficult for us to know whether film reviews really serve the purpose we intend for them. Some readers would like us to select a few movies that are "safe" for family viewing, to recommend them and to ignore the rest. Some readers still think of films only in terms of entertainment and would prefer that we do not raise too many questions about the way they may happen to deal with more important issues. Others think that reviews are helpful in other papers but out of place in a church periodical. A few persons have indicated appreciation for serious reviews even if they might disagree with a reviewer's judgment.

In recent years some of the most serious films have dealt with themes that used to be discussed only privately, if at all. The viewer can expect to be exposed to situations he will find distasteful, to hear language he will regard as repulsive, and to be confronted with ways of living that are the exact opposite of his own. And he may easily feel threatened by the public showing, even with proper age restrictions, of films that seem to challenge the values by which he lives.

A case in point is a recent film which was critically reviewed in our last issue. The movie *Joe* has been acclaimed for unquestionably fine acting and for its portrayal of contrasting life-styles. But many viewers will certainly be turned off by the almost constant vulgarity exhibited both in speech and in action. Some of us are embarrassed by displays of nudity, and we think there is need for limits even in the frank and honest treatment of human situations. Must language always be so explicit in reflecting every nuance in profane conversation? As our reviewer pointed out, the person who sees *Joe* is made vividly aware of serious conflicts in our society, but he is also "left with a sense of loss and frustration" as to what he can do about them.

What then should guide MESSENGER in future planning? Shall we say to Dave Pomeroy and to other reviewers, "Please spare us from having to deal with films that question and threaten our values"? Shall we dispense altogether with reviews of serious films except for those with an explicit religious theme? Shall we print an occasional article regarding ways of viewing films and leave it to readers to develop their own criteria for evaluating what they see? Or should we try to find some better way to involve readers in an examination of human behavior as it is reflected both in art and in life?

In the meantime we who call ourselves Christian are daily in contact with persons like those who are portrayed in the films we don't care to see. By changing the channel on a TV set, by twisting the knob on a radio dial, by refusing to listen to someone's vulgar speech, by conveniently arranging our schedules so that we don't have to confront a way of life we don't approve — by such devices we can tune out and turn off what is not to our taste. But do we also reject those people who are not to our taste? And how can we ever be used in reconciling men to God if we run away from them? — K.M.



New from
Brethren Press!

BRETHREN AND PACIFISM brings a new perspective to the issues of war and peace for the Church of the Brethren at a time when many are reexamining what it means to be faithful to Christ in a time of revolution and rapid change. The book describes various pacifist stances, considers key ethical and philosophical issues, relates biblical themes to the contemporary situation, suggests strategies of peacemaking, and indicates the relevancy of the Anabaptist tradition to a radical witness of the church today.

The writer, Dale W. Brown, is professor of Christian theology at Bethany Theological Seminary's Oak Brook, Illinois, campus. The former pastor is a graduate of Bethany (B.D.) and Northwestern University (Ph.D.).

CHURCH OF THE BRETHREN GENERAL OFFICES, 1451 Dundee Ave., Elgin, Ill. 60120. $2.00

LOOK FOR THESE FEATURES IN THIS *messenger*

Facing the End of the World. *A New Testament way of looking at discipleship is to see it as preparation for the end of the world. But it also includes hope for the dawn of a new order in Christ. How can the church minister to an age that is ending and prepare for a new beginning?* by Fred W. Swartz. page 4

To the Front Lines of the World's Problems. *After twelve years in the pastoral ministry Orville Gardner moved into a new ministry with the Indiana Civil Rights Commission, another opportunity that calls for "specialized, dedicated help."* by Robert H. McNeill. page 7

Family Life-Styles in the 70s. *Increasingly, says the sociologist-author, marriage will be seen as a relationship rather than as a social contract or a sacred institution. The church will need to be aware of changes and to prepare for a varied ministry to families.* by J. Ross Eshleman. page 10

Rekindling Self-Esteem. *The people in Llano Grande won a victory, which is unusual for Indians living in rural areas of Latin America. The story involves the responsible use of power — a matter with which the Ecuadorian church is concerned.* by Merle Crouse. page 19

The Automobile: Unguided Missile. *Safety is a religious concern. So is the loss of life that occurs too often on American highways. What can Christians do to prevent accidents?* by Richard J. Winsor. page 26

OTHER FEATURES include "Day by Day," by L. Byron and Zola Miller (page 13); "A Big Event That Made Us Silent," reflections on a CPS reunion, by Terry Pettit (page 14); news and photos of new General Board members (page 21); "In the Beginning," scripture, with woodcuts by Ruth Aukerman (page 22); and "Power, Excitement! And in a Children's Bible, Too," a review article by Linda Beher (page 29).

COMING SOON

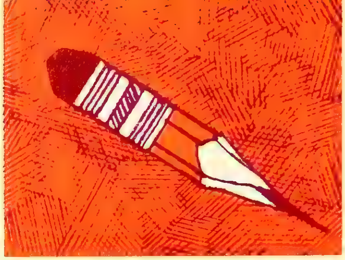
A pastor and a farmer are subjects of feature stories soon to appear in MESSENGER. *The pastor is Harold Bomberger of McPherson, Kansas, who carries unusual responsibilities this year as "Brother Moderator." The farmer is Ralph Dull of Brookville, Ohio, who because of his peace convictions ventured into a new arena last spring as an "Unlikely Politician." Ron Keener interviewed the moderator and Lois Paul introduces Ralph Dull . . . Carroll Petry shares with readers "A Letter to a High School Graduate." . . . Thanksgiving perspectives are underlined in a brief article by Levi Keidel, who asks, "Me, Be Grateful?"*

VOL. 119 NO. 23

messenger
CHURCH OF THE BRETHREN 11/1[illegible]/7[illegible]

O Master of all grace and good,
As we shall taste this blessed food,
May we desire to grow and be
Made strong in love for man and Thee.

Kathryn Wright Brown



readers write

IN THE SAME MAGAZINE

You shock me a bit when you have both "Creation Story Retold" p. 18, and "The Magnificence of Jesus" on p. 21 in the same magazine (Aug. 21). The first is based on sound thinking and the second upon the sentimental mythology which is killing the church. Yes, I believe Jesus was "magnificent" if one can say that word along with his humility and loving nature but what does Mr. Martin's magnificence have to offer a world which has outgrown myth?

DOROTHY EWALT
Harmony, Minn.

DIVINE RIGHT OF KINGS

Two thoughts in the editorial "A Few Specks of Sawdust" (Oct. 8) struck me favorably. Romans 13, written by Paul, seems to contradict Acts 5 ("We must obey God rather than man"). Paul seemed to be sold on the theory of the divine right of kings, as it was traditional at the time to think that way. Kings encouraged the idea, as it enhanced their power over the people. Paul must have been sold on the idea, as he included it in Romans 13. The idea, of course, was wrong, as the centuries proved.

I think it was Samuel who appointed and crowned both Saul and David. God had nothing to do with it. If he had, he would not have crowned that old scalawag Saul, who spent most of his life at war and in his old age went insane and committed suicide by falling on his sword. Who would accuse God of appointing Solomon, who wasn't half as intelligent as he thought he was? . . .

No! The fallacy of the divine right of kings has caused harm all down the centuries. Who in his right mind would contend that Hitler, Napoleon, the Caesars, Alexander the Great, and a host of other kings, generals, and dictators had any monopoly on the divine mind? Preposterous!

V. P. MOCK
Chippewa Falls, Wis.

RELYING ON FORMS

"Many of the most bitter controversies in the history of religions have been fought by strict constructionists who adhered to traditional prescriptions and by revisionists who sought to adapt both moral and ceremonial requirements to the changing situation" *(Encyclopaedia Britannica).*

The "way-out" communion service that was celebrated at the 1970 Annual Conference is known to me only by hearsay. A similar service held recently in our congregation neither turned me on nor turned me off. If it were advocated as a replacement for the traditional service, of course, I could not approve. It did set me thinking, however.

To what extent should we rely on fixed forms? My parents were members of the Old Order River Brethren, a sect probably more conservative than any of the most fundamentalist Brethren. Their faith, it seems to me, rested largely on the traditions of "the good old way," as they called it. When this foundation was shaken by a split in the church, my parents were terribly distressed.

I do not believe in change for the sake of change. Let us not make a god of novelty. Yet forms, traditions, and customs are manmade things. Even if they were precisely spelled out by God (and obviously they are not), they would still be things that are made. And we must not put our trust in things that are made but in him who made us. God finds it necessary now and then to shatter our false securities. What real security other than God can we have in the hour of death and the day of judgment?

If we are standing on the Rock, we cannot be shaken. If we can be shaken, we are not standing on the Rock. It is that simple. "If you feel sure that you are standing firm, beware! You may fall" (1 Cor. 10:12, NEB).

CHRISTIAN BASHORE
Gettysburg, Ohio

A LETTER TO CHARLES WAMPLER, JR.

I have just read and reread your letter in Messenger (Sept. 24). It is a great letter. Your arguments and basic position made me rejoice but your conclusion made me weep.

You and I have our roots in the same soil — the same soil that produced John Kline, H. C. Early, I. S. Long, M. R. Zigler, Rufus Bowman, and others. Across the years our paths have crossed only a few times but I trust as significantly for you as for me. Therefore, I hope it will be meaningful to you when I implore you with sincere appreciation and deep affection to not leave the Church of the Brethren, if you have not already done so.

My reason for asking this can be stated in a paraphrase of the words of Mordecai to Esther: You are a layman of influence and tremendous leadership potential within the church and who knows but that God has brought you to the Church of the Brethren for such a time as this.

As may or may not be the case in the country as a whole, it is my studied conviction that there is within the Church of the Brethren a *silent majority* for whom you have spoken and which with your encouragement and perhaps a little more could become vocal and active.

For reasons which I will not enumerate we middle-of-the-roaders are apparently caught in the cross-fire between two powerful forces which, I am persuaded, out of deep conviction and a real sense of dedication are seeking the "soul" of our church.

The one group — biblically and theologically conservative — is seeking to answer today's problems with yesterday's answers as if the new wine of the gospel could ever be contained in the wine-skins of a former day.

The other group — socially sensitive, just as committed and caught up in the revolutionary spirit of our time — would relate our historic past to the dynamic present, but with

---

PHOTO CREDITS: Cover artwork by Chuck Wood; 9 Don Honick; 1, 11 Religious News Service; 13, 14, 51 Gregory B. Moyer for the *North Penn Reporter;* 20, 21 Everett C. Johnson for De Wys, Inc.; 24 "Study for 'Germany's Children Starving,' Empty Dishes, by Käthe Kollwitz, Three Lions photo

---

KENNETH I. MORSE, editor; WILBUR E. BRUMBAUGH, associate editor; RONALD E. KEENER, director of news service; LINDA BEHER, editorial assistant. MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918 under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1970. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version. Subscription rates: $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan; life subscription, $60; husband and wife, $75. If you move clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change. MESSENGER is owned and published every other week by the Church of the Brethren General Board, 1451 Dundee, Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill. Nov. 19, 1970.

Copyright, Church of the Brethren General Board, 1970. Vol. 119 No. 24

one serious oversight, it seems to me. They have failed to distinguish between the political milieu of the late 17th and early 18th centuries and the greater freedom of our own day — a distinction which you so clearly set forth in your letter makes the civil disobedience of that day *less* appropriate now.

It is my conviction that the great majority of the Brethren are conservative, biblically and theologically, but not so radically as the first group I mentioned and for the most part tend toward a tolerance for those who are more liberal which members of their group do not always exhibit.

It is also my conviction that the majority of the Brethren want to be socially relevant and make a positive witness in Christ's name and Spirit for peace, racial equality, economic justice, and all the rest of the issues that bedevil our modern world, but in a winsome, persuasive manner rather than in a way that irritates and alienates, believing this to be more nearly in keeping with our "style" of life.

You, my brother, and the hundreds like you in our brotherhood, hold the answer to this dilemma in your hands, provided you do not abdicate. . . .

Not only in our denomination but across the board the church is roughly divided into those who want the church to be evangelistic — to save souls — and those who want to change the social order. We have had this division since the days of St. Paul. The tragedy is that most of the time we drain off our spiritual energies in endless debate and in recriminations that vitiate the church's influence and witness. We need to recall the words of E. Stanley Jones who said years ago, "We need both conservatives and liberals in the church. If we were all conservatives the church would dry up; if we were all liberals (radicals) the church would blow up."

Once and for all we need to accept as a basis for our operation the fact that our world will never be saved by institutions either sacred or secular. The world will be saved only by converted, committed persons whose first loyalty is to God — His Word, His Will, and His Way — as revealed in Jesus of Nazareth. So, we need to get on with the business of evangelism as never before.

Just as devotedly we need to accept the

Continued on page 29

Page One...

Take a good look at this banner which hangs in a Baptist church in San Antonio, Texas. Is there any truth in its implication that the church must be willing to adopt some new ways or it is in danger of dying? We doubt if the persons who designed the banner were advocating anything revolutionary. But they do suggest that we cannot meet every new proposal with the old refrain, "We never did it that way before." Hence, the seven "last" words. This may be a good time and place, therefore, to announce that MESSENGER will soon be reflecting some changes. For example, beginning in January our magazine will come to you twice a month (on the first and the fifteenth) rather than every other week. Almost as often, but not quite. The slight change in frequency will enable us to gear our contents more closely to monthly emphases in the church's life and provide a few extra pages available for special inserts and bonus features.

Look also for some changes in format. For the first time, MESSENGER news pages will be set apart and given more prominence in the front of the magazine. This means that we will have more flexibility in treating questions and concerns as they are lifted up by Annual Conference or as they develop out of programs of local churches.

What this adds up to is roughly the same number of pages in a year's time as we now have, no price increase, but a way of effecting some economies. At the same time we want more flexibility in reflecting the creative efforts already at work in the Church of the Brethren and in responding to the task that all of us face as Christians today.

In a salute to writers in this issue we note the contribution of *Levi Keidel,* author, former evangelism and journalism missionary to the Congo, and ordained minister in the General Conference Mennonite Church. He lives and works now in Newton, Kansas, while on extended furlough.

Lois Teach Paul (Mrs. Galen) has appeared in MESSENGER's pages in other years. She is now teaching in Three Rivers, Michigan, after earning a degree from Western Michigan University. In preparing the feature on Ralph Dull, whom she has known since childhood, she was assisted by her sister *Carolyn Denlinger,* who lives in Tipp City, Ohio.

Dispelling some myths about the poor is *Jack McDonald,* assistant director of communications for the Urban Coalition.

Former Brethren Volunteer Service worker *Prudence Engle Lenharr* worked with the Brethren Action Movement at North Manchester, Indiana, before her marriage and move to Waynesboro, Pennsylvania, last spring.

One-time missionary to Nigeria, *Carroll M. Petry* now serves as pastor of the Eel River Church of the Brethren at Claypool, Indiana. He shared his "letter" as a sermon for graduating seniors of his congregation.

A member of the Tucson, Arizona, Church of the Brethren, *Sylvia Claytor* directs the activities of Handi-Camp, a preschool for retarded children.

THE EDITORS

So Grateful for So Little

I ate my usual breakfast of oatmeal and dried milk, brushed my teeth with a glass of boiled water, picked up my freshly packed suitcase, and, with two Congolese co-workers, piled into the loaded literature van...

by Levi Keidel

Have you heard of any more fighting?" I asked, as I threaded the heavy van onto a rough dirt road leading southeast out of the city.

"They say many villages have been burned to the ground," replied Barnabas. "But the soldiers are in control, and the rebels have fled to the forest."

"People no longer give rebels support as they once did," added Boniface. "Ever since independence came four years ago, we have suffered. People are tired of war."

We never took the van into an area where we knew there was trouble. Civil war had just raged across an area seventy-five miles southeast of us. In its aftermath, people were beginning to emerge from hiding in the forest. A pastor was among them. He had written us a letter: "Please come with the book truck to our village of Tshintshianku. Bibles and hymnbooks have been destroyed in the fighting. People are weeping for new ones."

The truck slowly ground its way through a sandpit. Then tires edged their way over huge round stones protruding above the roadbed. The steering wheel tried to wrench itself from my grasp. The truck body twisted and groaned in compaint.

Tshintshianku was a pleasant village, I recalled. Huts for its 1,000 people lined the approaches to an important road intersection and nestled on adjacent slopes. Tall, stately palm trees, their trunks frocked with light green fernery, flanked the roads with a natural disorderliness that was beautiful.

The palms framed scenes of domestic tranquillity. Clean paths lined with blooming cannas or zinnias led to the huts. Hut walls were of red earth, their doors of rough-sawn lumber, their roofs of neatly trimmed thatch. These were cherished homes around which the activities of families centered.

There was a mother pounding manioc flour under a banana tree in the backyard. A baby was tied to her back, reverse-papoose fashion, asleep with the rocking of her body as she rhythmically bent at her waist to drive pestle into mortar again and again. A hen and chicks scurried at her feet, pecking at particles which fell to the ground. Two older children sat playing on a reed mat which lay on the bare ground nearby. A tethered goat contentedly munched lush grass in the front yard.

My mental picture was soon to be shattered. About sundown that evening we entered the village and approached the intersection. I was numbed by the sight. The palms remained, mute witnesses to the devastation.

Not a home was left standing. Every hut had been reduced to a heap of broken earth. From the rubble, sticks which had been part of the wall structure jutted upward, their ends burnt to ugly, black, twisted points. The landscape was deserted of anything living. The scene overwhelmed me with a sense of utter desolation.

"Do you think we'll find any people?" I asked.

"Let's go on to the house of the pastor who wrote us the letter," Barnabas replied.

We drove through the road intersection to the opposite edge of town. There was the road which arched off to the left and circled in front of the church. There was the church. It was built of cement block with a corrugated metal roof; it was intact.

But the parsonage-hut to the left of it had been reduced to a heap of rubble like all the others. To the right of the church was an old hut, walls near its corner entryway crumbling either from age or warfare; its tattered thatch roof, black with age, tipped toward the entryway like a lopsided hat ready to fall.

"Where could the pastor be?" I asked, as I braked the truck to a stop in front of the church.

Then in the gray of gathering dusk I saw him, stooped low to clear the edge of the tipped-over roof, emerging from the broken entryway. Then followed his wife. He straightened to his full height, smiled broadly, waved a welcome, and called, "Hello, preacher!"

They insisted we stay for the night. They found chunks of log for us to sit on until they could borrow chairs. She hunted something for us to eat, and found three white sweet potatoes. She put them into what appeared to be her only cooking utensil — a shallow, white enamel dish. She covered them with water and set them to cook on an open fire nearby.

The flat-bottomed basket she used to carry things on her head was turned upside down on the ground at our feet; its up-turned bottom was to be our table. She drained the water off the sweet potatoes and set them before us. We said grace and ate our supper.

It was eleven o'clock when we retired that night. The pastor and his wife recounted to us in detail the terrible events of past weeks. They had fled to the forest, carrying what they could in their hands. They'd lost virtually everything. But their spirit overwhelmed me. Through the course of the entire evening, not a word of complaint fell from their lips. Rather, they praised God that their bodies were unharmed, they had each other, and they could start building again.

And this was the third time they'd passed through such an experience in the last four years.

Some months later my car was speeding down a highway in the midwestern United States. I had just returned from the Congo and was still adjusting to such accoutrements of an affluent society as instant balanced-diet breakfasts, toothpaste with sex appeal, and soft-cushioned machines rocketing along ribbons of smooth cement. I was also perusing the beauty of lush, green fields of corn which lined the highway, fields which I knew had unfailingly produced a generous harvest for more than thirty consecutive years. There was a farmer working in a hay field. "Aren't those big cab tractors nice," I mused. "And look at his shiny pickup along the road."

I pulled into a filling station for gas. A farmer had also stopped. I struck up conversation with him.

"Crops look great," I said, gesturing to a nearby freshly tasseled cornfield.

"We're hurting bad for rain," he replied. "Haven't had any for two weeks now. If we don't get some soon the crop's going to be short this year." Instantly on the screen of my mind there flashed the picture of an impoverished pastor and his wife seated at a night bonfire telling their story. It raised a question which has been uncomfortably nagging me ever since.

Why is it that people who have so little find it so easy to be grateful, and we who have so much find it so easy to complain? ☐

Ralph Dull: Unlikely Politician

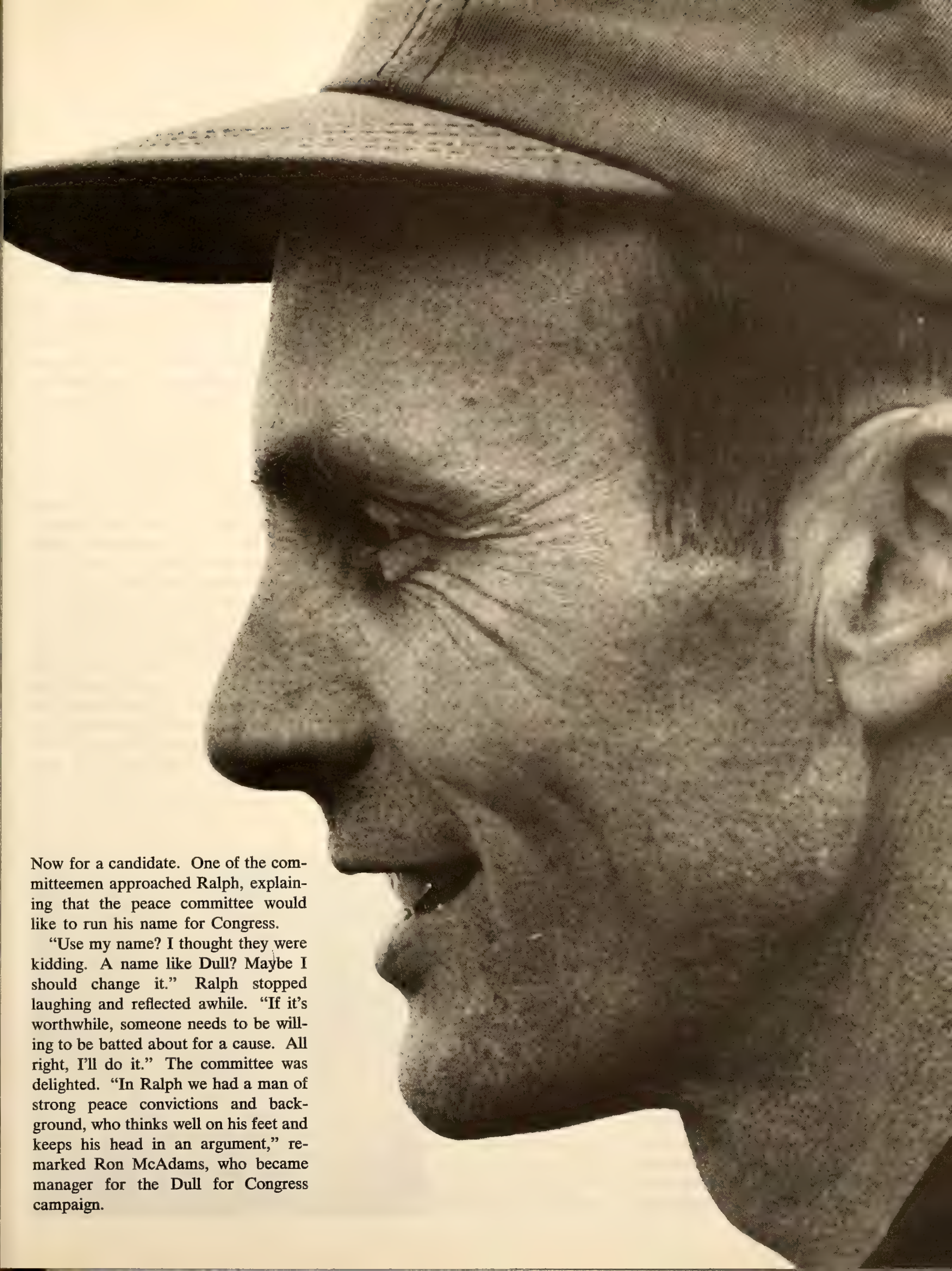
by LOIS TEACH PAUL
assisted by CAROLYN T. DENLINGER

Farmer Ralph Dull doesn't look much like a national figure; he is a slightly built, neatly dressed man with a boyish grin and deep-set eyes, light brown in a sun-lined and tanned face. Voters would not likely be impressed until they listened to what the firm, quiet voice said or grasped the callused hand.

Ralph Dull, Church of the Brethren layman of Brookville, Ohio, would be the first to insist that he is an unlikely politician. But there he was, in the spring of 1970, seeking to be chosen as the Republican candidate for representative from the fourth Congressional district — eight and a half southwestern Ohio counties. He was running on a proclaimed peace platform, a symbol of protest against America's military involvement. "Someone had to make a witness for peace where it really counts — in the halls of Congress — and my friends convinced me that it was a job I could do."

His choice as a candidate did not seem unlikely as it came about. Ralph is no stranger to the legislative process or to the Congressional office building, for he has taken an active part in the peace movement in southern Ohio for years. It began two years earlier when several Brethren joined the Laymen Concerned About Vietnam group that left Dayton for Washington to lobby for an end to the war. In the Capitol David Huffaker and Ron McAdams, with Mark and Mary Dehers, called on Fourth District Congressman William M. McCulloch to discover his stand on the war. They left his office convinced that any change in leadership for peace would have to come from a new congressman. Why not a peace candidate in the Republican primaries against McCulloch? In this strongly Republican district, by voting for such a candidate those who took their peace witness seriously could speak where politicians hear — at the ballot box.

During the fall of 1969, Huffaker, McAdams, the Darke County Peace Committee, and other friends collected quite a bit of interest in the project.



Now for a candidate. One of the committeemen approached Ralph, explaining that the peace committee would like to run his name for Congress.

"Use my name? I thought they were kidding. A name like Dull? Maybe I should change it." Ralph stopped laughing and reflected awhile. "If it's worthwhile, someone needs to be willing to be batted about for a cause. All right, I'll do it." The committee was delighted. "In Ralph we had a man of strong peace convictions and background, who thinks well on his feet and keeps his head in an argument," remarked Ron McAdams, who became manager for the Dull for Congress campaign.

When anyone runs for public office, his life is open for scrutiny. What interested voters saw was a man who consistently lived by his beliefs. His credentials had been established long before the peace issue became popular. His profile was sharp and clear: Ralph was born forty-one years ago on a farm where he now lives, the fourth child of Vernon and Lucille Brenner Dull. Ralph's parents and grandparents were lifelong members of the Brookville Church of the Brethren, so it was natural that the Dull children became active too. "I was always a shy boy. When I was in high school I went out for sports and played in the first football game I ever saw. Athletics gave me confidence in myself." He was graduated a four-letter man. Ralph's year at Manchester was not a singular success. "If there was a subject that I liked and felt was important, I'd lose myself in it, but much of the curriculum just wasn't for me. I found study for study's sake very difficult. I did not plan on a teaching career — I was a farmer, and agriculture wasn't one of Manchester's courses."

In May of that year Vernon Dull became ill and was hospitalized. Ralph came home to the farm. Later he was able to take two semesters of college work in agriculture at Purdue. He finished his courses at the top of his class. Ralph entered BVS (third unit) in the fall. As a member of the peace caravan in Pennsylvania and Virginia he learned to organize his thoughts and speak in public.

"When I came home, I soon found myself on the Southern Ohio Youth Cabinet. It was part of the program that year for cabinet members to visit district youth groups. Another cabinet member and I went together. She was Russ and Vinna Helstern's daughter, Joy. After about a year she agreed with me that we made a good team, and we have. We were married in 1952. We have four children, Peter, Michael, Becky, and Kevin."

Ralph had registered with Selective Service as a conscientious objector and was drafted at age twenty-six. He chose to do his alternative service at the Baltimore Pilot House Project, so he left the farm, with his wife and baby son, for the city of Baltimore. Ralph and Joy were project directors for two years. "While we were in Baltimore, I used to go to Washington and sit in the Congressional galleries. I became more convinced that Christian people must make their beliefs felt in Congress."

When they returned to Ohio, Ralph continued his partnership with his father, raising Black Angus cattle and hogs. He took over the farm in 1960. "I am intrigued by possible better ideas and I like to study a problem, consider new methods, and put them into practice. Failures don't throw me, unless it's because of neglect on my part." The busloads of visitors that stop at the Dulls' farm attest to his excellence as a farmer. The tours are arranged by the Agricultural Extension Service.

The Dulls are an active family in the Brookville church and in the Farm Bureau, of which Ralph is a past president. He is currently chairman of the County Advisory Council and Policy Development Committee. In the church he is active locally and in the district, in the Heifer Project, foreign student exchange, and racial exchange.

He has developed political know-how in the back halls of the state legislature and learned to know state and national political figures. "My first experience as a lobbyist was in 1948. Five boys left Manchester for Washington to protest universal military training. There were Gale and Dean Delinger, Don Miller, my brother Ray, and I." He has made several trips since for youth and adult seminars.

For the last eleven years, the Dulls

Ralph and Joy Dull talk with Ron McAdams, director of the Dull for Congress campaign have refused to pay the percentage of their income tax that would be allocated to military spending, an amount of one half to two thirds of a tax figure. The government has attached his bank account for that amount plus interest.

"When I agreed to be a candidate, I saw it as another way in which I could witness for my convictions. I hoped it would be a force to make other people think through their peace position in political terms, then act uncompromisingly on their beliefs. It's time that we prove ourselves and stop rationalizing our lack of positive activity. I am convinced that the stewardship of life taught by the Christian church is sound and practical politics. It contends for conservation of natural and human resources. Where in this belief can we justify war? As I see it, we can take no other stand."

But as convincing as his argument is, not as much support from churches was forthcoming as McAdams and Dull had hoped for, either vocal or financial. But many Brethren did work hard. Lacking in funds, they concentrated on mailings. Envelopes stuffing sessions were held in Brookville church. Youth groups in several counties helped with mailings. "The Darke County friends worked very hard and it showed in the votes," said Ron.

Ralph is strongest in person-to-person contact. He and Ron spent two Saturdays in rural towns on street corners, shaking hands. He spoke at service clubs, women's meetings, university classes, newpaper and radio interviews, and Sunday morning and evening services. His proposals were delivered in straightforward clarity and with sly humor. He advocated a plan for:

— removing all troops from Vietnam in twelve months.

— reordering priorities to reverse our militaristic foreign policy. "We can eliminate our starving enemies by making them well-fed friends."

— using natural resources in domestic needs.

— helping American blacks to find every opportunity to full citizenship privileges.

— in agriculture, reinstating the investment, credit, government involvement in crops and more careful study of the long-range hazards and benefits of insecticides used.

— placing our hope in negotiation and reconciliation, not in antiballistic missiles.

— as a nation, assuming responsibility democratically and presenting a strong, imaginative disarmament plan to the world.

In one letter to an editor, Ralph slyly proposed that half the Pentagon be turned over to a secretary for peace.

"Being chosen as a candidate over a twenty-two-year incumbent was a remote possibility. Anything approaching 6,000 votes we felt would make our point. We felt the time, effort, and money spent was worth it in peace education. Incidentally, we did get nearly 5,000 votes. That's 5,000 adults speaking their peace witness."

"The most rewarding part of the experience was to meet and get letters from like-minded people. We were a rallying point for the isolated. They told me that they appreciated a chance to come together and to be a part of something that would help promote peace. One man told me that it was like a breath of fresh air to find a candidate with our views. A Washington correspondent who came to interview me said when he left, 'You're my kind of guy.'

Both Ralph and Ron agree that they learned much in this campaign. They are already talking of tactics: organizers in each county, getting into grass roots party positions at the county level. They have spotted the difficult areas and found unexpected support in some newly formed friendships. "We strive to present a position, not a man," said Ron, "and that's not easy in a political world where personality is the watchword and advertising sells a president. We feel that winning the next election is possible, especially in the absence of the well-known incumbent."

What does Joy say about Ralph's political adventure? She was reluctant at first but saw that Ralph felt strongly that this was his duty. "I get apprehensive when I hear talk of another campaign. It takes such a total involvement for such a long period. Ralph was gone three or four nights a week and spent hours at home writing. Some Saturdays he traveled around shaking hands, all on top of the work here at home. Campaigning makes such a heavy demand physically that I worry. But this is what he believes he must do — that's Ralph — and I believe in him, too. Even our children took part during the campaign in lively political discussions at school. We were in this together."

This kind of commitment is not new to Christians or to Brethren. Ralph witnesses to his commitment with integrity, a sense of humor, a lot of dig-in-your-heels grit in the best of Brethren tradition.

The Dull for Congressman headquarters received many letters, but among those valued the most is the one that Ralph received after the election. It read in part: "Congratulations on winning your recent campaign. . . . You didn't get as many votes as your opponent, but the way you ran your campaign and made your witness to so many people was truly a victory. . . . You kept the faith." ☐

news

'BROTHER MODERATOR'

One of the extras life has given him

"Being a Christian for a layman is not as easy as we ministers often write and say. How do you run a mill and do it as simply, in terms of being a Christian, as some of our little 20-minute sermons imply can be done? I have always, I think, kept a little realism in my preaching because of the experiences I have had as a layman."

This year's national moderator of the Church of the Brethren, Harold Z. Bomberger, was responding to a visitor's interest in his secular work before entering the ministry and its effect on his ministry.

In the four years between high school graduation in 1935 and entrance into Elizabethtown College, Mr. Bomberger worked on the family farm in Lebanon County, Pa., and in radio-television engineering in the Kansas City and Chicago areas.

Varied experiences: He attributes these experiences with helping him understand the layman's point of view and his struggles with faith. They were experiences, too, which enabled him to move progressively in responsibilities within the church: as pastor of the Allentown, Pa., Westminster, Md., and presently, McPherson, Kan., congregations; executive for the former Eastern Region in Pennsylvania; moderator of the Eastern Maryland and Kansas districts; General Board member; committeeman on various study and planning panels of the denomination; and now the highest elective post of the church with his installation in June at the Lincoln, Neb., Annual Conference.

If there is a "success story" about Harold Bomberger, it is probably told in his relationships with people. One friend has noted that Harold has "never treated anyone less than a person." His ability at times to speak bluntly, without raising resentment, is attributed to his having "walked in the shoes" of his listener — as a layman when a pastor, as a pastor when a regional executive, as an executive when in denominational work.

Appreciation: Pressed to comment on this evaluation, he remarked: "In a lot of ways I'm genuinely grateful for experiences that have been mine and people who have made these possible. Usually, experiences find their meaning chiefly with people. I think I have a basic respect and appreciation for people."

Is there a secret for working with people? "It's pretty much doing your homework, establishing confidence, and never betraying a confidence that people have in you, at least never intentionally. . . . Concern and love and respect for people go a long, long way."

If one expected a complicated philosophy of life from Harold, he would be disappointed. Apart from the faith that God's undergirding is always present and always a guiding force, he finds it in this observation: "You win and you lose in about everything you do." As moderator for a year he gains a closer contact with many congregations and churchmen but notes the loosening of family ties while doing the traveling that the position requires. He believes, too, that to an extent there is a tide which carries men, in which God's purpose comes through.

The 52-year-old minister recalls his service at various levels of church life as best preparing him for the denominational moderatorship. "Tremendously important, too, in these experiences are what they suggest of the confidence other people have, and have had, in me, which gave me a sense of confidence I needed to try to be moderator."

No such category: He recalls his stunned reaction to being nominated first for the office at the 1964 Annual Conference, his feeling of inadequacy for the position, and his sense of relief when he lost — by seven votes — to A. Stauffer Curry. "A little later I began to think about this and decided that if my friends have that much confidence in me, why can't I? If there were a perfect standard for a moderator, few of them would say they achieved that, and certainly some of their critics would deny it.

"Each of them did the best he could, giving his life and time and energy. Why couldn't I do that?"

Still, Mr. Bomberger says that he never honestly expected to be moderator or even get close to it. "I was not a person who, when he got out of seminary, saw the acme of his existence as ending up being moderator." For him, the moderatorship has been "one of the extras that life has given to me."

Being prepared: Harold has lived by a conviction that, over the long span, things will come to a man when he's ready for them. His churchmanship over the years has helped him to "develop a sense of responsibility and a sense of administration. So, when a fellow becomes moderator, there's a sense in which he is not totally *unprepared* even though he may not be totally prepared for it."

Perhaps coming from his Pennsylvania Dutch upbringing, he sees no substitute for hard work and "doing one's homework." He says this in the context of his frustration of being among people "who know so much and yet know nothing because they haven't done their homework."

Being a "Dutchman" has had its helps and hindrances, he observes, "but I don't think there's any magic, like being Irish in Boston." Still, with more Brethren in the East than elsewhere, his background has been of value in understanding and appreciating their concerns.

It was the encouragement and friendship of L. John Weaver that brought Harold into the ministry. Mr. Weaver, now pastor at the Midway church near Annville, Pa., was a student at Bethany Seminary when Harold was working in Chicago.

Career choice: Mr. Weaver brought him into the seminary's fellowship while Harold continued to work in Chicago and attempted to determine whether his life would be in electronics or the ministry. The ministry won and he entered Elizabethtown College in the fall of 1939 and later the seminary.

An added dimension to Harold's life has come through his participation in cooperative church life, including service as president of the Kansas Council of Churches for two years and a council board member before and afterward.

"These ecumenical contacts helped me not only to discover but to appreciate the values of other traditions and the people involved in them. Though they were different from my own training and experience, I nevertheless appreciated how much they contributed to Christianity and to the world."

True Christians: This is an important transition for one, among many others of the church, who grew up with the impression that Brethren were the only Christians who were true Christians. And even among the Brethren, only some were true Christians depending on how they dressed and what they did, so the thinking went.

Similarly, attending a Brethren college and seminary has been advantageous "in that it threw me in the mainstream of what I was to be about for the rest of my life." Also it helped him to develop companions and associates with whom he would deal in his ministry.

Yet traveling in the mainstream keeps one from profitable experiences useful in later associations. "There was a sense in which my colleagues who went to some other place — Yale, Harvard — got a perspective of the larger world which I don't think I got."

The added dimension in his educational outlook came in graduate work for his master of sacred theology degree at Lutheran Theological Seminary, Gettysburg, Pa., and in later seminars for evangelism, counseling, mental health, and sensitivity training.

International travel, even before assuming the moderatorship, has enabled Mr. Bomberger to relate the Brethren to the vast problems of the world. While on a sabbatical leave from his congregation in 1967, he participated in the British-American Preachers' Exchange

Harold Bomberger, newly installed as moderator, leads the Lincoln Conference with raised arms in the symbolic observance of hope. Behind him are chorister Otis D. Kitchen and immediate past moderator A. G. Breidenstine and studied at Oxford University, participated in an audience with Pope Paul at the Vatican, and spent eight weeks in the Middle East. Later he toured Nigerian missions, and this past July he and his wife observed the Brethren work in Ecuador.

Of these travel experiences he notes his biggest thrill "was to see the church at work in a culture different from what I've been traditionally used to and working in.

"I believe that if more of our laymen and pastors could see the church at work in situations such as Nigeria or Ecuador, which represent pretty tremendous success stories, we'd be much more enthusiastic about our own work in our local community and outreach."

Certainly Harold's work within the pastorate has been a positive experience — despite the later dissolution of his first congregation. His biggest boost in parish work is the importance of people and his individual contact with them, despite the often talked-of frustrations, heartaches, and limitations. "The pastorate, in one form or another, is going to be around for quite awhile," he observes.

Three children: The Bombergers have three children, Timothy, working for the state of Pennsylvania; H. Lane, married and living in Kansas; and Venona Ann, a sophomore at Wichita State University. Mrs. Bomberger, the former Margaret E. Mann, is a second grade schoolteacher.

And what of the future of the Church of the Brethren? What are the moderator's hopes for the denomination in the decade of the 70s?

"I would hope that with all the talent and ideas and resources we have — and I think they're pretty tremendous — that somehow we learn to use our differences, rather than to pull each other apart, which I think is a possibility at this time. We should use our skills in harnessing our diversity for strength, for service, for witness, truly for the cause of Jesus Christ as reflected by the best in our heritage."

Clergymen help to resolve two-year grape boycott

THE NATIONAL BOYCOTT of California grapes, initiated two years ago by Cesar Chavez' farm workers' union, came to an end in July when a vast number of growers signed contracts with the grape pickers' union, the United Farm Workers' Organizing Committee.

For their decisive role in the outcome, churchmen were both complimented and condemned, often the latter for their open sympathy and support for the side of the workers. Brethren have also been related to the five-year dispute, attempting a ministry to both sides in the movement.

Since February the National Conference of Catholic Bishops has been actively involved in negotiations between the growers and the workers. It was through the bishops' efforts that agreements were reached to end the dispute.

Other churchmen also played decisive roles in reconciling the grape growers and workers, including Protestant workers with migrants and Jewish laymen and rabbis.

The movement, "La Causa," has drawn the support of white liberals and black radicals and the enmity of such conservative groups as the John Birth Society. But it has mainly received the backing and sympathy of young clergy of all faiths and several not-so-young church leaders.

Organizers: Some spokesmen for grape growers have openly criticized clergy and churches for supporting the organizing efforts of the farm workers and "keeping the strike alive."

Religious units in California, they said, spearheaded the table grape boycott, but it was indicated that Protestant councils of churches in such areas as Missouri and Pennsylvania also lent their support to the boycott.

The Northern California Council of Churches adopted the farm workers' cause as the main activity of its migrant ministry, speaking, writing, demonstrating, reportedly braving threats of armed guards, and even joining hundreds of demonstrators in jail after testing stringent picketing regulations.

Though Cesar Chavez is a Roman Catholic and has several priest aides, his top assistant is 31-year-old Protestant minister James Drake. Because of the considerable church backing of "La Causa," the farm workers' campaign often took on the aura of a quasireligious movement.

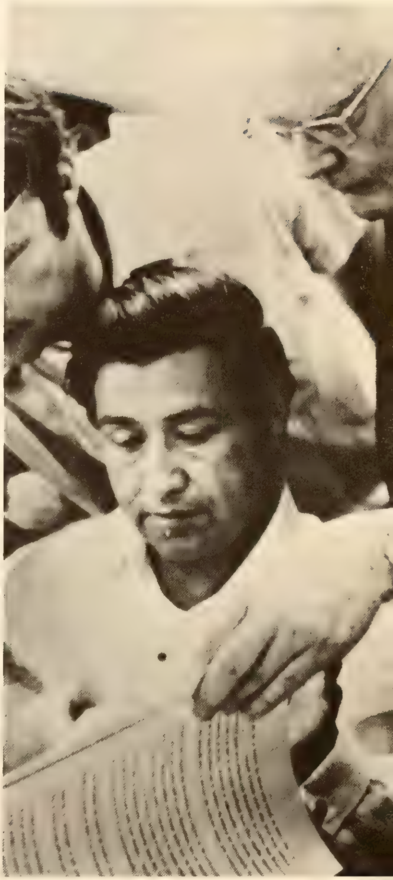
"I'm here," one clergyman-backer of Mr. Chavez was quoted as saying, "because this is a movement by the poor people themselves to improve their position, and where the poor people are, Christ should be, and is."

Rabbi Marc Tanenbaum, national director of the interreligious affairs department of the American Jewish Committee, hailed the contract achievement as a significant "model of sophisticated, effective cooperation between Catholics, Protestants, and Jews joining hands in the common work of social justice."

Critics: Yet some clerics were admonished to teach religion and to stay out of farm labor problems.

Some Brethren in California, grape growers among them, were understandably concerned that the small grower was being hurt or forced out of business by the cost-price squeeze, that the contract demands of the farm workers' union increased the problem, and that the church should see its task as helping small growers secure economic justice as well as supporting the farm workers.

Indeed, it was probably a concern for the small producer that helped bring the strike to an end. It was known that the consumer boycott had seriously affected the marketing of nonunion grapes. One large producer noted that they were "con-



In San Francisco, above, hundreds of Salinas Valley lettuce workers launch a national boycott of nonunion lettuce after union leader Cesar Chavez, right, signs contract covering San Joaquin Valley grape growers following two-year boycott

cerned that [the boycott] would actually destroy a number of farmers, particularly the smaller ones."

Help attempted: Although ways of helping the farm workers have been fairly obvious for some time, it has been more difficult to find ways of aiding small growers in their cost-price squeeze.

At the suggestion of Brotherhood social justice consultant, Ralph E. Smeltzer, the Pacific Southwest Conference board of administration recently appointed a committee of a pastor (Paul Miller, Fresno) and two growers (Dale Snell, McFarland; Merlin Bowser, Fresno) to determine the extent of small growers' problems and to explore ways in which the church might help. After lengthy discussion the committee concluded there was really no way in which the church could materially assist small growers in their economic difficulties.

Other support and assistance to both growers and laborers came from volunteer service workers. With the Brethren ministry to farm workers in the San Joaquin Valley are four BVSers, Rodney Ott, Ulrich Vinke, David Perlin, and James Lefever. They are assigned to the Shepherd of the Valley Lutheran Church in Lamont and under the general supervision of its pastor, Russell Paulson. Mr. Paulson in turn reassigns them from time to time to various types of ministries to farm workers in the Lamont-Delano area.

Another BVSer, Clyde Fahnestock, recently completed two years of service with Casa de Amistad, a farm worker community center in Brawley, Calif. The center now wants only nonwhite leadership, and presently BVS lacks sufficient nonwhite volunteers to meet this request.

Moral issue: Many observers, especially persons who supported the farm workers, depicted the workers' cause as a strictly "moral issue," a struggle of predominantly Mexican-Americans for a living wage and decent housing. The lot of the migrants who harvest the nation's crops has been one of oppression, illiteracy, and unspeakable poverty for more than 50 years. Steven V. Roberts in *The New York Times* wrote of them:

"The farm workers were always the outcasts of society — first the Chinese, then the Japanese, the Eastern Europeans, the Oakies, the Mexicans. They were too itinerant to organize and too poor to strike. When they did try to protest, vigilante mobs beat them down as the law looked the other way.

"Congress found it just as easy to ignore them. When the National Labor Relations Act was passed during the New Deal, giving workers the right to organize and demand union recognition, farm workers were excluded to win the votes of rural representatives. They are still excluded."

The new organizing effort began when in 1964 a public outcry finally ended the importation of cheap labor from Mexico by farm operators (though the law has been circumvented and unenforced).

Boycott hurt: According to a grower who agreed to union terms, only a fraction of the total labor work force participated in the strike, hardly making a dent in production, but the national boycott hit growers hard, driving grape prices to their lowest level in many years. Yet, overwhelming votes by workers for union representation scuttled some growers' contention that the grape pickers were indifferent to the union.

It was the boycott that made the difference in the movement's success. Many large cities reported a decrease in grape buying that approached 50 percent over previous years. In Boston, for instance, massive demonstrations forced almost every large chain store to remove all California table grapes from the shelves.

If the movement seemed hopeless at times, it was the soft-spoken Cesar Chavez who revived it and brought it through. A total dedication to nonviolence and a refusal to draw racial lines have been hallmarks of the movement.

Mr. Chavez told the farm workers and growers that the settlement was proof that "social justice can be gotten through nonviolent means. When we see so much violence in our midst, this event justified the belief of millions that, through the theory of nonviolent action, social justice can be gotten. We are proving this here every day." Mr. Chavez later affirmed, "Social change can be achieved only through self-sacrifice and by the means of nonviolence."

"And he understood," said the *Times* writer, "that the real aim of the union was not better wages or working conditions, but dignity and pride. La Huelga, the strike, was only part of La Causa, the broader movement for social justice."

Democratic change: Rabbi Marc Tanenbaum cited that "while radicals and revolutionaries were bombing banks and other institutions in their senseless, anarchic way, seeking to undermine the American system, the Mexican-American farm workers gave dramatic testimony to the fact that nonviolent protest, patient trade union organizing, and the peaceful but imaginative mobilization of public opinion and national boycott can bring about significant social change within the democratic framework."

Ralph Smeltzer noted that the Church of the Brethren is exploring the possibility of assisting the farm workers' committee in a program of training in nonviolence.

Mr. Smeltzer was present when, on July 29 in Delano, 26 growers in the San Joaquin Valley signed contracts with the union covering more than 6,000 grape pickers.

Certainly, Mr. Chavez' five-year struggle has, according to most labor observers, pulled off the strike and boycott of the century. And as one reporter put it, "They have laid a solid foundation for farm unionization, and they are not about to quit." For the most part, labor experts see a definite political trend in the farm workers' direction.

But with most farm grape pickers now under union contract, the task for Mr. Chavez' union has only begun. Four million unorganized farm workers still remain in this country.

Several thousand workers in lettuce and strawberry fields are on strike in the Salinas Valley. Melon field workers are also seeking unionization.

One clergyman stressed that the agreement reached in the grape pickers' dispute is "really only a beginning."

"It's simply a matter of time," said a Catholic churchman of a prediction that farm union recognition is inevitable. Still, he indicated that organization of other farm workers throughout the country might pose a more difficult problem.

Legislation: "What is needed now is a thorough evaluation of the whole process of farm labor-management relations, spelling out the rights and duties of both sides. We need federal legislation offering protection for both sides but especially for the farm worker, who has little or no protection as of now."

Whether or not the apparent continuing success of the two-year-old grape boycott will set a precedent for other farm workers harvesting other crops in other parts of the country is difficult to gauge.

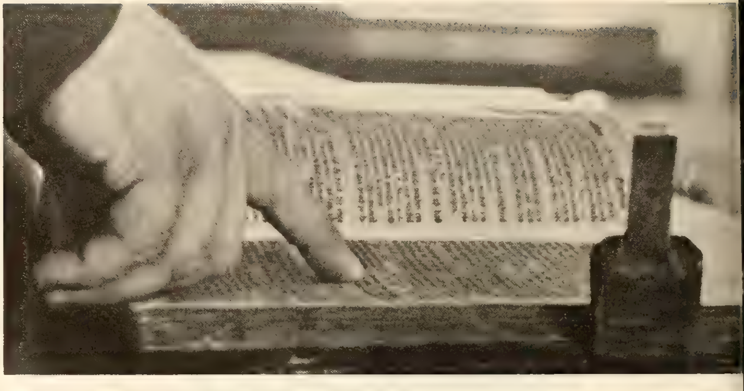
But there is little doubt that the boycott will have an effect on the future plans of large growers everywhere, who will be keeping a wary eye on Cesar Chavez' union and its pledge to organize American farm workers. — FROM RELIGIOUS NEWS SERVICE REPORTS AND OTHER SOURCES

Meetinghouse revisited

WHEN SEVERE WINTER WEATHER made it difficult for parishioners of the Indian Creek Church of the Brethren to attend services at Vernfield, Pa., a meetinghouse was built in 1843 for those who lived in Franconia Township.

Known as the Klein meetinghouse, the property was recently returned to the Indian Creek congregation after being in the hands of the Harley family since 1926. Services on a regular basis were discontinued in the meetinghouse about 40 years ago when modern transportation made them unnecessary. Annually for the past 38 years a memorial service has been held there.

This summer's service was led by Hiram G. Gingrich, minister in the Annville, Pa., congregation, and was based on an ancient German liturgy which has since been translated and modified for contemporary use. Chants and chorales, sung in German as in early Dunkard services, were led by 90-year-



old Rein F. Gottshall, Royersford; a devotional address in German was given by Isaac Clarence Kulp Jr., Vernfield; and Robert C. Bucher, Schwenksville, presented a history of the Brethren and the meetinghouse.

The Indian Creek congregation is the second oldest Brethren group in the United States, and the Klein meetinghouse is the oldest unaltered example of Pennsylvania Dutch meetinghouse architecture. The adjoining graveyard was the first Dunkard burial ground outside of Germantown and the site of the grave of Peter Becker, who brought the first Brethren to America in 1719. It was Becker who moved from Germantown to the Indian Creek area in 1723 and started the Vernfield congregation.

Built of pine and stone from the surrounding area, the meetinghouse was dedicated on Christmas Day in 1843 by the Brethren, who were joined in the service by area Mennonites.

The Indian Creek congregation is organizing a restoration project for the meetinghouse and last month began soliciting donations for the restoration work. Ronald R. M. Moyer, Telford, Pa., one of four members of the congregation administering the project, noted that the church is working with an architect on plans and costs of the restoration. Efforts are being made to have the site designated a state and national historical shrine. And Franconia Township is looking at a role in maintaining the site as the beginning of a historic sites preservation program for the township.

Far left: Isaac Clarence Kulp Jr. gives a devotional address in German. *Center:* Old German Bible used in the memorial service. *Center below:* Parishioners listen to the German liturgy of the service. *Below:* Klein Meetinghouse and cemetery where Peter Becker is buried

Many children live in my Father's house

Woodcut by Irving Amen

Reproduced by permission

Can We Afford a New Welfare System?

Before Congress this year will be far-reaching proposals for a drastic overhaul of current welfare programs aimed at lifting many people out of dependency

by JACK McDONALD

President Nixon has called the present welfare system a "colossal failure." Others far apart in the political spectrum have called it the same and worse. The system has countless critics, almost no defenders.

Then why hasn't it been changed? Why, if there is such unanimity, haven't welfare programs been reformed, scrapped, or rebuilt? Why have they been permitted to grow, perpetuating their shortcomings and short-changing recipients, taxpayers, and society?

Those who have sought to change the system, in and out of Congress, have felt severely hampered by misunderstandings and myths about welfare and the poor that appear to be widespread in the public mind.

Public opinion polls tell us, for example, that millions of sincere Americans believe that the poor in the main are able-bodied but lazy loafers and that persons on welfare could work but prefer to freeload off the rest of society.

This myth grew and became ingrained in the public mind in part because until fairly recently no one really knew much about America's poor, who they are, and why they are poor. They were the little understood, often ignored, usually unseen "Other America," about which author Michael Harrington has written.

It wasn't until the middle sixties, incredible as it may seem, that the first good census of the population on public assistance was developed. The results surprised a good many people.

The census showed that the welfare rolls — then totaling some 7.3 million people — included only 150,000 males old enough to work, and that about 100,000 of that number were incapacitated beyond the ability to work or to be trained. That left just 50,000 able-bodied, employable males on the welfare lists, or less than one tenth of one percent of the total welfare population.

Of the rest, 2.1 million were over 65, mostly women (with a median age of 72); 700,000 were either blind or so severely handicapped that they couldn't work; 3.5 million were children, 900,000 were mothers.

The numbers in each of these categories have increased since that survey but the proportions and percentages remain the same.

Only about forty percent of the poor receive assistance under our present system, however. What about the total poverty population? Is it made up of lazy loafers? Here is a 1966 breakdown of thirty million people who were poor by that year's standard of poverty:

— Almost half were under eighteen years of age.

— Almost twenty percent were sixty-five and over.

— About twenty percent were family heads.

— Almost three quarters of the family heads worked, about half of them full time.

— Of the family heads who did not work, about a third were ill or disabled, and half were female family heads with children to care for.

— Only 100,000 able-bodied, unrelated poor men did not work.

Despite the facts, the "lazy loafer" myth dies hard. The President's Commission on Income Maintenance, which undertook a twenty-two-month investigation of public assistance that took members to all sections of the country — to the rural Midwest and South, to the hollows of Appalachia, to the big city slums — found it prevalent everywhere. But when it completed its study, the most comprehensive of its kind ever conducted, the commission reached this conclusion:

> Many Americans wonder why the poor do not escape from poverty. The answer to this question is clear to us: They usually cannot, because most are already doing as much as can reasonably be expected of them to change their conditions. . . . The simple fact is that most of the poor remain poor because access to income through work is currently beyond their reach. . . . Society must

aid them or they will remain poor.

Like the "lazy loafer" myth, a number of other misconceptions have clouded our thinking about welfare and poverty and have proved barriers to change.

These are some of the most common:

Myth: Most of America's poor people are black.

The fact: Poverty knows no color, race, or creed. Seventy percent of the poor are white.

Myth: American poverty is exclusively an urban problem.

The fact: More than one third of the poor live in rural areas.

Myth: What money the poor have, including tax-supported benefits, is spent on expensive cars and other luxuries.

The fact: The poor have little money for such expenditures. The President's commission determined that a family of four with a monthly income of $284 ($3,408 a year) spends all but $9 of it for such basic necessities as food, housing, public transportation, clothing, and personal care. This leaves nothing for emergencies, for medical care or insurance, not to mention such items as a car, a bed for each family member, school supplies.

The food budget for such a family adds up to $1 a day per person, an amount that is too low for a nutritionally adequate diet as measured by the Department of Agriculture.

One witness before the commission was asked how, on such a budget, he made ends meet.

His reply: "They don't meet."

Myth: Welfare is a self-perpetuating dole. Any improvement of the present programs would simply mean further drains on the taxpayer, on the economy, and on society.

The facts: Welfare roles can be reduced only by helping the poor to help themselves. This requires jobs, adequate job preparation for the able-bodied, and work incentives for those receiving assistance. Public assistance will always be necessary for those who cannot help themselves.

Poverty, on the scale and magnitude that exist in the United States, is not inevitable. Many adults among the able-bodied poor of working age can be helped, through training and the setting up of day-care facilities for children (as the Administration proposal would provide), to find employment or to find better employment. Still more fundamentally, the tragic cycle of poverty, in which the children of today's poor are seemingly doomed to poverty themselves, can be broken.

Now after years of tinkering with a patchwork welfare system, after years of growing protest both by those who receive assistance and by those who pay the bill, the stage appears set in 1970 for at least a start on some fundamental reform.

Before Congress this year will be proposals that could be as far-reaching in their effect on the social and economic fabric of the country as any of the New Deal era or since.

The most recent and most discussed proposals call for a drastic overhaul of current programs aimed at ending present abuses and building opportunity and equity into a fresh start. They are President Nixon's "Family Assistance Plan," and the proposals of the President's Commission on Income Maintenance Programs, a commission which was appointed by President Johnson but which reported its finding last November, during the present Administration.

Although literally dozens of proposals have been advanced to solve the welfare problem, these two almost certainly will be at the center of the debate this year in Congress. The two have more similarities than differences.

Both, for example, would provide uniform national minimum levels of assistance, thus ending the great disparities among states. Now, an American in one state can receive as little as one sixth of that which his fellow citizens with the same needs receive in another.

Both would include the working poor, the millions of employed Americans whose wages are insufficient to boost them above the poverty line.

Both would provide more incentive to work for those who are able. The Administration plan would set up a job training program and fund day-care centers for the children of working mothers. Both plans provide for a systematic scaling down of benefits as earnings increase.

Both recognize that their proposed benefit levels ($1,600 a year for a family of four plus food stamps worth $750 in the Nixon plan; $2,400 a year in the commission plan) are too low. Both point out that the present low of $490 is patently inadequate to provide a family with even basic necessities.

Both would end the destructive possibility of an unemployed father having to abandon his family to gain them an adequate income through welfare.

Public opinion polls in response to the Administration's plan (the commission's proposals have not been put to a poll) were almost overwhelmingly favorable on the broad provisions.

Can we afford it?

President Nixon's answer: "The 'start-up costs' of lifting many people out of dependency will ultimately cost the taxpayer far less than the chronic costs — in dollars and in national values — of creating a permanent underclass in America." □

POUND ME DOWN, LORD

Pound me down, Lord, so I've got to fight back. Splash it in my face so I've got to taste it. Surround me so I've nowhere to go but through it.

Don't just sit there, Lord, watching. It's too easy, just staring back; but that way I'm not seeing, and I'm certainly not doing.

Get tough, Lord; I guess that's the only way I'll react. Get my dander up, hem me in, throw me a few fast punches, and see what I can do.

I don't seem to be the type to go out after it, so I guess you'll just have to put me in the middle.

Set me up, Lord, and then turn your back. I might do better if I know you're not watching too closely.

Poem and meditation by PRUDENCE LENHARR

Lord, do you hear him? — he's calling you — he's the one to whom nothing much ever seems to happen. Life for him has become a monochrome: dull gray with the edges blurred into nothingness. He goes through his everyday routine — oh, he's got his ups and downs all right, but it's the same old thing and he's just plain bored. Sure, he loves his wife and children . . . he has a good steady job. Just a regular guy. But all the spark is gone, and he's moving with nowhere to go. Things just seemed to come easy for him: the proper thing at the proper time. No strings attached. But deep down he wants desperately for something to happen, something to do, something to spark the life in him again. He wants something, anything, to help him climb out of the endless rut he's plodding in.

Lord, there's another calling — calling you with a voice he's not quite sure is even his own. He seems to be moving and grooving all right, but at times he's convinced it's not for real. Life seems to be whirling all around him, but just out of touch. He never really feels he's with it, with the currents. I mean, in there, actually caught up in the events and involved with all the people who surround him. Living has become a game for him: He takes his turn, moves the proper number of spaces, knows how to dodge or drive; he lends an ear, loans a dime, and collects his $200 as he passes GO. But he doesn't really care. He just knows the rules, avoids the risks, and leaves before the trouble starts. And he realizes it, Lord. He wants to be a part of the action, wants it "for real"; he wants to cry deep tears and ache from laughing, not just smile with the others, never knowing why. He's calling, calling with a voice buried far inside, buried under days and years of building his crippling facade.

And listen, Lord, there is still another voice — a voice so faint you can barely hear it. It's there, Lord, just as desperate as the others. He's the timid one, Lord, the one who

dreams many dreams because he knows he'll never do them. He reads the names in the newspapers and sees the faces on TV and he longs to be among them — out there "where the action is." He wants to be on the battlefield or in the ghetto; on some foreign mission field or a reservation somewhere in our own Southwest; he thinks he should be bedded beneath mosquito netting or blanketed in the Andes' heights. He wants to risk for you, Lord; he wants to serve you somewhere as a sacrifice of himself, but he'll never go and he knows it. He wants a chance, any chance, to prove he might be wrong. Sometime, some moment, some miracle — and he'll do it, do something that his heart and soul are longing to show he can.

Hear their prayer, Lord. Show them there is room in your kingdom for the bored, the lost, the faint of heart.

Show him that you can shake the monochrome of monotonous living into a kaleidoscope of life. Your light, Lord, holds all the colors of the world. Turn his heart and give him eyes to see the designs which surround him. Shake your world into autumn with its black strokes of trees stark against the flaming sky. Gather your light into the dazzling white of a crystal winter, and then smiling, melt it into the lace delicacy of spring. Hold him in the intensity of summer, Lord, and help him to find his own design.

And what about the second voice? That voice calling from the depths of a personality too long denied. When did he begin boarding up his life? Why did he lock his heart? What did he hope to gain when he started running? Help him, Lord; you've got him down. He sees it and is willing to face his emptiness. Melt him, Lord, with the flame of your love. Melt the hard core of defense, despair, and desire that imprisons him. Open him to others and to himself. Help him to touch and to be touched, to laugh and to cry and to really BE.

And comfort your timid one, Lord. Assure him that he, too, is there among the needy. You may need to splash him just a bit to waken him to the need, but he is asking for it. Show him his neighbors' faces and let him read their names in your Good News: the hungry, the thirsty, the sick and alone, the stranger and prisoner, the oppressed and forgotten. They're all around him. Help him to see his own real field of mission.

Hear them, Lord. They're each ready for the struggle, willing to risk. They know they've reached their limit. Turn them around, back them up, give them a chance. We might all be surprised. But don't judge too harshly, not at first. Remember, they're just beginners in your kingdom.

And, while you're about it, pound me down, Lord, so I've got to fight back. Splash it in my face so I've got to taste it. Surround me so I've nowhere to go but through it. Don't just sit there, Lord, watching. It's too easy, just staring back; but that way I'm not seeing, and I'm certainly not doing. Get tough, Lord; I guess that's the only way I'll react. Get my dander up, hem me in, throw me a few fast punches, and see what I can do. I don't seem to be the type to go out after it, so I guess you'll just have to put me in the middle. Set me up, Lord, and then turn your back. I might do better if I know you're not watching too closely. □

A Letter to a High School Graduate

by CARROLL M. PETRY

Dear Graduate:

You've finished high school. For several months you've looked toward adult responsibilities and decisions. You're participating in your own future now.

What brings you where you are now? What forces have framed you and made you what you are? What is your hope for the future?

Our letter will deal with the whole You — your history, your heritage, and your hope — and perhaps challenge you.

History

Your history is a very interesting one. You were born near the beginning of the fifties, five years after the world had rocked and rolled with the Hiroshima/Nagasaki atomic blasts, now considered only cap-gun explosions when compared to the sophisticated weaponry of the 70s. Our president at that time was Harry S. Truman, whose gruff, four-letter words were the first of their kind to appear in print in America's press. He was not a teenager. "Give 'em hell, Harry," was the usual encouragement given him.

You were enjoying rubber toys, pull toys, and building blocks while wild Joe McCarthy was looking for Communists under every bed.

Then came the easy era of Eisenhower, the father-image who shepherded us along in shady green pastures. He paused long enough before going up on the mountain to die to warn us to beware of the military-industrial complex, which up until this year has had a stranglehold on our nation and its economy.

After Ike, whom everyone liked, came John Kennedy. He was really your president, because you were only then beginning to think seriously on such matters, and his children were the ages of your little brother or sister. They were your First Family, and perhaps you remember the record by the same name that was so popular in its good-natured satire of the Kennedy clan.

During those early years of your life, America's college campuses were quiet and uninvolved. Vietnam was hardly a molehill on the horizons of our concern, though we had sent small-arms supplies and a few "Cambodian-style" advisers along with them. Things were on a very small scale then.

Blacks were called Negroes (hopefully) and were for the most part confined to the ghetto, a silent, obedient minority. Space exploration was not yet off the ground. Color TV was still just a gleam in David Sarnoff's eyes. There were still many Americans who did not even have a black and white set, though perhaps you yourself watched Captain Kangaroo and Ding-Dong School in those olden days. Very few folks had two cars, a camper, or a boat sitting in front of their homes — let alone a swimming pool. Junior high and high school girls did not wear ugly ducklings to school. Blue jeans were still acceptable for boys. Short hair and fuzzy permanents were "in" for girls, and boys wore butches.

Patriotism meant never criticizing the government and always supporting the war if your country entered it. A CO was a "yellowbelly" or, even worse, a Communist, because he took Jesus' teachings seriously and could not in good conscience fight and kill. The economy was burgeoning, and your parents' income was inching up, though not as fast or on an equal par with costs. Pollution was a word used only to describe industrial dumping in our rivers.

But your life was to be shocked when about Thanksgiving time in your sixth-grade year President Kennedy was assassinated by Lee Harvey Oswald, who in turn was murdered by Jack Ruby. A dark pall settled over America and the world, and Lyndon B. Johnson went all the way to the White House, making hay on domestic issues, improving the lot of black people, but stumbling, fumbling, and falling over a molehill that grew into a mountain in Southeast Asia.

LBJ lateraled grudgingly to one who had already retired once from politics in a huff, and Richard Nixon took the ball and walked with it, uncertain as to direction — until Cambodia.

While this was happening in America, Russia and Red China had split unconditionally; a number of nations now have the atomic persuader; the Jews and Arabs are back at it as in the Old Testament; millions are starving in India; 60,000 Americans have fled to Canada rather than face killing in Vietnam; countless revolutions have taken place in South and Central America, Africa, and the Near East. Chiang Kai Shek, as long as you have known of him, has been an island dweller on Formosa. Great Britain and the other former imperialist countries have given up, sometimes grudgingly, sometimes gratefully, the empires on which, it was once said, "the sun never sets." This should be enough to show you what changes have taken place during your eighteen years of life. This is your history — up until now.

Heritage

As to your heritage, it is rich in a theological way, for you look back upon the Anabaptists (who stood for believers' baptism), the Pietists (who stood for strict adherence to Christian moral and ethical codes), and the Separatists (who were not afraid to stand up and be different from the rest of society) as your theological ancestors.

You come from the kind of people who would not bow down to the state/church complex but who read the Bible for themselves to see what direction their lives should take. You come from the kind of people who saw peace as a way of life and were willing to give up homes, wealth, and social status for the freedom of following their own Christian consciences in the matter of war and killing. You come from the kind of people who were brave enough to stand before kings and say, "We must obey God rather than men." This is your theological heritage.

You have another important heritage: that of your own family. Your parents, with the help of the church fellowship, have given you a priceless legacy which all too often is taken for granted. For in the formal experiences, whether they be of education, religion, or culture, one finds the spark that ignites his soul to carry out some worthy task.

True, much of the personality and character that make up YOU has not been consciously learned. You have gotten it by osmosis, and if you have not developed into a well-rounded person, we do not place the blame on you, but upon ourselves: your parents, pastor, and friends. If we have not succeeded in glorifying the heritage which is yours, this does not mean that that heritage is worthless but that our attempts were poor. Maybe they were also poor in our trying to acquaint you with your spiritual heritage, but this does not give the lie to the heritage itself.

You are rich in heritage. Learn to appreciate it and give thanks for it, teaching its good parts to your children. Your heritage also touches the land in which we live, where the struggle continues to make it become the fulfillment of the ideal dreamed in the Bill of Rights. I am convinced, even in this troubled era, that we are moving toward that fulfillment and must reach it in your generation. When I think of the young people I know who have a Christian orientation to the problems of today, I am not afraid for America's future. I trust you as much or more than I have trusted those of my own generation. So you have this heritage to make of it what you will.

Hope

But all the yesterdays are past and tomorrow is what is real to you. It contains the most of the dreams and hopes of your mature life. For instance, finding that one right person and giving yourself in the intimacy of Christian marriage; choosing a vocation which you can enjoy and live with; finding a home and settling down in a community to help make it a better place in which to live.

You have already lived through nearly two decades: the Fabulous Fifties and the Sexy Sixties. What will they call the seventies? sophisticated? suffering? spiritual? Part of that is up to young leaders like you who will make their marks on our society.

Take these challenges from Jesus as you embark on your own voyage of hope in a helpless world. The first is this: "No one lights a lamp and then hides it or puts it under a bowl; instead, he puts it on the lamp-stand, so that people may see the light as they come in. Your eyes are like a lamp for the body: when your eyes are clear, your whole body is full of light; but when your eyes are bad your whole body will be in darkness. Be careful, then, that the light in you is not darkness. If, then, your whole body is full of light, with no part of it in darkness, it will be bright all over, as when a lamp shines on you with its brightness" (Luke 11:33-36, Today's English Version).

The basic message or challenge here is this: Be full of light, of which there is only one source — he who claimed to be the light of the world. Be full of Jesus Christ and his way in tomorrow's world.

The next challenge is this: "The man to whom much is given, of him much is required; the man to whom more is given, of him much more is required" (Luke 12:48b, TEV).

The meaning here is very clear: Persons who have abilities and talents are those who are the most responsible for their world. Think of the areas of proficiency and expertise that you touch. Music, both instrumental and vocal; drama; sports; scholarship; art; mechanics; agriculture; animal husbandry; debate; literature; writing; and probably many more. One or more of these is an area where you shine. Offer your talents to God in the service of Jesus Christ, and you will be amazed at what you can do. You are to be held responsible, you know!

The third challenge is this: "Any country that divides itself into groups that fight one another will not last very long; a family divided against itself falls apart" (Luke 11:17, TEV).

The meaning of this challenge as I see it is a call for us to serve in the reconciliation of the political, racial, religious, ethnic, ideological, and age groups in our own country. Without this coming together there will be no America of the future. But I believe in that future and in your interest in men reconciling their differences with one another and with God.

Thus the challenges: be full of light; be responsible; and work for reconciliation. If you take such challenges seriously, the letter you write to your children will sound much different. ☐

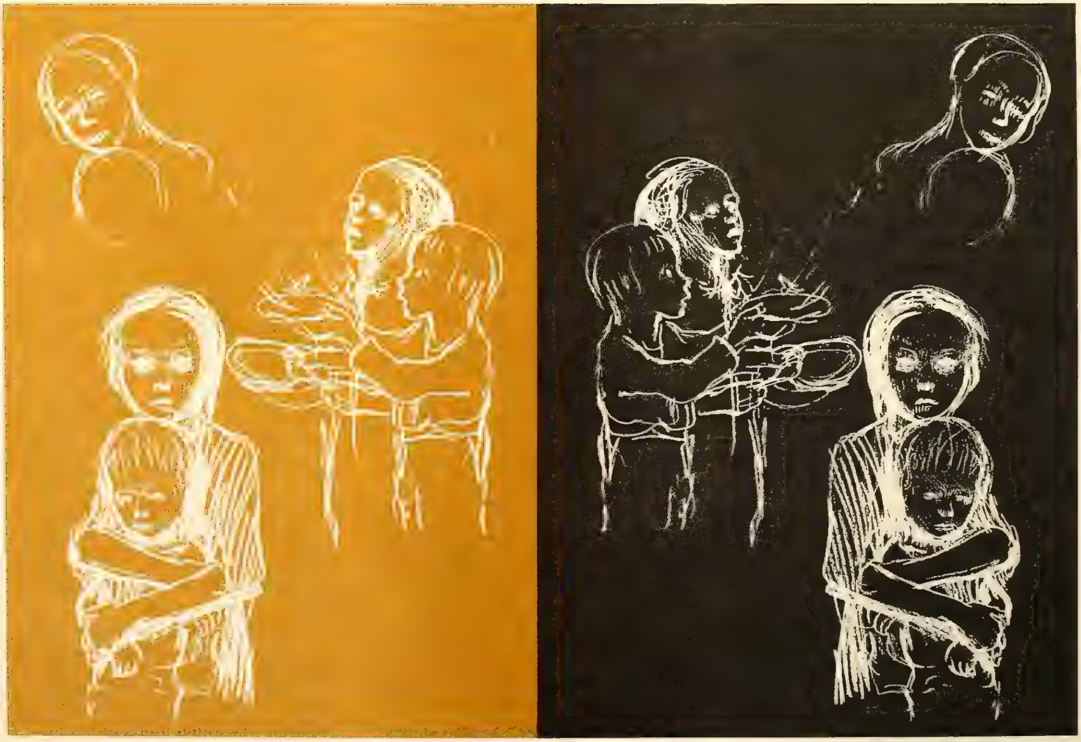
A LITANY FOR THANKSGIVING EVE

PASTOR: On this Thanksgiving Eve we are gathered in this house from many backgrounds to give thanks to God.

PEOPLE: The Lord our God is one. And we, too, are one in Christ our Lord. We join our voices in praise and thanksgiving.

PASTOR: But while we declare our oneness in Christ, our world is divided. Israelis and Arabs are divided against

EDITOR'S NOTE: This litany has been adapted from a Thanksgiving program originally prepared by Roger Solomon, pastor of the Lake Ridge church in New York, for a community ecumenical service last year that was attended by Roman Catholics, Friends, Baptists, Presbyterians, and Brethren in King Ferry, New York.



one another. Vietnamese and Americans are divided against one another. Blacks and whites are divided against one another. Young and old are divided against one another.

People: How can we be thankful when our world is split apart with suffering and hostility? O God, have you hidden your face from the earth? How are we to be thankful?

Pastor: You have said that your creation is good, but we have made your lakes polluted sewers, put DDT in every mother's milk, built a bomb that could decimate the whole earth, and let our hatreds poison the hearts of men.

People: O God, when we consider your creation, your heavens, the work of your fingers, the moon and the stars, what has man become that you are mindful of him?

Pastor: We have been able to master outer space, but we have not been able to come to terms with our inner selves.

People: We have been able to conquer new worlds, but we are still unable to live in peace in this world.

Pastor: We are able to create miracles of science, but we are unable to properly house, clothe, and feed our fellowmen.

People: We will be able eventually to colonize an alien and hostile environment, but we are increasingly unable to come to terms with the nurturing environment that is our home. O God, to whom are we to turn in the bitterness of our failure?

Pastor: And the words of the Lord echo through time to us: "O Jerusalem, Jerusalem, the city that murders the prophets and stones the messengers sent to her! How often have I longed to gather your children, as a hen gathers her brood under her wings; but you would not let me. Look, look! there is your temple, forsaken by God." How our thanksgiving has turned into repentance.

People: Are we our brother's keeper? Should we love our enemies? Should we bless those who curse us and pray for those who use us despitefully? Are we all God's children — even communists, Negroes, poor people — even us?

Pastor: In Christ there is neither Greek nor Jew, bond nor free, male nor female. We are all one in Christ Jesus.

People: One in Christ Jesus.

Pastor: All one.

People: The world is one. All we on earth are one.

Pastor: Then why do you persecute me?

People: Who are you, Lord?

Pastor: I am Jesus your brother in the world whom you have persecuted.

People: Lord, what will you have us do?

Pastor: Open your eyes and you will be a new people and you will see a new world. Just open your eyes. Now.

People: Where are the black people? The white people? Where is the enemy? Where is the neighbor I used to scorn? Where are the poor I dismissed as lazy? Where is the long hair by which I judged people? Where is the establishment which I used to put down? Where are the Catholics, the Brethren, the Friends, the Baptists, and the Presbyterians?

Pastor: You are blessed. For you have become blind that you might see a vision of world brotherhood.

People: We see our starving brothers and we will help them. We hear the war victims' cries of pain and terror and we will try to stop war. We feel love for our black brothers and we will work for equality now.

Pastor: O Lord, our God, how great is your name in all the earth. With forgiven hearts, full of joy, we will be grateful witnesses to the love with which Christ has loved the whole world — even us. Amen.

People: Amen.

day by day

Blessings counted multiply. Yet how easy it is to count our troubles instead of our blessings! In our home we are trying to check one another when we count the negative instead of the positive. Expressing gratitude is most constructive. Yet it so often doesn't seem to be the thing to do. Telling what bad luck we've had or how uncooperative people are or how overworked we are seem to be much more in vogue. If a person is too happy about the fun things in his day, even though there are plenty of problems, he is considered euphoric. Or a bit manic. Or unrealistic — as if the negative were the only reality.

In an effort to resist this approach which is so prevalent where we live, we are trying to accentuate the positive. Sometimes, for contrast, we begin saying all the negative words we can think of — worry, fear, hate, war, dark, sad, poverty, illness, pain, filth. Then a moment of silence to check feelings. No one feels very high. "Dumpy, droopy, mossy, awful" are some of the words used to describe the feelings. Then we all start tossing out the opposite: kindness, joy, life, light, laughter, bounty, melody, harmony, abundance, love, beauty. After a session like that the drooping spirits lift and the very air seems different. (Of course, it *is*.) Then it is a good idea to think back over the last day or two to see what kinds of things we have been discussing. It's very revealing.

Singing is excellent for giving a lift — depending of course, on what we sing. Our little one's favorite is the tune "Twinkle, Twinkle, Little Star" with these words:

God is great and God is good,
Let us thank him as we should.
Let's express our gratitude;
It's a healthy attitude.
God is great and God is good,
Let us thank him as we should.

God is great and God is good,
Let us serve him as we should.
Let's not fuss and criticize;
Let's be happy gals and guys.
God is great and God is good,
Let us serve him as we should.

We add other verses as the occasion arises, perhaps including something like "Eliminate the negative, accentuate the positive."

Apparently, few people, with today's emphasis on feeling, realize that we really do have a great deal of control over our moods. We truly can determine what fills our minds. True, morbid pictures come to our minds, but we don't have to hang them up. Feeling is an effect, not a cause. Or another way someone said it: "Feeling follows action rather than precedes it." We have a blackboard posted where anyone can jot a thought for the day. Most of them recently have to do with the idea that we *are* what we think and do. Proverbs tells us that "as a man thinketh in his heart, so is he." Jesus said, "The truth [not your feelings] shall make you free." We generally tend to put feelings first, though in successful living they are put last. If we operate in the proper order we will be much happier: facts, faith, and then feelings. So we try to assess the facts, act on faith that that's the way things are (no matter how we feel about it), and then the feelings come around. Sometimes it takes awhile, but it really works, even for children — in fact, *especially* for children. But giving intellectual assent to any idea does not help us unless we put it into practice. Frederich Baile puts it this way: "We must act the way we believe or we will eventually believe the way we act."

Remembering the good things in life helps make us feel good. And the opposite is true — an effective way to feel miserable is to recount troubles, real or imagined. Even a good day will seem like a bad one if we insist on acting as though it was pretty rough. But fortunately the opposite is true also. Counting blessings instead of sheep is an extremely therapeutic way to end even a "bad" day. — Don and Shirley Fike

DAILY READING GUIDE November 22 — December 5

Sunday Romans 8:35-39. Despite your "facts," look at his fact.
Monday Romans 8:24-28. Faith (hope) is trusting and acting "as if," not wishing.
Tuesday Philippians 4:4-7. Act on the fact (faith), and the feeling follows.
Wednesday Philippians 4:8-9. Feelings (peace) are an effect, not a cause.
Thursday Colossians 4:2. Giving thanks increases power in prayer.
Friday Colossians 3:16-17. Thankfulness is part of power-filled worship.
Saturday Colossians 1:3, 11-13. Gratitude generates problem-solving power.
Sunday Romans 1:21. Thanklessness darkens life.
Monday Psalms 69:30-33. Gratitude is better than sacrifice.
Tuesday Colossians 2:6-7. Living in Christ includes abundant thanksgiving.
Wednesday 1 Chronicles 16:8-13, 35-36. Blessings recounted kindle thankfulness.
Thursday 1 Thessalonians 5:15-23. "Do good"; "avoid evil"; "give thanks." All promote wholeness.
Friday Matthew 15:35-37. Thanking before receiving is a principle of faith.
Saturday John 11:41-44. Jesus demonstrates that principle.

speak up

Abortion: Where Should We Stand?

I am alive. But what if everyone said I was dead — would I still be alive? Does knowledge of life make me alive? If I were unconscious and were pronounced alive, would lack of knowledge of life make me dead? Is life dependent on awareness of it?

Before the advent of modern science it was believed that human life began when the soul entered the unborn child at around four months of pregnancy. The first movements were able to be felt then, and "quickening" or life was said to have taken place. Very little was known of what had been taking place up to that point. It was not until 1838 that Schwann and Schleiden were able to prove that plants, animals, and men are compositions of cells and that growth is the result of cell division. The laws of heredity were established little more than a hundred years ago, by Mendel in 1865. So knowledge of the early stages of the reproductive process is of comparatively recent origin. No longer can we say that life begins at "quickening." We know that the child's sex, physical characteristics, and potential intelligence are determined at the moment of conception. Cell division begins, growth occurs, and the embryo, although lacking a digestive system for the first few weeks, is able to take in and assimilate food. By all scientific criteria the embryo is alive.

Is a live embryo the same as a live baby? By behavior and physical appearance, certainly not. But then neither does the six-week-old infant bear much resemblance to the twenty-one-year-old adult. And as anyone can testify who has ever looked at pictures of his grandfather as a young man, the young adult bears little resemblance to the old man he will someday become. Does this mean that the child is less human than the adult, or the embryo less human than the child? Where should the line be drawn?

Graydon F. Snyder of Bethany Theological Seminary's teaching faculty has suggested that perhaps life begins when relationships are formed. It would follow then that life ends when relationships are dissolved. Just what sort of relationship determines whether a person is alive or dead? Does the dependence of the fertilized egg upon the mother qualify as a relationship? Do the feelings of the mother regarding her pregnancy qualify as a relationship? For feelings, whether pro or con, she certainly has. She may plan happily for the arrival of her unborn child, or she may plan for an abortion; but there is no doubt in her mind that she has a child growing inside her and that unless abortion occurs, either natural or unnatural, in a few months she will be looking into its baby blue eyes. Does this qualify as a relationship? I think that it does.

I can agree that relationships are an important part of life, but I cannot agree that a person can be judged alive or dead on the basis of the quality and the quantity of his relationships. What about the old man in the nursing home, forgetful and forgotten? What about the insane, withdrawn and unaware? What about the autistic person, unable to form relationships? If we use relationships as the criterion for determining life, then these people are dead and should be buried. And what about the dead who are buried but are still loved and remembered, whose families take flowers to the cemetery on Sundays in an attempt to maintain a relationship? Are they therefore alive?

It has been said that abortion is permissible until the time the fetus is able to sustain its own bodily functions outside the mother's body. And yet the

COMMUNITY MENTAL HEALTH:
The Role of Church and Temple

edited by Howard J. Clinebell, Jr.
foreword by Stanley Yolles, M.D.
director, National Institute of Mental Health (1964-1970)

Authorities in the clergy and mental health profession examine the vital aspects of the church's involvement in community mental health: prevention, therapy, the role of clergymen in the Community Mental Health Center, and training of clergymen. Churches and lay leaders will find this a practical guide to creative participation in this all-important program. Paper, $4.25

At your local bookstore
ABINGDON PRESS

ABORTION / continued

child cannot sustain them for long without the mother or a mother substitute. The infant is as dependent as the fetus. But if sucking, breathing, swallowing, and defecating are to be the standards by which we decide whether it is all right to kill or not, then we must consider the person in the iron lung, the person on a kidney machine, and the person who, unable to swallow, must receive intravenous feedings. For these people, like the embryo, are not self-sufficient in the vital life functions. If we say, "Well, they have been self-sufficient," we had better be willing to turn it around when referring to the fertilized ovum and say, "It *will be* self-sufficient."

A gift for Christmas

Poems on "the ancient, beautiful things"–

love, family, home, the wonders of life and living. Mrs. Scovel looks squarely at today and dares to question. She has written other books based on her experiences as a medical missionary in China and India.

THE Weight OF A Leaf

by MYRA SCOVEL

Paper over boards $3.50 • Now at your bookstore • **THE WESTMINSTER PRESS** Witherspoon Bldg., Phila., Pa. 19107. Publisher of *The Westminster Dictionary of the Bible*.

CLASSIFIED ADS

WANTED — A high school boy to help with morning and evening chores on a dairy farm. Clean habits. Will live in with family. Prefer an FFA boy. Must be sixteen years of age or older. Write Box 2, Church of the Brethren General Offices, 1451 Dundee Ave., Elgin, Ill. 60120.

WHAT CAN YOU BELIEVE NOW? — New pamphlet, ten cents. Paul F. Bechtold, 1602 Twenty-seventh St., Des Moines, Iowa 50310.

Much has been said about the right of the child to be wanted. The old have the same rights, and yet there are probably more unwanted old persons around than there are unwanted children. Is the fact that a person is not wanted and is an embarrassment, a humiliation, a financial burden, and an all-around inconvenience, reason enough to kill him?

The church has always valued human life, up to the point of considering suicide, as well as murder, sin. The peace churches in particular have taken seriously the commandment "Thou shalt not kill." And yet the question of abortion is being seriously debated within the Church of the Brethren, as is euthanasia. The effort to determine when life begins by using the criteria of relationships or self-sufficiency seems to me to be an attempt to find a way to kill for convenience without being guilty of murder. If we can rationalize long enough and diligently enough we may be able to find an easy way out for at least some of the problems that beset mankind, such as unwanted pregnancies, senile and unloveable old people, the mentally deficient, and the chronically ill. Killing, whether it be under the guise of abortion, euthanasia, capital punishment, or war, has always been an expedient method of solving problems. The fact that it has wrought more problems than it has solved is unfortunate.

I can sympathize with the problems of the unwed mother, the family with ten children and little money, and the woman who simply does not want children. But if the church attempts to help these people by promoting or condoning abortion, it is copping out. The business of the church is loving, not killing.

If the church really wants to help people, it is going to have to stir its rusting old bones and get with it. The church needs to found, promote, and operate child day-care centers so that mothers can afford to work to support their children. The church needs to promote and develop planned parenthood centers, making birth control information and devices available to those who are either ignorant of them or unable to afford them. The church needs to encourage, help — and when possible become — foster parents to take care of children who are unwanted. The church needs to fight to have adoption laws liberalized in states where they are still archaic. The church needs to instill a social consciousness in its own young regarding the dangers of overpopulation. The church needs to stand up before the world with drums beating and banners waving and announce its presence and declare what it stands for. Now is the time for our church to quit feeling sorry for itself, feeling that because we are small we must also be weak.

Life began with God. If we believe this, it is not difficult to reconcile life with the scientific facts of conception. When a child is conceived, life — human life — exists. As Christians it is our job to provide a hospitable world for it. Our stand must be an affirmation of life, not death. — SYLVIA CLAYTOR

READERS WRITE / continued from inside front cover

fact that none of us can be completely Christian in an unchristian world (see *Moral Man in Immoral Society* by Niebuhr). Therefore, we need to get on with the business of transforming, recreating, and restructuring the world of business, politics, interracial, intercultural, and international relations so that the church's converts can live out their ideals and convictions in this world in glorious anticipation of the world to come where the imperfections of the here and now will be changed so that the kingdoms of this world will become the Kingdom of our Lord.

As one of the silent majority who has now cried out, my brother, you have a solemn obligation. Your letter, like Martin Luther's 95 Theses, must become the rallying point where Brethren from all over the Brotherhood can take their stand and save the church from schism. This will be done by holding out hands to both those on the right and those on the left; by keeping them in continual dialogue both with us and with each other; by giving each a sense of belonging to the Body and by insisting that they not only need each other but that they need us, too; by showing the whole church how to live with this tension in a spirit of Brotherhood. This is the reconciling ministry that is needed and which by your incisive letter you and the rest of the silent majority are so surely being called upon to perform.

You will not escape the problem by going to another church. You will only become involved in another phase of the same problem for this is the sickness of the church in our time. So, why not fulfill your stewardship as a layman and a leader of men by sparking the "dynamic middle" in the church where because of your heritage you are best fitted to do it?

If you elect to do this I am sure you will discover there are many in "Israel who have not bowed the knee to Baal" and that you will be positively amazed at the number of both ministers and laymen who, encouraged by your testimony and what I trust will be your subsequent stance, will rise up and unite the whole Brotherhood in a greater and more effective witness than ever before.

DEWITT L. MILLER

Hagerstown, Md.

The Christmas Spirit Is International...

Capture the aura of Christmas around the world with *THE TREES OF CHRISTMAS* —a delightful collection of trees representing other times and places. 23 full-color photographs are accompanied by text describing Christmas customs along with diagrams and directions for making the decorations of each of the 23 trees.

"Not for several years has there been such a completely beautiful seasonal book as this one presented with great simplicity and charm."
—LOS ANGELES TIMES CALENDAR MAGAZINE

". . . a kind of Christmas tree album that is also a Yule trip around the globe . . ."
—PHILADELPHIA INQUIRER

". . . a magic carpet to transport the reader, quickly, from country to country."
—SAVANNAH EVENING PRESS

"This is the time to fall under the spell of *'The Trees of Christmas,'* . . . It's a beautiful book for all members of the family and, if examined early enough, it's bound to have a memorable effect on your holiday preparations this year."
—SAN FRANCISCO EXAMINER

THE TREES OF CHRISTMAS,
gift boxed, $7.95

At your local bookstore
ABINGDON PRESS

in brief

PERSONAL MENTION

Brethren Volunteer Service worker **Norman P. Thomas** has been named one of eight youth members of the Task Force on Draft, National Service, and Alternatives, which will report to this winter's White House Conference on Youth. The former Oregon-Washington District youth president has been working with the National Council to Repeal the Draft in Washington, D.C.

* * * * *

Robert E. Faus, staff minister at Wichita State University, represented the campus' United Ministries in Higher Education in Denver near the scene of the October 2 airplane crash in which thirty students and staff were killed. For three days he counseled with parents and survivors and assisted chaplains at two Denver hospitals where the injured were taken.

Newly named to the National Safety Council's Conference for Religious Leaders is General Staff member **Clyde E. Weaver,** who is one of five new persons selected for membership in the conference.

Cited recently by Purdue University for exceptional achievement in home economics was **Opal Stech,** head of the Manchester College department of home economics. The Purdue alumna was one of three to win the distinguished alumni award.

* * * * *

Northwest Christian College graduate **Dan Ellis** is serving the Springfield, Oregon, congregation in a part-time capacity this year while he takes graduate work at the University of Oregon. . . . Also in the Pacific Northwest Conference, **D. Hurst Paul** will continue his pastoral ministry to the Lakewood church for another year. . . . Bremen, Ind., pastor **Jack Kline** has been elected president of his city's ministerial association.

Two men were licensed to the ministry recently, **Leon Hironimus** at the Scalp Level, Pa., church, and **Ronald L. Clark,** in the church where he will be serving as pastor, the Union congregation in Northern Indiana.

Our congratulations go to couples who are celebrating golden wedding anniversaries: *Mr. and Mrs. Estell Wrightsman,* Virden, Ill.; the *F. Millers,* Saint John, Kansas; *Mr. and Mrs. John Wise,* Dallas Center, Iowa; *Mr. and Mrs. Carl Myers,* Adel, Iowa; *Mr. and Mrs. Gilbert Clum,* Lima, Ohio; the *Weldon Klingers,* La Fayette, Ohio; *and Mr. and Mrs. Arthur S. Old,* San Diego, Calif.

Other couples who are observing anniversaries include *Mr. and Mrs. Chauncey Trimmer,* York, Pa., fifty-two; *Mr. and Mrs. Berger Baker,* New Enterprise, Pa., fifty-five; *Mr. and Mrs. Oscar Stern,* Franklin Grove, Ill., fifty-six; and the *J. G. Brubakers,* Los Banos, Calif., fifty-six.

POTPOURRI

The Flora, Ind., congregation of Brethren marked another **annual homecoming** this month with an informal program and a guest speaker, Pastor Ray E. Zook, Hagerstown, Ind.

Two Virginia congregations are observing 125th anniversaries this year. The **Topeco Church of the Brethren** at Floyd will celebrate Nov. 29 with friends and former pastors. . . . And during the 1970-71 church year members of the **Peters Creek congregation** at Roanoke will use the theme "Lord, Speak to the World Through Us" to guide its anniversary activities.

Brethren at **Roaring Spring, Pa.,** dedicated their newly acquired and refurbished parsonage this month. . . . Another dedication, reported in the Oct. 22 issue to occur in December at the **Calvary church,** Winchester, Va., has been postponed because of building delays. Pastor Fred M. Bowman reports the selection of another date has not yet been made. . . . A mortgage-burning ceremony marked a recent service at the **Cabool, Mo., church.**

CALENDAR

Nov. 22	Thanksgiving Sunday
Nov. 26	Thanksgiving Day
Nov. 29	First Sunday in Advent
Dec. 10	Human Rights Day
Dec. 20	Christmas Sunday
Dec. 20	Christmas offering for worldwide missions
Dec. 25	Christmas Day
Dec. 31	New Year's Eve
Jan. 1	New Year's Day
Jan. 6	Epiphany
Jan. 17-24	Church and Economic Life Week
Jan. 18-25	Week of Prayer for Christian Unity
Jan. 31	World Day for Leprosy Sufferers

* * * * *

Elizabethtown College's department of religion and philosophy donated a $500 teaching award received last year to a faculty-sponsored **black scholarship program.** "The decision was prompted by a conviction that one of the most destructive diseases in our society today is racism," explained department chairman Stanley T. Sutphin. Two black students are now receiving financial support from the scholarship program begun last spring by nineteen faculty members who pledged $200 a year for the next four years to underwrite such a venture.

* * * * *

Thirty-two new cards are being added to the Library of Resources **Keysort Card File.** The cards will be mailed after January 1, 1971 to churches having Keysort Card Files.

The new selection includes resources on evangelism, the Fund for the Americas in the United States, ecology, and denominational and nondenominational curriculum pieces.

Among books of particular interest are Brethren Press offerings *Heritage and Promise,* by Emmert F. Bittinger, and *6 Papers on Peace,* a symposium; Abingdon Press' *Young People and Their Culture,* by Ross Snyder; *Unyoung, Uncolored, Unpoor,* by Colin Morris; and *Crisis in Eden,* by Frederick Elder.

Other additions include: *The New Left and Christian Radicalism,* by Brethren author Arthur G. Gish, and *Our Brother's Keeper: The Indian in White America,* edited by Edgar S. Cahn.

* * * * *

To be **transcribed into Braille** for the Ontario, Calif., library is *A Promise Ful-*

filled, by Edith Pearl Iredale, published in 1962 by Brethren Press. Four other Brethren-authored books have been published in Braille, among them two volumes by Rufus D. Bowman and the 1925 *Brethren Hymnal.*

An **ecumenical seminar** for clergy and some laymen will occur Nov. 30 — Dec. 2 at the Center for Continuing Education of Virginia Theological Seminary, Alexandria, Va. Designed to affirm the worth of each person and to improve his interpersonal effectiveness, the seminar will be conducted by Bernard Haldane, chairman of a career counseling firm and for three years chairman of the Center's career motivation segment. Inquiries and registrations may be addressed to Bennett J. Sims, Director, Virginia Theological Seminary, Seminary Post Office, Alexandria, Va. 22304.

* * * * *

In Search of Union, a forty-five-minute broadcast documentary on church union scheduled for radio network airing this month, is available for local study of the plan of union of the Consultation on Church Union (COCU). In ten parts, the documentary is being heard on the Mutual Broadcasting System in segments which began Nov. 9 and will continue for two weeks. The entire production will be rebroadcast Nov. 22. Church union study groups may order the programs on a long-playing record for $2 from the Consultation on Church Union Distribution Center, Post Office Box 989, Philadelphia, Pa. 19105.

DEATHS

Long, Amy L., Baltimore, Md., on March 1, 1970
Maust, John C., Somerset, Pa., on July 6, 1970, aged 75
Malenke, Augustus F. Jr., Parker Ford, Pa., on April 2, 1970, aged 69
Merrow, J. Donald, Jacksonville, Fla., on April 26, 1970, aged 58
Messersmith, A. T., South Bend, Ind., on June 10, 1970, aged 78
Miller, Bertha Cline, Bridgewater, Va., on May 17, 1970, aged 90
Miller, Mary, Mount Aetna, Pa., on June 4, 1970, aged 78
Mohler, Sherman, Greenville, Ohio, on Aug. 30, 1970, aged 80
O'Neil, Ralph, Waterloo, Iowa, on July 8, 1970, aged 77

UNITY SERVICE WITNESS

In celebration of the new Church of North India

GIVE IN CELEBRATION

Full tables. Full stomachs. Full cupboards. Full refrigerators. We have them all — and more besides. Thanksgiving is a time to remember that. But it is more. It goes beyond food and fullness.

Your Thanksgiving Offering to the world mission of the Church of the Brethren will help to assure a continuing partnership with our Christian brothers in India, Nigeria, Ecuador, Indonesia, and other parts of the world. Be thankful and celebrate! Share as a partner in mission by giving your money.

Amount $__________
Name ______________________________
St./RFD ______________________________
City ______________ State _________ Zip _______
Congregation __________________________
District ______________________________

(Please enclose this form with your gift and send to Church of the Brethren General Board,

Not by Violence

"Hippie held in five killings."

"130 flee as pilot rams plane into church."

"The radicalization of Angela Davis."

Such were the headlines that greeted one reader of a Saturday morning newspaper. The stories were varied in setting, they involved persons affecting quite different life-styles, they happened independently of one another. But each one demonstrated how persons turn to violence when they think other means have failed them.

In California a young auto mechanic was arrested and charged with killing five persons. He is alleged to have set their house on fire and escaped in a stolen car after leaving a note indicating that he was declaring war on those who "misuse the environment." Although described as a "hippie," he was apparently disliked by other hippies, who aided in his capture. Concerned about ecology, he was quoted as having insisted that some rich materialists "should be snuffed."

In Texas a middle-aged teacher, father of four children, urged fire departments to evacuate all Methodist and Catholic churches in an area of the Rio Grande valley. Then he deliberately crashed his plane into a Catholic church. He died in the flames of the burning building. His next-door neighbor said, "He was very opposed to the materialism of organized religion." A policeman said, "He was a law-and-order man."

Only a few years ago a university professor, describing a brilliant young student, said of her, "There is no one more nonviolent than Angela Davis." But more recently, Miss Davis, announcing that she has given her life to the struggle for equality of all peoples, said, "The first condition of freedom is the open act of resistance. Physical resistance. Violent resistance."

The reader of such news stories will soon persuade himself that he is against violence. He thinks of rioting in the streets, confrontations on university campuses, exchanges of fire between policemen and lawbreakers, and worries about the safety of his neighborhood. What he may overlook is the prevalence of violence elsewhere in the world, a most devastating kind of violence financed by his tax payments, authorized by his elected representatives, directed by his own government. And he may completely ignore the subtle kinds of violence by which institutions gradually but inevitably rob individuals of their humanity. Not all the violence of our society makes the headlines. Much of it operates in the background, creating the conditions which drive people to violence.

So before we can effectively counter violence we need to recognize how it is encouraged. Obviously, we learn violence by example. We see it enacted repeatedly on television and movie screens. Violence seems to be effective in resolving a struggle between competing sides. Hopefully, the good guys win, but we are smart enough to note that they win not because they are good, but because they are stronger. We also have examples of violence glorified in our history. By violence our nation became independent. By violence it takes its place among other nations, who also maintain their position by violence or the threat of violence.

Should we be surprised, then, if some of our contemporaries, frustrated in their search for freedom and justice, turn to violence, especially when they have exhausted other means of securing change? All too often it appears that life is cheap and persons are expendable. If there is a general indifference to human values, violence seems less horrible than it does when human life is regarded as sacred.

How shall we try to counter this reliance on violence? To deplore it may be necessary, as a way to show where we stand, but there are more significant options. Let's begin, as Christians, by teaching and demonstrating nonviolence as a viable mode of operation. Though nonviolence can offer no guarantee of success in many a power struggle, it carries tremendous moral strength and it often opens the way for reconcilation to take place. Working nonviolently, let us be militant in helping our brothers achieve justice and freedom through every constructive means available.

Let us also challenge any viewpoint or policy that would cheapen life itself. As Christians we believe that God created each one of us in his image, that each person is of such value to him that he sacrifices of himself for the rescue and restoration of each one. In Jesus we see God's nonviolence embodied in a life of unselfish service and sacrifice that goes all the way for others — and never resorts to bombing, blasting, shooting, or destroying.

But to follow Jesus means more than simply avoiding violence. It means living forcefully on behalf of all persons and their humanity, just as he did. It means a commitment to life, to the transformation of life — not by might, nor by power, nor by violence, but by God's spirit. — K.M.

through the week series

WHAT IS THIS SERIES? A set of curriculum materials designed for use by churches and church groups.

WHAT IS ITS PURPOSE? To help children and young people in elementary, middle, and secondary schools take a look at some of their school experiences and learnings from the perspective of Christian faith.

WHEN IS IT TO BE USED? Any time during the week in a variety of situations. Each course for grades 1-10 in the two-year cycle is built on the basis of 32 sessions, with the intent of providing study suggestions for a school year.

One course of study is written by Brethren author MURRAY WAGNER Jr.

AGE LEVEL COURSES

SERIES I
Grades 1 and 2: With Many Hands in Many Ways
Grades 3 and 4: With the Church on New Frontiers
Grades 5 and 6: My Brothers, My Country, My World
Grades 7 and 8: Pieces of the Puzzle
Grades 9 and 10: Intersection: Where School and Faith Meet

SERIES II
Grades 1 and 2: Living in God's World
Grades 3 and 4: God Made Us a Good World
Grades 5 and 6: Free as the Wind
Grades 7 and 8: Youth — Where the Action Is
Grades 9 and 10: Like the Crocus (by Murray Wagner)
Teacher's Books, $3.45 each   Student's Books, $1.75 each

Basic Books: These provide background for teachers of all grades and study resources for 11th and 12th graders. $2.50 each

The Gospel and Conflicting Faiths
On Becoming Children of God
A Christian Look at Secular Society
A Christian Views History
A Christian Views Science

Guide Books: Christian Faith and Public School Learning — A Handbook, $1.00
Study Guide for the Basic Books, 60¢

Write for free Through the Week Series catalog

CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Illinois 60120

LOOK FOR THESE FEATURES IN THIS *messenger*

So Grateful for So Little. *Why is it that people who have so little (the Congolese, for example, among whom the missionary author lived) are more grateful than those who have so much?* by Levi Keidel. page 2

Ralph Dull: Unlikely Politician. *He is a farmer from Ohio, a Church of the Brethren layman, who last spring sought his party's nomination for representative in Congress. This peace candidate did not win the contest for votes, but he may have won another kind of victory.* by Lois Teach Paul, assisted by Carolyn T. Denlinger. page 4

"Brother Moderator." *For Harold Bomberger, serving as moderator of the church is not one of the goals he has sought but rather "one of the extras that life has given me." Here is an opportunity to become acquainted with the man who currently leads the church and who will preside over next year's Conference.* page 8

Can We Afford a New Welfare System? *Spokesmen for quite different political persuasions agree that our welfare system is inadequate and a failure. But reform comes slowly, partly because of myths regarding welfare and the poor.* by Jack McDonald. page 18

A Letter to a High School Graduate. *One pastor's open letter to graduating youth in his congregation offers insights and counsel that could well be heeded by adults as well as teen-agers.* by Carroll M. Petry. page 22

A Litany for Thanksgiving Eve. *A responsive reading suitable for congregational as well as personal use reflects awareness of the world in which thankful Christians live.* adapted from a service prepared by Roger Solomon. page 24

OTHER FEATURES include a news report on the role of clergymen in helping to resolve the grape boycott (page 10); "Meetinghouse Revisited," photographs featuring the Klein Meetinghouse of the Indian Creek congregation in Pennsylvania (page 13); a centerfold woodcut, "Many Children Live in My Father's House," by artist Irving Amen (page 16); "Pound Me Down, Lord," a meditation by Prudence Engle Lenharr (page 20); "Day by Day," by Don and Shirley Fike (page 26); and "Abortion: Where Shall We Stand?" by Sylvia Claytor (page 27).

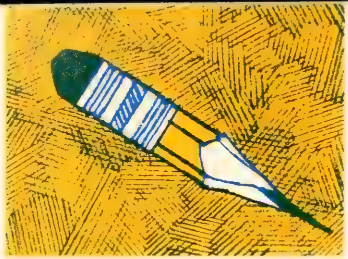
COMING SOON

Special Christmas features in Messenger next month will include a short anthology of original poems, songs, and carols; some brief meditations on the Christ of Christmas, "Who Was He?"; an imaginary interview with Herod from the perspective of almost 2,000 years; and several pages of seasonal "Things to Make and Do," including attractive cutouts and recipes. Also scheduled for December are thoughtful articles by William Faw, "The Bible Blesses the Poor," and by C. Wayne Zunkel, "Invaded by Tomorrow."

VOL. 119 NO. 24

messenger
CHURCH OF THE BRETHREN 12/3/70

A World of Art in Christmas Cards



readers write

THE ART IS USEFUL

As we sorted things for a move recently, I said, "Don't destroy the MESSENGERS, as I often use the art I find there." At that moment I opened one and saw much criticism expressed in Reader's Write. Please remember, there are many readers who appreciate the variety and quality of the art and photography in the magazine.

This is no reflection on the articles however. In fact, the article on "Why Men Leave the Ministry," by Chauncey Shamberger, expressed my feelings perfectly, so naturally I liked it.

Miriam Stauffer

Battle Creek, Mich.

RELATING CHURCH AND COLLEGES

The September 10 issue of MESSENGER carried a special report entitled "In Search of a Church and College Partnership," an interview given by A. G. Breidenstine regarding remarks made at Annual Conference concerning the church and its educational institutions.

To say the least, I was greatly impressed with his insight into the needs of our time and of the vital relationship between the church and its supportive institutions. As a layman, I have sensed for some time the hesitance of the church-at-large to use such resources in giving direction and counsel to issues and programs facing the church. To my knowledge we have no "feed in" of ideas or other effective means to evaluate the ongoing work of the church — a service which I feel our institutions are qualified to give. Perhaps, it should be added, the process could be applied in the opposite direction.

I would like to suggest that [a special committee of] the General Board evaluate the above matter — the relationship of institutions fathered by the Church of the Brethren to the present structure of organization in the church. It is my candid opinion that, consciously or unconsciously, we as a church have relegated to a peripheral position our educational institutions in the life and affairs of the church. . . .

It would seem that unless this erosion of goodwill and support for such institutions is not halted, we will experience what other groups have faced — the loss of accumulated resources and perhaps the facilities which contain evidences of their heritage. This, I believe, is worth retaining.

Loren S. Simpson

Westminster, Md.

SHOCKED

To say I was shocked is putting it mildly, that the Church of the Brethren would even go so far as to appoint a committee to consider the question of abortion. It is murder, and no murderer, so the Bible says, can enter the kingdom of heaven. Instead, a committee should be urging the government to plant more crops rather than let so much farmland lie idle.

If we murder unborn children, how long will it be until the mentally ill, the sick, and the old are murdered, too?

The church is fast losing its high ideals in even considering such sins.

Beulah Stanley

La Verne, Calif.

PREPARATION

This letter is a comment on the article by Kathy Goering, "I Am Not Willing to Wait" (Oct. 22).

When I reflect upon the evil condition of the world at present, I feel like swinging my fists in every direction. The difficulty is that my seventy-eight-year-old fists would not be effective; and, what is worse, I would hit the wrong fellows. Quick action is usually destructive and unfair. You knock down a house upon which honest persons have devoted many hours of labor. And don't forget that a better house is not going to grow up of itself.

I agree with you, Kathy, that you should not wait until the "fat, foolish forties" make you satisfied with your own little comfortable nest. Your most important action at present is preparation. "Wait" does not mean inaction, for patience and persistence are twin brothers. If you want to be really effective, learn how to take orders from Jesus Christ. Many reformers languish in futility because they follow humanism. Your building must be on the solid foundation of knowledge of God and man. Man is not a concoction of the environment but a being planned and formed by God. God has a plan for man and we should follow it.

William J. Tinkle

Eaton, Ind.

WORK IN A SPIRIT OF SERVICE

I read Mr. John B. Alexander's letter "Why Hunger?" (Oct. 22).

If I didn't have to make money to buy my needs, I'd gladly work *free* in a spirit of service to others, especially the poor. If all would do likewise, we wouldn't need money, costly accounting systems, or taxes.

The profit system encourages selfishness and covetousness — the "laying up of treasures" for ourselves instead of considering the needs of others.

Eldred W. Lowe

De Soto, Kansas

SEES REALITY AND EVALUATES IT

If there was ever a man who could see reality and evaluate it honestly, concisely, and disturbingly interestingly, it is T. Wayne Rieman.

He did it again in what, for me, is the finest discussion on the crisis on campus I have yet run across (Sept. 24). I found myself reading it twice and exclaiming, "Yeah, yeah, that's it, by golly," while underlining certain choice phrases. It's all there, if we could just let it soak in.

I would only add one supporting comment. Given the present course of action the United States continues to follow, permeated throughout with militarism — which effects I now realize most people in the States cannot really understand — I say

---

PHOTO CREDITS: Cover, 2-3 UNICEF greeting cards; 4 Lit-Lit greeting cards, Religious News Service photo; 5 "Beggar Leaning on a Stick," etching by Rembrandt, courtesy of The Art Institute of Chicago; 7 detail from "The Hundred Guilder Print: Christ With the Sick Around Him," by Rembrandt, courtesy of The Art Institute of Chicago; 8 Don Honick; 11 (top right) Squire Haskins photo; (bottom) Selective Service System; 13 Ronald E. Keener; 14-15, 18-19 Janie Russell; 26 courtesy of the William B. Eerdmans Publishing Company

---

KENNETH I. MORSE, editor; WILBUR E. BRUMBAUGH, associate editor; RONALD E. KEENER, director of news service; LINDA BEHER, editorial assistant. MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918 under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1970. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version. Subscription rates: $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan; life subscription, $60; husband and wife, $75. If you move clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change. MESSENGER is owned and published every other week by the Church of the Brethren General Board, 1451 Dundee, Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill. Dec. 3, 1970.

Copyright, Church of the Brethren General Board, 1970. Vol. 119 No. 25

thank God for and more power to the *nonviolent* crisis of conscience on campus.

Oh, yes, the lotus is still blooming. Amazing, isn't it?

TED STUDEBAKER

Di Linh, Vietnam

INACTIVE MEMBERS? IMPOSSIBLE!

Why the hypocrisy of our dual standard for church members? Every Bible student knows there is no such thing as an "inactive Christian." The two words have opposite meanings. A Christian is Christlike in all things, for whatever he does, he does to the honor and glory of God (1 Cor. 10:31). To keep a person's name on a list called "inactive" is hypocritical. It makes a two-standard system for Christians. There is only ONE kind of Christian. "He that is not for me is against me" (Matt. 12:30). Therefore, there should be but one list of members. Of course, there should be on file for historical record those who were once members, but who cannot be members unless they are active.

A member is one who is a structural part of an organized body or framework. The heart is a part of the physical body as long as it does its work. If it stops work, it is a dead heart. Its carcass may be preserved in formaldehyde as a mummy, but it cannot continue as a part of the body and do no work. A brick is a member of a wall as long as it fulfills its purpose of support. When it crumbles away, it no longer supports the wall and is no longer a member of the wall. Oxygen is a member of a molecule of water. If it ceases to function, it dissipates as a gas, is on its own, and is no longer a member of the water molecule. Salt is a member of a loaf of bread. It cannot be a member of the loaf and be inactive. The mainspring in a watch must be active or it is replaced by another spring, and its former activity becomes history.

When the limb of a tree ceases to grow leaves and produce fruit, we cut it off because it is dead. It then cannot be a member of a tree. Read John 15:1-6 as further proof of my thesis that one cannot be a member of anything and be inactive. If he is inactive he is not a member. He was historically, but not now. And he doesn't have to wait two years to find out he is dead. This two-year waiting period is destructive to both the inactive part or person as well as to the body, the wall, the mole-

Continued on page 25

Page one...

"At Christmas play, and make good cheer," wrote Thomas Tusser in 1557.

We like Thomas' advice. It expresses something of the quality of a family celebration of Christmas. And so, we've planned some Christmas gifts in both December issues to help readers of all ages enter the spirit of a cheerful, celebrative yuletide.

"Play. . . ." This issue begins with reproductions of some of the Christmas greeting cards being offered by world service agencies. Artists represent five nations for an international perspective on the season.

The Christmas mood comes alive in another way with Janie Russell's colorful cut-outs. Simple instructions suggest ways to use the angels, wise men, sheep, and shepherds, from tree ornaments to door, window, or wall decorations. Janie's artwork has appeared in other issues of MESSENGER, most recently in a monthly calendar feature last year. She and her family live near Philadelphia.

"And make good cheer. . . ." Families might summon the warmth and gaity of the Christmas season by staging an old-fashioned taffy pull. Recipes for taffy and for some other unusual seasonal treats are another gift to you. Carol Flory (Mrs. Gerald), a member of the Highland Avenue Church of the Brethren at Elgin and well known for her mastery in the kitchen, selected the recipes.

Tusser concludes his couplet, "For Christmas comes but once a year." However, our celebration this month suggests to thoughtful Christians that the child of the cradle grew up to overcome the cross. And in that spirit of Christmas — less frivolous, perhaps, but equally as joyous — William Faw examines the scriptural view of poverty. The pastor of the Imperial Heights congregation in Los Angeles, California, Bill applies biblical imperatives to our understanding of the poor.

In a different vein, Kenneth Gibble imagines how Herod the Great might answer the questions of the reporter-pastor (of the Ridgeway Community church at Harrisburg, Pennsylvania) two thousand years after the event that threatened his own kingly power.

More gifts to you next issue include several poets' interpretations of the myriad themes of Advent and Christmas; new carols from Wilbur Brumbaugh and Kenneth Morse, Steve Engle, and Theresa Eshbach; and affirmations of faith leading from the question "Who Was He?"

With these offerings, then, both lighthearted and thoughtful, we wish for you "good cheer" and a blessed celebration.

THE EDITORS

The Carollers *by Barry Wilkinson*

A World of Art in Christmas Cards

In the bleak and hungry aftermath of World War II, a seven-year-old Czechoslovakian schoolgirl painted a sunny picture of children dancing around a Maypole and dedicated it to UNICEF. Little Jitka Samkova painted on glass, because she had no paper. It was her way of expressing gratitude to the United Nations Children's Fund for the lifesaving food and medicine it had brought to her village.

That primitive work of art, full of hope for a brighter future for children everywhere, became the first UNICEF Greeting Card in 1949. Now, twenty-one years later, the sale of greeting cards and calendars provides about ten

Christmas Symbols *by Arne Larsen*

Russian Dolls *by Kamma Svensson*

Sledding *by Doris Vallejo*

Angel and Dove *by Ivan Chermayeff*

Lead On, Kindly Star *by Kobina Bucknor*

CHRISTMAS CARDS / continued

God So Loves the World *by Roberto Claverie*

Madonna of the Andes *by Roberto Claverie*

percent of UNICEF'S worldwide income. Ranging in theme from modern to traditional, secular to religious, UNICEF cards are adaptable to any holiday occasion. They are offered in boxes of twelve, priced at $2, with two larger, special-edition cards offered at $2.50 per box of ten. A beautiful UNICEF engagement calendar is also available for $2.50, and the third edition of the popular children's wall calendar for $1.

For a free, full-color brochure, write to: U.S. Committee for UNICEF, 331 East 38th Street, New York, N.Y. 10016.

Two paintings by a young Argentine artist, Roberto Claverie, are featured in this year's series of Christmas cards from Lit Lit — World Literacy and Christian Literature, a division of the National Council of Churches' overseas ministries department. At left is a city skyline with the star of the nativity shining, entitled "God So Loves the World." Mr. Claverie's "Madonna of the Andes," above depicts a strong, serene Indian mother with her child, painted in deep pinks, purples, and blues. Both cards, along with several others, are available from Lit Lit, 475 Riverside Drive, New York, N.Y. 10027.

The Bible Blesses the Poor

by WILLIAM FAW

Blessed are the poor in spirit, for theirs is the kingdom of heaven. . . . Blessed are you poor, for yours is the kingdom of God. . . . But woe to you that are rich, for you have received your consolation (Matthew 5:3; Luke 6:20, 24)

The Sermon on the Mount begins with the strange promise that the poor, hungry, weeping, persecuted people are blessed or happy. Why? Because they know that theirs is the kingdom of heaven, that they shall be comforted, that they shall inherit the earth, that they shall be satisfied, that they shall obtain mercy, that they shall see God, that they shall be called sons of God, and that their reward is great in heaven.

But isn't this a case of trading present misery for "pie in the sky"? Aren't these beatitudes ways of telling the poor to stay in their place and be satisfied — while the rich are taken off the hook, so they don't have to do anything to help the poor? These questions may inform a look at the Bible's picture of what it is like to be poor, the causes of poverty, our responsibility toward the poor, the reward for faithful poverty.

The state of poverty

We notice that while Luke talks about the "poor," Matthew talks about the "poor in spirit." Most scholars assume that Luke's term is closer to Jesus' meaning: the poor — those without money, food, clothing — will inherit the kingdom of God! But why should the poor inherit the kingdom of God, while "it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God" (Matthew 19:23)? There seem to be two reasons given in the New Testament: (1) The poor have not acquired all of the haughty, prideful self-reliance of the wealthy; and (2) the poor are poor because of injustices against them and thus deserve their reward.

Beggar Leaning on a Stick by Rembrandt

Matthew stresses the first reason for blessing the poor: The poor are "poor in spirit," that is, humble and meek. The qualities of the "poor in spirit" are exemplified by Christ. "For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that by his poverty you might become rich" (2 Corinthians 8:9). And it is to be shown by Christ's followers. "Has not God chosen those who are poor in the world to be rich in faith and heirs of the kingdom which he has promised to those who love him?" (James 2:5).

Christ clearly rebuked the materialists — whose purpose in life revolves around the acquiring of wealth, better homes, and security. He especially criticized those who seek such things before seeking — indeed, instead of seeking — the kingdom of God. To be humble, to live a simple life, to trust in God for security are clearly marks of the Christian.

Luke, however, emphasizes the second reason for blessing the poor. Luke quotes Jesus as saying: "Blessed are you poor," and "woe to you that are rich." Luke reflects the fact that the early Christians were predominantly poor. "For consider your call, brethren; not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth (1 Corinthians 1:26).

It is clear that Jesus came as a poor man to preach predominantly to poor men and women. The early Christians

BIBLE BLESSES THE POOR / continued

came out of the poverty — or at least the lower — classes, and they had advantages over the rich men when it came to understanding Christ's message.

The causes of poverty

But what does this say about the causes of poverty? The Bible reflects most of the range of thoughts on this subject that we see today. In general, the core writings of the Old Testament, such as the Law and the Prophets, portray poverty as a result of oppression and greed, of calamity, plague, war, disease, fraud, or credit gauging — conditions over which the victim had no control.

In the early tribal system there had been no poverty unless the entire tribe was poor. All flocks and land were held in common. The more the early Hebrews developed agriculture, and then city industries, the more some people lost their land and their goods. There developed the system of interest rates, the use of the courts against the poor, and the rise of social and economic classes.

The prophets addressed their urbanized society in light of the tribal ideal. Amos spoke of them that "trample the head of the poor into the dust of the earth, and turn aside the way of the afflicted" (Amos 2:7). The Psalms report that "in arrogance the wicked hotly pursue the poor" (Psalm 10:2). Isaiah wrote, "The Lord enters into judgment with the elders and princes of his people; 'it is you who have devoured the vineyard, the spoil of the poor is in your houses. What do you mean by crushing my people, by grinding the face of the poor?' says the Lord God of hosts" (Isaiah 3:14-15).

In the earlier society there had been no poor; all were provided for. But since the prophets' time there have been poor. The change of the social structures and the arrogant devouring by the rich and powerful — taking advantage of the changed structures — created the poverty class. Such social injustices were seen as clear cases of unrighteousness and unfaithfulness to God.

The Bible is not unified in this interpretation, however. The book of Proverbs — written later under the influence of other cultures and ideas, tends to stress the poor man's responsibility for his own poverty: "A little sleep, a little slumber, a little folding of the hands to rest, and poverty will come upon you like a vagabond, and want like an armed man" (6:10-11); "a slack hand causes poverty" (10:4); "the blessing of the Lord makes rich" (10:22); "slothfulness casts into a deep sleep, and an idle person will suffer hunger" (19:15).

Yet, while Proverbs stresses that lazy people become poor, it does not say that all poor people are poor because of their own laziness. There is a crucial distinction to be made at this point. Proverbs also displays some distrust of wealth: "He who trusts in his riches will wither" (11:28); and "a good name is to be chosen rather than great riches" (22:1).

Responsibility to the poor

Even with this tension between the Law and Prophets, on the one hand, which stress social, economic, and legal injustices as causes of poverty, and the wisdom literature, on the other hand, which stresses individual initiative as the cause of wealth or poverty — even with this tension, all the strands of literature in the Bible are agreed that followers of Moses and Christ are to take responsibility toward the poor. Here again, this responsibility takes different forms.

Where social-economic-legal causes are stressed, the same type of solutions are urged: The judges were to give the poor full protection ("You shall not pervert the justice due to your poor in his suit"); interest was not to be exacted from the poor ("If you lend money to any of my people with you who is poor, you shall not be to him as a creditor, and you shall not exact interest from him"; the poor were to be allowed to glean in the fields and vineyards ("You shall not reap your field to its very border, nor shall you gather the gleanings after your harvest; you shall leave them for the poor and for the stranger"; every three years the yearly tithe was to be turned over to the poor and needy (Deut. 14:28-29ff.); and every fifty years debts were to be canceled, land was to be redistributed, and slaves were to be freed.

Proverbs, which stressed the personal initiative which could make a person rich or poor, still finds room for compassion on the poor. "Blessed is he who is kind to the poor" (14:21). "He who oppresses a poor man insults his Maker, but he who is kind to the needy honors him" (14:31). "He who mocks the poor insults his Maker" (17:5). "He who is kind to the poor lends to the Lord, and he will repay him for his deed" (19:17). "He who closes his ear to the cry of the poor will himself cry out and not be heard" (21:13).

Responsibility to the poor is carried full-force into the New Testament. Jesus told the rich young ruler, "If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me" (Matthew 19:21).

One of the most fascinating scriptures in the Bible is Luke 14:12-14: "When you give a dinner or a banquet, do not invite your friends or your brothers or your kinsmen or rich neighbors, lest they also invite you in return, and you be repaid. But when you give a feast, invite the poor, the maimed, the lame, the blind, and you will be blessed, because they cannot repay you. You will be repaid at the resurrection of the just. The early church followed this command: They sold their possessions and goods and distributed them to all, as any had need" (Acts 2:45). And "there was not a needy person among them, for as many as were possessors of lands or houses sold them, and brought the proceeds of what was sold and laid it at the apostles' feet; and distribution was made to each as any had need" (Acts 4:34).

Reward for faithful poverty

Finally, what is the poor person's reward for faithful poverty? First of all, there is no more reason for a poor person to remain poor than for a rich person to become poor! If being poor is blessed, then it should be blessed for all! The comfortable Christian who tells a poor Christian to "remain poor, be satisfied with your lot, don't try to change the system that is keeping you down, for your reward will come later" — that comfortable Christian is an arrogant hypocrite! If poverty is so good, why doesn't he become poor?

Detail from *The Hundred Guilder Print (Christ With the Sick Around Him)* by Rembrandt

The dominant calls from the scriptures are twofold: (1) God supports those who are struggling to eliminate poverty here and now (either by changing economic structures or by selling all they have to give to the poor); and (2) there are dangers in wealth that we must watch out for — arrogance, oppression, and complete self-reliance.

How do we strive to eliminate poverty on the one hand and preach against materialism on the other? Does not the former preach materialism to the poor? Are we not trying to make the poor as materialistic as the rich at the same time as we are trying to make the rich as humble as the poor?

Perhaps this tension is resolved in the example of the early church which made itself a little poorer in order to bring the poorest up to a certain level of comfort. The poor should take the initiative to better themselves, and the nonpoor should help clear the roadblocks from their progress. At the same time we must stress that the pursuit of wealth, at least beyond a certain minimal stage ("our daily bread"), is harmful to the pursuit of the kingdom of God.

Where does the blessing come in? Even if you never escape poverty you can know God's love and your dignity as a human being, and you can know that you will find your fulfillment with God. And also, if you set out to seek the kingdom of God in all truth, love, and integrity and are unwilling to sell your soul for money or fame, you may well end up poor and uncomfortable. Right on! For you are receiving what is real in life — life is far fuller for you than for the person who is empty in his heart, though full in stomach and wallet. Right on! For blessed are you! ☐

news

Self-allocation reviewed

As a principle, self-allocation is sound; but the procedures can be improved.

This was the clear impression received by the Office of Stewardship Enlistment after an evaluative series of late summer meetings on the self-allocation process with 70 Brethren at Harrisburg, Pa., Fort Wayne, Ind., La Verne, Calif., Harrisonburg, Va., Ankeny, Iowa, and Elgin, Ill.

Since 1961 congregations have indicated in advance their year's commitment to outreach and mission, including district and Brotherhood programs, thereby providing the program by which the church receives its major support.

Many concerns: There were other concerns also for self-allocation in its interpretation, timing, and personalization, and for such related areas as institutional support, Five-Year Goals, unified giving, and the nomenclature of the program itself.

From these meetings in the field with Stewardship Enlistment staff members Ronald D. Petry and Donald L. Stern were to come recommendations for altering self-allocation. Any new directions would follow the General Board meeting in November.

Perhaps perceptive for the entire round of talks was one comment in the Ankeny meeting that self-allocation as a technique is not so much responsible for the diminishing returns of financial support (a characteristic common to most church groups today) as is the inadequate life of many of the congregations themselves.

Brotherhood Fund giving for the year ended September 30 was some $91,000 under the year before. Receipts for 1969-70 (including disaster fund monies, but exclusive of Fund for the Americas) were $1,842,219 against a hoped-for income of $1,955,000. The Brotherhood budget for 1970-71 is $2 million.

New title? The term *self-allocation* itself was felt by some to be descriptive but lacking warmth and attractiveness. Reference to the process might mention an expression of commitment, faith, outreach, mission, or partnership.

Indeed, partnership was seen as both a value and a problem in self-allocation. Ron Petry noted some feeling at the Harrisonburg meeting that self-allocation is "good because it begins at the local level where the funds come from and thus promotes a feeling of participation."

Still, at that meeting and others there was a concern that church members do not feel they have a stake in the goals of the General Board; that perhaps a larger partnership is needed in setting priorities.

Personalization: "One of the concerns that emerged at Ankeny was in regard to the question of how the priorities of the church can be more personally related to our lives," noted Mr. Petry. A conclusion reached, too, in the La Verne session was that persons need to have a basic confidence in programs which they are expected to support and that such confidence comes from their own participation. Between such groups as General Board, districts, and colleges, more of a collegiality needs to be involved in goal setting, was one sentiment. Striking

The members of the Office of Stewardship Enlistment, Stewart B. Kauffman, Ronald D. Petry, and Donald L. Stern, are charged with enlisting financial support for the Brotherhood program, counseling on bequests and endowments and stewardship education, assisting in Every-Member Enlistments, coordinating Self-Allocation, and interpreting major fund appeals

a responsive chord at Ankeny was the observation that there is a direct relationship between involvement in the district and Brotherhood and self-allocation support.

Still another "outstanding impression" gained by Mr. Petry from Ankeny was that "many people feel that the Brotherhood is impersonal and they have difficulty in relating their contributions to ministries that are geared to persons."

'Side issue': A common conclusion in the series of meetings was that self-allocation has too often been a "side-issue," dealt with but once a year, and then only briefly.

"It is difficult to build enthusiasm in a 15-minute period in a Sunday morning service if this is all that is involved in the interpretive process," was one response. Indeed, the sentiment appeared to favor integrating self-allocation into the entire stewardship program of a church, with increased interpretation *throughout* the year about what such financial support makes possible.

Both districts and Brotherhood have perhaps been negligent in their interpretation and dramatization of the ministries supported by the church, one group felt. Needed, too, in interpretation is not only the *what* but also the *why* of the church's various ministries. Said one participant: "We're not equipped to decide how to divide the outreach dollar among the various groups that are seeking it." In some instances, churches are overwhelmed by the many demands upon their dollar.

One plea was made for increased assistance in budget building procedures for local congregations. "Not being sure how to go about it, some congregations do it poorly, if at all, particularly in the area of outreach," was one conclusion.

Smaller package: Several persons in the La Verne group registered the strong conviction that one way to strengthen self-allocation is to reduce the load it tries to carry. Colleges and homes for the aging, and, to a lesser extent, camps should be omitted from the self-allocation process, La Verne participants felt. To centralize concerns and to focus on priorities seemed imperative to them.

There was a group feeling that the church needs to turn its energies away from the institutions that are now well developed. A similar concern was raised in another Brethren college and home area, Harrisonburg, although one person asserted that while the church's contribution to the colleges is small, the matter of church-relatedness is symbolic and still sought. (In past years the colleges have been a stated and recommended part of congregational self-allocation, while homes and camps could be voluntarily added.)

Goal planning: In one session, the Five-Year Goals program, recommended by the 1964 Annual Conference, came under criticism as being useless — a "tag-along," one called it. Yet there was sentiment that it remained helpful in goal-setting in relation to program, as well as in determining a per member dollar goal.

Such goals (a second round was begun last year) have helped a number of congregations keep Brotherhood support in proper relationship to their total giving, according to some testimony. Participants in another group judged that the times are too unpredictable to expect churches to set five-year goals and that two- and three-year periods might be more realistic.

Timing: At the Harrisburg session self-allocation came under fire as too repetitive. Instead, a biennial process might be considered, with continuing yearly interpretation. In terms of timing for the self-allocation process, normally taking place in the spring, some felt that it should be geared more closely to the total budget building process in the congregation.

The point was raised at Fort Wayne that there is a relationship between stewardship and evangelism, with the view that giving cannot continue to increase indefinitely in the face of declining membership.

Metaphorically, the conversation turned to chickens: If we want more "eggs," we are going to have to have more "hens." But we need to feed the hens, and the hens need to have a commitment to be what they are — egg-laying chickens. The church needs to appeal to individual hens (districts and congregations) rather than simply addressing an appeal to the whole flock (denomination). And not overlooked in this process is a role for the "rooster."

A feeling was aired that increased family income is not being reflected in congregational giving; that more effective stewardship education programs and enlistment campaigns are required.

Personal contacts: Too, the interpretation role was seen as something going beyond literature: The message must be carried in person as well. Program personnel were urged to get into the churches, large and small where local parishioners would welcome opportunities for personal contact with denominational leadership. For the same purposes, the itineration of missionaries into local churches was considered important in interpretation needs.

The six meetings received excellent attendance, with six more persons than expected attending from the local church at one session. The whole experience was a positive process, noted Ron Petry.

"The sessions renewed my conviction that there is within the church a considerable body of persons who are prepared to give their best thinking and their creative energies to the developing of more effective instruments and tools for the doing of the work that we all share."

He concluded: "I sensed a bond of partnership and a commitment to mission that were a shot in the arm for me." It is hoped that the self-allocation process, upon which mission and life in the church rest, will be equally renewed for the more effective worldwide work of the Brethren.

Brethren aid India in flood recovery

DESCRIBED AS THE WORST FLOOD in a hundred years, a widespread rainstorm over western and parts of central India in September took more than 1,100 lives, killed many livestock, and inundated thousands of acres of crops, causing severe soil erosion.

The hardest hit area was the Broach district in Gujarat State, one of the three areas where the Church of the Brethren has been working for many years. The flood of the Narmada River was three feet higher than the 1968 flood, considered then the highest in 75 years.

Responding to an appeal by the state government for outside aid, the World Ministries Commission made $5,000 from the Emergency Disaster Fund available for relief and rehabilitation.

Brethren mission personnel in India, Everett Fasnacht and Ishwarlal Christachari, conveyed the funds to Indian authorities with the message from American Brethren that "although we are distantly removed in miles, we are closely bound together in our common humanity and hope that these funds will help to convey and demonstrate our love and concern for our brothers in India."

Taxes suspended: On the part of the Gujarat government itself, Mr. Fasnacht indicated that it is supplying bullocks "to replace the animals that have been lost, subsidizing reconstruction of houses, distributing grain and foodstuffs, and foregoing tax collections because all normal sources of income have been disrupted."

In some areas, land, building materials, and subsidies are being provided for moving entire villages from low lying affected areas to higher ground.

The Rural Service Center, a ministry of the Brethren in India since 1950, sent out a team of men to villages to rehabilitate machinery, mainly electric engines and pumps for irrigation, that had been submerged and left inoperative, said director George Mason.

After a month of disruption, the railway system was returned to service, and the government is reconstructing bridges and highways, communications, and government buildings.

Further aid: In other recent expenditures from the Emergency Disaster Fund, the Brethren contributed:

✓ $2,000 to Church World Service for transmission to Christian Care in Rhodesia in response to an appeal of the Africa Department of the National Council of Churches.

The crisis developed after the country and other parts of eastern and southern Africa had a year of little rainfall and poor crops. The funds will go toward providing food for children, ten of whom can be fed a meal for one dollar.

✓ $5,000 to Church World Service for a combined response to disasters in Pakistan, the East Indies, Yemen, Cambodia, and Laos.

✓ $5,000, the second such payment, to Church World Service in meeting the balance of a Brethren commitment to Vietnam Christian Service work in that country.

Prisons provide more problems than cures

"PRISONS SUBVERT the development of an inmate's autonomy by reducing him to a wholly dependent status in which every aspect of his life is governed by rules," notes a recent Quaker study on the prison system in use today.

Only by being given liberty and autonomy can an inmate strengthen the responsibility he will be expected to exercise outside prison, notes the author of the study, David F. Greenberg of Carnegie-Mellon University, Pittsburgh.

Prisons opt for close control and little individual initiative because docile, obedient creatures are much easier to manage than a group of responsible, thoughtful human beings, Dr. Greenberg observes. Trouble-free maintenance of the institution becomes the goal.

This is one of the underlying causes seen by Dr. Greenberg by which prisons cause society more problems than they solve. He opines that they should be abolished, in the belief that prisons are helping the public to avoid facing certain unpleasant problems.

"Neither individuals nor groups wish to be reminded of difficult problems," he said, "and in such circumstances they often prefer to avoid the problems by physically removing them, or at least their most visible manifestations." Having no prisons would force society to deal with many issues it now avoids, such as the treatment of socially deviant but harmless behavior.

The report, prepared for the American Friends Service Committee, noted that many of the supposed functions of prisons do not really exist or are based on faulty assumptions. For example, the notion that imprisonment deters the potential criminal rests on the belief that the decision to violate a law is a rational one, determined by weighing the rewards of the criminal act against the severity of the punishment. Dr. Greenberg believes that even in cases where the decision to commit a crime is made rationally, certainty of punishment is likely to be a more important factor than the severity of punishment.

Alternatives to the present prison system include island penal colonies, in which the inmate may live with his family in a community; and small homogeneous prisons that relate to local communities and volunteer help.

Until prisons are abolished, Dr. Greenberg recommends several reforms: Prisoners should be entitled to all civil liberties, should not receive indefinite sentences, should not be forced to work, should receive cash allowances, should be permitted conjugal visits. Greenberg advocates also education programs that are consistent with prisoners' interests. Beyond this, the proposals have another consideration — they would save money.

Merlin L. Brubaker, right, received the commendation medal of the U.S. Public Health Service from Vernon E. Wilson, administrator of the health services and mental health association, Department of Health, Education, and Welfare, in a Washington, D.C., ceremony. The award was made for his leadership as director of the Global Community Health Career Development Program, which trains physicians and other health personnel for service in community medicine throughout the world. More recently Dr. Brubaker was appointed regional adviser for leprosy, venereal diseases, and yaws for the Pan American Health Organization. Both Drs. Wilson and Brubaker are members of the Church of the Brethren.

Samuel S. Studebaker Sr., Tipp City, Ohio, was one of four men elected to the Ohio Agricultural Hall of Fame on the state fairgrounds this fall. Honored for his contributions to soil and water conservation, Mr. Studebaker this year completed a four-year stint as president of the National Association of Soil and Water Conservation Districts. He is a former teacher and school administrator and operates a 450-acre dairy farming enterprise. He has also given leadership to farm credit and dairy production programs. A member of the West Charleston Church of the Brethren since 1958, Mr. Studebaker has served as a church school teacher, church board chairman, and moderator of the congregation.

Four Brethren met this fall with Curtis W. Tarr, director of the Selective Service System, to interpret the Church of the Brethren's historic position on war and to share recent Annual Conference decisions. Talking with the recently appointed Tarr, right, are Wilbur E. Mullen, ministry to men facing the draft; W. Harold Row, Washington representative; Charles M. Bieber, chairman of the World Ministries Commission; and Ira B. Peters, chairman of the General Board.

BRF paper seeks redress

LUCKILY, THE PEWS of the Conemaugh Church of the Brethren in this western Pennsylvania town are padded, for in resolution and rhetoric the Brethren Revival Fellowship (BRF) came down hard on their several concerns for the denomination.

For one visitor to the one-day annual meeting in September, the sessions were interesting and sobering. It had been a long time since he had heard "Amens" rise from the audience, as speakers Olen B. Landes and Merlin E. Garber made presentations. And the traditional, if seldom practiced, kiss of fellowship among friends seemed curious if, in fact, correct.

If there is a new or different mood among these more evangelical and conservative Brethren, it was reflected in this year's meeting. While 1969 addresses centered more on biblical themes and worship, this year their import was on the "dangerous trends" and the "crucial issue" within the denomination. Among the 250 persons in attendance — up from 75 last year, but more in line with previous years — a visitor had to be impressed by the number of younger churchmen represented.

While not claiming to be making spectacular accomplishments, the BRF bank account has come substantially out of the red since last year; about one congregation in five has a contact person for the distribution of literature, reaching each district; and revivalists are being scheduled in churches, says chairman Harold S. Martin, York, Pa. Committeemen with him are Linford J. Rotenberger, vice-chairman, Quakertown, Pa.; W. Hartman Rice, secretary, Columbia City, Ind.; James F. Myer, treasurer, Lititz, Pa.; Kenneth H. Hershey, Conemaugh, Pa.; Howard J. Kreider, Milford, Ind.; and Olen B. Landes, Harrisonburg, Va.

Working within: The BRF says that it has been quietly working within the Brotherhood to bring about revival within the church, seeking to restore what it feels to be the missing emphasis on the whole man — his spiritual, physical, and economic needs. It is the former which BRF feels has been lacking in some denominational programs.

"It is our conviction that the church has moved away from its basic mission and that biblical Christianity has been supplanted largely by a liberal theology with emphasis on social and political action movements that have very little concern for the *spiritual* needs of the world," the members said in a resolution.

While commending the inclusion in the 1970 Annual Conference program of evangelist and educator Myron Augsburger and several conservative Brethren in late evening sessions, other directions of the Conference raised concerns.

Those concerns are three: the "missing dimension" of evangelism among minorities in the Fund for the Americas in the U.S., given a three-year extension at the Lincoln Conference this year; the support given by Conference to noncooperators with the draft in revisions of the Statement on War; and the nontraditional communion service in the Saturday night service.

Separate fund: Fund for the Americas has been retained apart from the Brotherhood Fund so that the wishes of those who disagree with FAUS might be respected. Yet the Lincoln Conference voted to take from undesignated reserves (coming from bequests and unassigned income but not from the Brotherhood Fund) that part of the next year's $100,000 goal for FAUS that did not come from contributions. Thus, the distinction between the two funds becomes less viable for the BRF.

The fellowship differs on the matter of noncooperation with the draft in the concern for what they call a shift from biblical nonresistance to social pacifism. The church's prior sole position of alternative service, notes the resolution, has "satisfied the requirements of orderly government and [the] recognition of the scriptural principle of nonresistance." The Conference action, according to BRF, aligns the church "with the whole, unsavory war resisters' movement and raises the possibility that biblical nonresistance will come into disrepute because of its association with radical social action."

On Communion: The BRF took issue with the Conference communion service for being conducted apart from the supper and foot washing service, for the lack of a call for repentance and self-examination, and for the failure to exclude those who were not baptized believers. The remainder of the service, intended as a celebrative worship experience, was criticized for its "sacrilegious activities that did not show reverence for the body and blood of our Lord."

With these issues, the BRF voted 188-5 to take their paper to the General Board and to the Standing Committee of next year's Conference, asking that it be brought before the delegates. In what appears to reflect a changing mood of BRF, the fellowship further resolved that "if the 1971 Conference decides to continue in the present direction, we believe there is no other choice for us than to discontinue support of the Brotherhood Fund." The BRF would initiate or recommend other outreach projects and encourage congregations to support them instead of the Brotherhood program.

An observer later noted that the resolution failed to provide any guidelines as to what constituted the "present direction" or a change from it. Measurement of direction for the BRF, said Chairman Martin, would probably fall within seven concerns: adherence to biblical authority; redemptive work within mission; the youth ministry; ecumenism that does not lay aside Anabaptist and Pietist distinctives; the tension between pacifism and biblical nonresistance; theological education; and the theological stance of church literature.

Remaining open: That Annual Conference will — or can — respond meaningfully to these concerns might be questioned. Some issues may still be open to discussion and persuasion on both

The church's crucial issue lies with its historic identity, said Merlin Garber, in examining the positions of revolutionary, traditionalist, preservationist, and radical believer

sides; others may be closed. General Board and Conference discussion may also bring the perspectives into better focus and easier accommodation — if not resolution.

Among dissenters to the resolution was Olen Landes, who could not reconcile the paper's directive regarding denominational support, and W. Hartman Rice, who refrained from voting for difficulty with the paper's section on the draft.

In his presentation on the "dangerous trends" in the church, Mr. Landes reiterated, among others, the "light treatment of the Bible as the inspired word of God"; violation of such principles of the gospel as going to law, taking an oath, civil and nonviolent disobedience; ecumenism; and the erection of "magnificent church houses." In some of these concerns he would find sympathy from many outside BRF thinking.

Identity issue: But it was Pastor Merlin Garber, Frederick, Md., speaking from a sociological background, who made his listeners most appreciative of their pew cushions. The crucial issue in the Church of the Brethren, said Mr. Garber, is to determine what is to be done about the historic identity of the Brethren. His views hit hard both present church leadership and the Brethren Revival Fellowship, though likely not equally. His sympathy showed. Still, the analysis probably helped each position see itself more clearly.

It is the conflict between the revolutionary viewpoint (attempting to destroy the historic identity) and the traditionalist viewpoint (attempting to save that identity) that is the cause of the present conflict within the church, he said. Clearly, for him, the prevailing viewpoint of the constituency is the traditionalist.

The traditionalist faith was further seen by Mr. Garber as the preservationist (seeking simply to defend established beliefs — probably the most common within BRF) and the radical believer (who examines the root of the tradition). It is this latter position that Mr. Garber believes "represents the more nearly true identity."

As opposed to the preservationists, the radical believer knows that the "real danger to the identity is not in an attack upon the practices but in the departure from the principle that brought about the identity in the first place," said Mr. Garber. It is this alternative that "can be a unifying and saving force in our brotherhood."

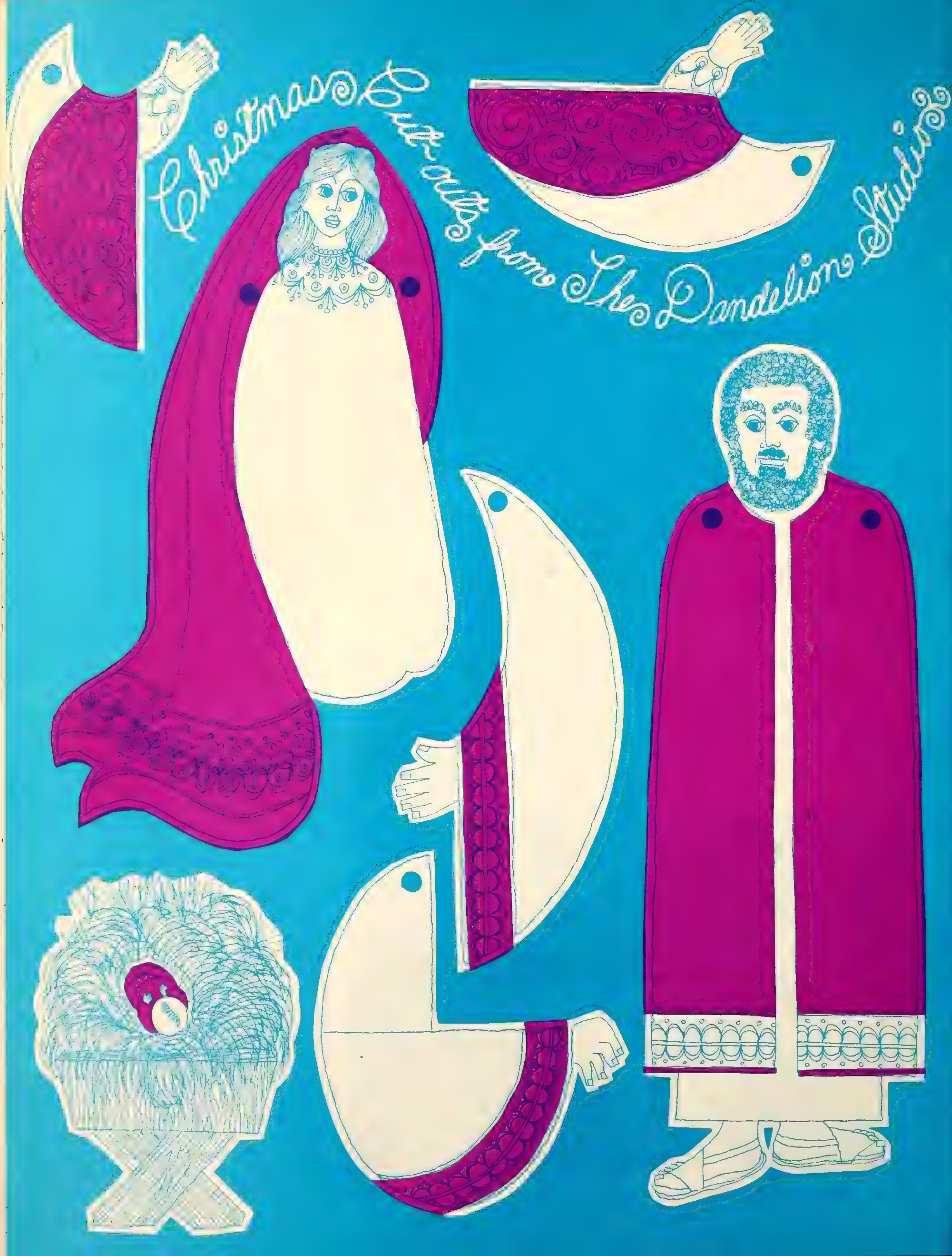
Onus on liberals? It may be that the BRF resolution may further polarize the first two positions Mr. Garber outlined, if one gives them credence, lessening any opportunity for a stronger radical-believer presence in the church. Harold Martin conceded that he would probably fall within the preservationist position and earlier had contended that the onus for disagreement lies not so much with BRF as with "those who are liberal and insist on moving the denomination off its biblical foundations."

The two positions of preservationist and radical believer were well illustrated in an encounter between Harold Martin and Art Gish of Philadelphia, Pa., during debate on the noncooperation stance in the resolution. Alluding to a past statement of Mr. Gish that he "accepts only *some* of the Bible," Mr. Martin noted that those "who claim to have a biblical basis [as with the noncooperation issue] are not really always as biblical as they claim to be." While Mr. Gish retorted that he accepts the Bible as the authoritative word of God, though rejecting some of its literalism, prior concerns raised by James Poling, West York, Pa., for the resolution's wording on noncooperation, had been effectively countered.

In the view of one observer the BRF resolution might have been more helpful to the task at hand had it proposed viable and specific alternatives for the support of the church rather than suggesting withholding of funds. More important, the paper moves away from the "supportive criticism" that the conservative Brethren have shared. Their message has been important to the church; their methods may now hinder that witness, despite affirmations of commitment.

Merlin Garber urged the church to use the "anvil of debate" in resolving differences in theological perspective within the church. As the issues are considered it may be hoped that what is hammered out are plowshares and not swords. — R.E.K.

At BRF annual meeting: Harold Martin in contemplation, James Myer in dialogue


Christmas Cut-outs from The Dandelion Studio

Turn to page 28 for instructions

OLD-FASHIONED MOLASSES TAFFY

⅔ cup molasses
⅓ cup light corn sirup
1½ cups brown sugar, firmly packed
1½ tablespoons vinegar
½ cup water
¼ teaspoon salt
⅛ teaspoon baking soda
¼ cup butter or margarine

Cook molasses, corn sirup, sugar, vinegar, water, and salt, stirring until sugar is dissolved. Cook until mixture reaches 265 degrees on candy thermometer, or the hard ball stage, stirring occasionally. Remove from heat and stir in soda and butter until well mixed. Pour into greased large, shallow pan and allow to stand just until cool enough to handle. Butter tips of fingers well; cut off pieces of candy and pull and twist until they change from brown to bronze in color. Twist in preferred shapes or cut into 1-inch pieces. Wrap in waxed paper, twisting ends. Yield: about 75 pieces.

RASPBERRY CRUSH

1 envelope unsweetened raspberry-flavored soft drink powder
1 cup sugar
4 cups cold water
1 6-ounce can frozen lemonade concentrate, thawed

Combine soft drink p
until soft drink powder anc
ade concentrate and raspt
gently stir in carbonated
Makes 10 to 12 servings.

PINK TAFFY

2 cups granulated sugar
1½ cups light corn sirup
2 tablespoons cornstarch
1½ teaspoons salt
1 cup water
¼ cup butter
4 teaspoons vanilla
5 drops red food coloring

Mix all ingredients except butter, flavoring, and coloring in a large, heavy saucepan. Cook over moderate heat to 240 degrees on the candy thermometer. Add butter and cook slowly to 255 degrees, or until ½ teaspoon of the mixture dropped into cold water can be formed with fingers into a firm (or rather hard but pliable) ball. Remove pan from heat, wipe away crystals from pouring side with a damp cloth. Pour the hot sirup into a buttered pan; do not scrape last of sirup from pan. Let stand undisturbed until cool enough to handle. When slightly cool, stir in the flavoring and coloring. Butter hands well; then gather candy into a ball on pan with fingers and knead a few seconds. Pull and twist until taffy is satinlike and pale in color. Pull into ½- to ¾-inch-thick strands; cut into 1½-inch pieces. Wrap individually in waxed paper or saran; twist ends. Yield: about 1½ lb. of finished candy.

OLD ENGLISH HOT SPICED CIDER

½ teaspoon whole allspice
1 2-inch stick of cinnamon
6 whole cloves

Tie allspice, cinnamon,
Heat cider and brown suga
let simmer over low heat a
spicy enough to suit your t
piping hot with dash of nu

1 10-ounce package frozen raspberries, thawed
1 large bottle lemon-lime carbonated beverage (approx. 3½ cups)

nd sugar. Add water; stir
re dissolved. Stir in lemon-
Chill. Just before serving,
e. Serve over ice cubes.

SNOWMAN PUNCH

2 cups water
½ cup sugar
12 whole cloves
2 2-inch cinnamon sticks
3 1-pt. bottles cranberry juice cocktail, chilled
6-oz. can frozen lemonade concentrate
6-oz. can frozen orange juice concentrate

Bring water, sugar, cloves, cinnamon sticks to boiling in small saucepan, stirring until sugar dissolves. Reduce heat; simmer 5 minutes. Cool. Remove spices. When ready to serve, pour cranberry juice, spiced syrup, and frozen lemonade and orange juice over ice cubes in punch bowl. Stir to blend. Makes 20 servings.

1 qt. cider
⅓ cup brown sugar, firmly packed
Grated nutmeg

oves in a cheesecloth bag.
er. Add the spice bag and
min., or until the cider is
emove bag. Serve in mugs
Makes about 3½ cups.

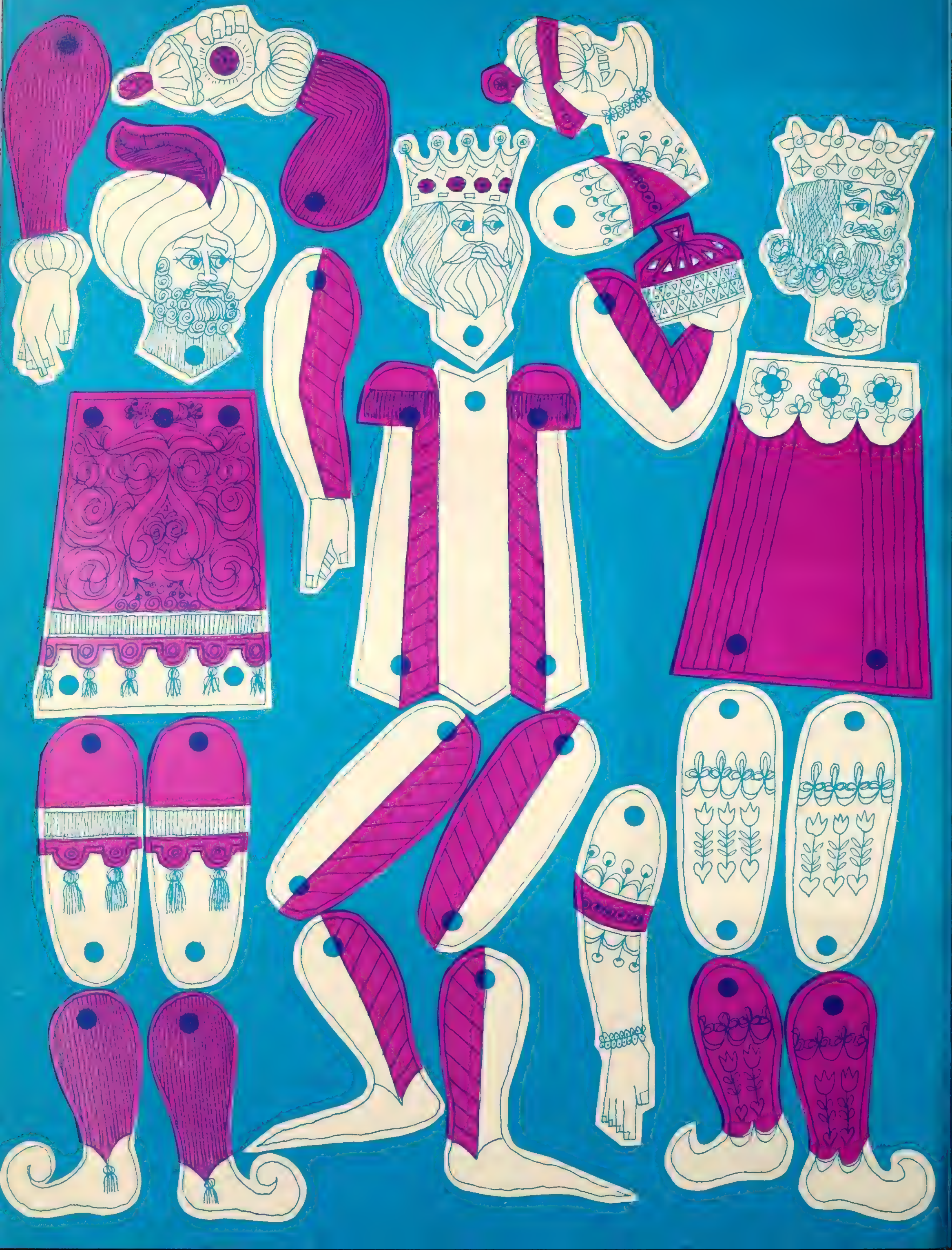
CANDY HOLLY WREATHS

¼ lb. butter or oleo
26 marshmallows
Melt above and add 1 teaspoon green coloring
Mix in 3 cups corn flakes

Drop by small spoonsful onto waxed paper. Take spoon tip or handle and start pushing outward from center to make a hole — thus forming a wreath. Put red candies on wreath for holly berries. Let stand overnight before storing.

CHRISTMAS IN THE KITCHEN

Recipes selected by Carol Flory



Turn to page 28 for instructions

by KENNETH L. GIBBLE

The King Who Got Lost

After two thousand years what would Herod the Great have to say to Christians who are celebrating the birth of another king who escaped Herod's wrath? He might answer a reporter's questions this way

Why were you so angry with the Wise Men when they didn't come back as you had asked them to? And why did you kill all the children in Bethlehem? If you don't mind my saying so, that seems like a a pretty barbaric thing to do.

Well, if you don't mind my saying so, I couldn't care less for your opinion. What do you know about being king? Anyway, I don't remember the event to which you're referring.

What? You mean you actually forget the mass murder of those children after the wise men came telling you about seeing the star?

The star? Oh yes, the star! Now I remember. That was a new twist, to be sure.

What do you mean, a new twist?

A question like that just proves the point. You don't know anything about the business of being king. Very well, I'll tell you some things that may open your eyes a bit. First of all, do you know that I was a Jew myself? Many people think that just because I was appointed by Rome to be king of Palestine that I was also a Roman. But actually my parents had converted to the Jewish religion and so, technically at least, I was a Jew. But don't think I was in sympathy with their Jewish beliefs. Personally, all that stuff about the righteousness and power of the Jewish God always struck me as so much nonsense. There really was only one power in my time, and that was the Roman government. And I always made sure my actions would get Rome's approval. It wasn't easy, you know, playing politics with such slippery characters as Cleopatra and Mark Antony and Augustus. I always was proud of my record of lasting thirty-three years as king in a time when everyone and his brother were out to get me.

But let me get back to the point. You'll forgive an old man for rambling. The thing was, you can't imagine a worse bunch of subjects than those Jews. They were always trying to make trouble. I guess they were a bit upset because they thought I was betraying the nation and the religion by taking my orders from Rome. As if they would have been better off without Roman rule! Why, with all those hot-heads running around stirring up trouble, they'd have all killed each other if I hadn't been around to clamp down on them. I can't remember how many troublemakers I had to have crucified. They just wouldn't learn.

Of course, I didn't have as much time to give to affairs of state as I would have liked. I have only one regret in my life, and that is that I made such a mess of family affairs. I had ten wives, you know. That was a few too many, even for a king to handle. It was bad enough with all the wives fighting among themselves, but add to that ten mothers-in-law and you can see I had quite a problem. I had to get rid of a few wives and mothers-in-law too.

You mean you actually had them put to death?

Oh, there's no need to be horrified. They were plotting to have me assassinated so their sons could take my place. I had to kill some of my sons for the same reason. I had quite a few of my most trusted aides liquidated, too, because they started getting ideas. Being king is a pretty bloody business. Now, don't get me wrong. I'm not bragging. It's just that I had no choice. It was either they or I in almost every case. And the record shows that the country had no really bad wars all through my reign, despite all my family trouble. Let's see now, where was I? Oh, yes, the star. My Jewish subjects had the idea that their God was going to send them a king. He would come on the scene and take over everything and then set up his own kingdom. They called him the Messiah. They were always talking about this Messiah. Naturally, I thought it was just superstition. But the trouble was, they took it seriously. So whenever some hot-head started trouble somewhere, right away they all would get excited. "Oh, it's the Messiah," they would say. Of course, it never was, but it caused me a lot of trouble. I always saw to it that such problems never got out of hand. I always nipped them in the bud, so to speak.

But about the star. . . .

Oh yes, the star. That affair came at a very bad time for me. A few of my sons had been plotting to get rid of me, and I had just managed to get things under control again when these foreigners came to me and began asking some stupid questions about a star. As if I spent my time watching the stars all night! I didn't think it was important until they said this star meant that a king of the Jews had been born and that they had come to worship him. That got my attention, all right. Oh, not because I believe in astrology. That business about stars' telling your future is nonsense. But I didn't want these strange looking foreigners spreading the word that a king of Jews had been born. If such a rumor got started, I'd have a terrible mess on my hands. The news would get across the country in no time, and then there would be uprisings and riots. Everyone would be saying, "It's the Messiah," all over again. So I figured out a way to keep things under control. Obviously, I couldn't simply arrest these men and get rid of them. They were undoubtedly distinguished men in their country. If something happened to them, there would be embarrassing inquiries. So I decided to play along with them. I called together the Jewish religious leaders on the pretext of wanting to learn more about the scriptures. It was a good public relations maneuver, and they always fell for it. I asked them where the prophets had predicted the Messiah would be born. They said in Bethlehem, and they quoted some scripture to prove it. Well, I had those foreigners listening in on this conference. When I was alone with them again, I really went into my act. I pretended to be greatly interested in their search — asked all kinds of questions — and then sent them to Bethlehem with instructions to report to me when they found the king. I figured it this way. If they never found this king — and I doubted they would, to say the least — no harm would be done. People would regard them as fools. If they did pick a baby to call a king, I would wait until they left the country and then — take measures.

You mean . . . ?

Yes. But as it turned out, the foreigners tricked me. Through some informers, I learned that they had found a baby they said was the king and then had vanished. So rumors were already starting to fly. The only thing I could do was to have all the male children in and around Bethlehem disposed of. That pretty well settled the issue. If there was a king, he got lost in a hurry. The rumors stopped, and I could turn my attention to important matters.

You seem to treat the whole thing rather off-handedly. It might interest you to know that those children were "disposed of," as you put it, in vain.

What do you mean?

Well, the king the Jews were looking for — their Messiah — turned out to be quite different from the king they had expected. He wasn't a military figure, and he certainly never would have threatened to take your throne.

You don't say. Well, things work out strangely sometimes. By the way, I noticed on my way here that there are decorations and lights everywhere. Is there a holiday going on?

Yes. It's Christmas.

Christmas? What's that?

It's a celebration for the birth of a king.

A king! Is he the king of your country?

No, he was born about two thousand years ago, during your reign. In fact, he was the one those wise men were searching for.

Is that so? Of what nation did he become king?

He did not have a kingdom in the sense you're familiar with.

Then what was his kingdom like?

It is a kingdom of peace, of goodwill, of love among all men. It is a kingdom in which people are kind and joyful, in which life is fulfilled and men are free.

And where did such a kingdom exist?

Not in a country, but in the lives of people who believe in and are followers of this king. These people still live in this kingdom.

Which people?

The ones called Christians.

Oh, yes. Christians. I've heard of them. There are quite a few in this country, aren't there? Then your king, whoever he is, is very lucky. He wouldn't have the problems I did: of crime, and jealousies, and poverty, and trouble makers. Now I can see why you got so upset about the killing of infants. Obviously, your country would never be involved in that kind of thing, would it?

Well. . . . That's not quite the way it is. We have all those things you had when you were king.

I see. Well, I must be going. It sounds to me as if that king got lost again.

Yes, it does at that. □

Abingdon works Christmas Miracles

The Christmas Carol Miracle

Christmas takes on new meaning for a small Texas town in this heartwarming story of an orphanage, a small boy, and a carol festival. Excellent for Christmas giving and for reading aloud to children. *Luise Putcamp jr. $2.95*

The Trees of Christmas

23 beautiful full-color photographs of trees from around the world are accompanied by text describing Christmas customs and directions showing how to make the exquisite ornaments of each tree. *Gift-boxed. $7.95*

From the Apple to the Moon

The illustrator of *Good News for Modern Man* combines simple illustrations and text to tell the story of man from Adam and Eve to the Space Age. The accent is on the choices which have determined the course of history. *Annie Vallotton. $3.75*

Young Readers Book of Bible Stories

Bible times and characters come alive in these 137 stories. Scene-setting introductions, drawings, maps, and pronunciation guides all help the reader to understand. Ages 8-12. *Helen Doss. Boxed. $7.95*

Young Readers Bible*

Based on the Revised Standard Version, this Bible for young people includes over 600 two-color illustrations, easy-to-read type, maps, and introductions to each book of the Bible. All ages. *Boxed. $7.95*

Young Readers Dictionary of the Bible

Geared to the Revised Standard Version, this excellent dictionary defines the persons, places, events, ideas, and unfamiliar terms of the Bible. A phonetic guide and a time chart are among the many outstanding features. All ages. *Boxed. $5.95*

Hushed Were the Hills

This poignant novel portrays life in rural Tennessee during the Depression as it unfolded for a widowed schoolteacher and her daughters. It's enjoyable reading for everyone from teen-agers to grandmothers. *Millie McWhirter. $3.95*

* Published by A. J. Holman Co.
Distributed exclusively by Abingdon Press

The Interpreter's Bible

A complete biblical reference library, *The IB* features King James and RS versions in parallel columns, exegesis on every passage, outline and full-color maps, and extensive indexes. *Single volume, $8.75; 12-volume set, $89.50; leather edition (sets only), $199.50*

The Interpreter's Dictionary of the Bible

A complete, illustrated biblical encyclopedia—unexcelled in scope, usefulness, and authority. Defines all proper names; major biblical doctrines and theological concepts; and significant terms and subjects in the Bible and Apocrypha. *4-volume set, $45*

Handbook of Denominations in The United States

New Fifth Edition. The latest data on over 250 religious bodies in the U. S. is gathered here into concise, convenient form. The result of extensive research, it is arranged alphabetically, completely indexed, and objective. *Frank S. Mead. $3.95*

Christmas: A Pictorial Pilgrimage

17 full-color pages and more than sixty black-and-white illustrations take the reader on a journey through the Holy Land. Accompanying text includes Scripture and brief archaeological commentary. *Pierre Benoit. $7.95*

At your local bookstore
ABINGDON PRESS

day by day

THE FIRST three fruits of the Spirit mentioned in Galatians 5 are love, joy, and peace. The incredible ways in which people today are searching for them indicates they are pretty scarce commodities. Our family has been looking into what produces them and, conversely, what is amiss when they are lacking.

Children are very logical thinkers. Fruit indicates a tree or vine. Cultivating the tree would be the best way to assure a harvest of fruit. So we are trying to learn more about the cultivation of the life of the Spirit.

Where does the tree come from? It is a gift. In John 20, the disciples finally believed in the resurrected Jesus. The Bible teaches that this belief is necessary to be Christian. Jesus, in recognizing their acceptance of him as their living Lord, said, "Receive the Holy Spirit." His very next words are the ground rules. "If you forgive the sins of any, they are forgiven. If you retain the sins of any, they are retained." Great theological implications are contained here, but we proceed on the basis that it is just that simple: If we forgive, we are free, and we have also freed the one who sinned against us, from the bondage of our resentment. If we don't forgive, we are retaining resentment that will at some time cause us trouble.

And yet how difficult it seems to be for so many of us Christians to forgive. Perhaps we haven't seen the importance of it; perhaps we haven't known how to forgive. And yet small children forgive automatically. Not so as they grow older. Are they learning bad habits from the adult world?

Many people talk about long-term grievances they aren't sure are forgiven. Or claim they have forgiven but keep examining the old wound. Agnes Sanford in *The Healing Light* gives a good forgiveness formula. She writes that if we are still thinking about an old act or thought, occasionally asking again for forgiveness, we must stop asking or wondering and start giving thanks for forgiveness, whether we feel it yet or not. Our worrying is just an old habit that will disappear as we affirm God's forgiveness instead of our guilt. The guilt needs to be recognized only once.

She continues with the problem of forgiving others. Each time a situation comes to our mind with negative emotions against the wrongdoer, we say, "Oh, but through the power of God I have forgiven that one and actually wish him well, so these feelings have to disappear." And then we must not dwell on it or recount the wrong again, either mentally or verbally, or our first statement will be made void. This is where most of us probably break the rules. Of course, forgiveness does not necessarily mean cooperating with or condoning someone's actions, but we must be very sure our attitude towards the person is forgiving.

Children using this method seem to have success more quickly than we do, but it works for us, too. It may sound a bit childlike, but children have much to teach us about kingdom living.

Everything we do or think is written into the warp and woof of our being. Unfortunately, this includes negative as well as positive traits. No wonder Jesus repeatedly warned against negative emotions. We disobey and then wonder what has happened to the fruits promised. Children in their simplicity understand the law of cause and effect, even though they sometimes forget it or don't care in the heat of "battle."

We have made a list of the physical diseases that are now put into the category of psychosomatic illnesses. This is helpful in showing children that Jesus wasn't simply sermonizing when he told us how to live — he knew what disobedience could lead to. And he talked as much about attitudes as deeds. We are trying to grasp fully that Jesus did not give advice because he was arbitrary but because he loved us immensely and knew how we were created to live. Going against creation is not healthy! An occasional fruit inspection might reveal what kind of seed we are sowing. — DON AND SHIRLEY FIKE

DAILY READING GUIDE December 6-19

Sunday Galatians 6:7-9. A basic law of life — what we sow we reap.

Monday Galatians 5:19-21. In the world — what we sow we reap.

Tuesday Galatians 5:22-23. In the spirit — what we sow we reap.

Wednesday 2 Corinthians 9:10-12. In generosity or selfishness — what we sow we reap.

Thursday 2 Corinthians 9:6-7. Seed sown multiplies in kind — what we sow we reap.

Friday 2 Corinthians 5:10. Eternally — what we sow we reap.

Saturday James 3:16-18. Live for self or others — what we sow we reap.

Sunday Proverbs 22:8-11. Socially — what we sow we reap.

Monday Proverbs 17:22. Physically — what we sow we reap.

Tuesday Proverbs 17:9, 13. In human relations — what we sow we reap.

Wednesday Ecclesiastes 11:1-2. Say it any way you wish — what we sow we reap.

Thursday Hosea 8:1-7. For better or for worse — what we sow we reap.

Friday Hosea 10:12-15. A word to the wise — what we sow we reap.

Saturday Micah 6:11-14. In business — what we sow we reap.

speak up

We have failed the small church

THE CHILDREN of Israel wandered forty years in the wilderness, and it took the Church of the Brethren about the same length of time to learn that it requires 250 people to support a pastoral program. Not all the Israelites lived to enter the promised land. Not all the congregations under 250 members survived to see that their pastoral programs did not result in what they hoped.

Statistics are not at hand, but three fourths of our congregations must have had fewer than 250 members. Where were the prophets, seers, and churchmen who should have seen that this great number were destined to fail? Why did they have to learn it the hard way?

It would have made some difference if we had been a tithing church. But we had been trained not to give. Ministers served without pay. Offerings at worship services were frowned upon. "Budget" was not in our church vocabulary.

When it seemed that the day of the free ministry was at an end, congregations of all sizes sought to have pastors. Experience has proved that our small churches simply couldn't support them.

What did Annual Conference do about it? Apparently very little. As one contemplates what has happened to the small churches, it is interesting to consider just what occupied the time and thought of the Conference during these years.

Then, small churches contributed church leaders out of all proportion to their size. Think of the ministers, missionaries, and leading laymen in city churches who came from small congregations which no longer exist.

If it takes 250 members to support a pastoral program and if we had hundreds with a lesser number than that, it was sufficiently important that something be done for them. We didn't do it. The result is that all too many of them have ceased to exist.

We not only failed them in the past; we continue to fail them. We train pastors for larger churches. We set standards that appear astronomical to the little church and give its members a feeling of hopelessness. We say that it requires 250 members but set up no guidelines for churches under that. All we offer is built around a church with a paid, professional ministry.

What is Annual Conference doing about it? Very little. What is the central church staff doing? Nothing, actually, in defining what a small church can do other than go along the lines of a church with pastoral leadership. Annual Conference gets excited and vocal about racism and peace but is painfully silent about the little church.

The movement toward the yoked parish simply perpetuates the same type of thing the local church has been doing but spreads professional leadership over two or more groups.

There must be some better way for small churches to function. Do we lack the wisdom or the will to determine what it should be? This problem is not an isolated one for our church. Most denominations have the same problem — but that is poor consolation.

Our lack of provision for the small church indicates that we expect it to go the way of the little red schoolhouse and the country store. — CHAUNCEY SHAMBERGER

READERS WRITE /

continued from page 1

cule, the loaf, the watch, the tree, or the church.

The only difference between the above illustrations and the church is that as long as there is physical and mental life, spiritual life can be renewed through the grace of God by repentence and return to activity. Activity means to love God, to put him first above all other things, even to the extreme of renouncing one's closest kin if necessary (Luke 14:26). "If you love me you will keep my commandments." To become a member the sinner must believe, repent, confess, and be baptized.

To stay a Christian one must, among other commandments, (1) "go — teach — observe all that I have commanded you" (Matt. 28:19); (2) attend church regularly when possible (Heb. 10:25); (3) "give to the Lord as he has prospered you," not until it hurts, but until it feels good, for "God loves a cheerful giver" (2 Cor. 9:7).

Since it is so easy to be active for the Lord if we want to, I can no longer partake of the hypocrisy of calling a person active for two years when, by definition, he is not even a member. Sixty days should be sufficient time for him to decide whether he wishes to be a part of the body of Christ, or take the "broad way that leadeth to destruction." It has to be one or the other. There is no two years of middle ground. One is either in or out, for Jesus said, "There is no other way" (John 14:6).

S. J. NEHER

Jasper, Mo.

WINTER TREES

Bare limbs
Like old hands thrust out
In silent appeal
But upward
In the sure knowledge
Of their source
And destination.

by Betty Fox Solberg

Jacques Ellul: Layman as Moral Theologian

THE TECHNOLOGICAL SOCIETY. Knopf, 1964. $10.95 hardbound. Vintage/Random paper, $2.45

PROPAGANDA. Knopf, 1965. $8.95

POLITICAL ILLUSION. Knopf, 1967. $8.95

THE PRESENCE OF THE KINGDOM. Seabury, 1967. $1.95 paper

CRITIQUE OF THE NEW COMMONPLACES. Knopf, 1968. $6.95

VIOLENCE: REFLECTIONS FROM A CHRISTIAN PERSPECTIVE. Seabury, 1969. $4.95

TO WILL AND TO DO. Pilgrim/United Church, 1969. $10

THE THEOLOGICAL FOUNDATION OF LAW. Seabury, 1969. $1.95 paper

PRAYER AND MODERN MAN. Seabury, 1970. $4.95

THE MEANING OF THE CITY. Eerdmans, 1970. $5.95

Books by Jacques Ellul may be ordered from the Church of the Brethren General Offices, 1451 Dundee Ave., Elgin, Ill. 60120.

SUDDENLY, as it seems, America is discovering Jacques Ellul — the French lawyer and sociologist (professor of institutions on the University of Bordeaux law faculty), eminent layman of the Reformed Church of France (a member of the national synod), victim of Nazism (dismissed from a university by the Vichy regime), a wartime leader and patriot in the Anti-Nazi Resistance (the experience which made him a confessing Christian), former politician (as deputy mayor of Bordeaux in the late nineteen forties), prolific author (twenty-one volumes, ten of which are translated and published in English) — biblical student and lay theologian.

Following upon earlier recognition which Ellul had received from his peers in the disciplines of law and sociology in America, as well as in Europe, he is now being acknowledged as a major theological voice in American seminaries, universities, and churches. It has been said that Ellul "is destined to become the Protestant theologian of note in the decade of the seventies." He is frequently, and auspiciously, compared with Karl Barth. A book of essays in tribute to Ellul and analyzing his thought, *Introducing Jacques Ellul*, is about to be published. His latest work available in the United States, *The Meaning of the City*, is already having a remarkably widespread impact, especially when so-called religious books are in a general decline in readership and influence in this country.

The interest in church and academic circles in Ellul is magnified by the excitement his writing and thinking are evoking in other locations. He is practically inundated with invitations to lecture in America; two major national newsmagazines are considering cover stories on Ellul; his work is much esteemed at the Center for the Study of Democratic Institutions.

I hope, in the midst of all this fanfare — which is, in my view, wholly justified if somewhat belated — that the significance of Ellul as a person in these times, and especially as a Christian layman in such times, will not be overlooked by laymen in American churches. Those of us who are laymen in the churches here have great things to learn from reading and listening to Ellul, as have the ecclesiastics, the professional theologians, and the social scientists. But we laymen have something specific to enlighten us in beholding the example of Ellul as a fellow layman whose theology is not just a matter of what he thinks or recites, but of who he is as a living, acting human being.

I am not implying that all laymen are called to be theologians (spare us that, good Lord!), and certainly there are few Christians surviving on the face of the planet who are gifted with the theological insight and ethical sophistication of Jacques Ellul. I am suggesting, though, that at the center of Ellul's creative work as a moral theologian and at the heart of his existence as a man is a continuous encounter between the biblical word and Ellul's witness which, even if seldom evidenced nowadays, is in truth normative for all Christians in all circumstances and which, incidentally, was the historic characteristic of the Protestant genius wherever, in the Reformation or since, Protestantism has had integrity in the gospel.

I think of this dialectic between the biblical story and the human drama embodied, as it were, in a particular person whenever I recall my first acquaintance with Ellul, about fifteen years ago. I was then still a law student and I had the fortune to be much involved in the World's Student Christian Federation and related ecumenical activities which occasioned my travel often and widely in Europe. Much of the leadership (significantly) of the ecumenical movement — in its relatively early days — had been undertaken by men and women who were survivors of Nazi totalitarianism and who were, so to say, alumni of the resistance to Nazism during the Second World War. I had met and listened to many of these leaders and had heard many times of Ellul, who was then already influential in Europe and in the ecumenical movement not only for his role in the resistance but for his theological ethics and his attempts to deal with the postwar and cold war realities — emerging technology, urbanization, the death of colonialism, the uses of institutional power, racism, civil strife, the totalitarian mentality, and so on — with theological coherence and moral sanity. A book of Ellul's — it is his germinal work — *The Presence of the Kingdom*, first published in French in 1948, had been commended to me, and I had read and reread it with enthusiasm. At last, opportunity came to meet Ellul, at Bievres, near Paris, while Ellul was lecturing at an ecumenical conference there.

He had set aside an entire afternoon for our acquaintance and conversation and had recruited a bilingual friend to help, a provision for which I was appreciative since, though I could read French well enough, I was not fluent in speech, and hearing French spoken was, at best, a pleasant hardship which left me enjoying the sounds but not comprehending very many words. Ellul, I discovered, was reticent in spoken English, and the presence of the translator was a precaution he had made, in any case, in his own behalf.

We found that we had other things in common. Physically, Ellul is diminutive, as am I; we both, professionally, are lawyers; we shared the ecumenical concern. Yet these similarities receded in prominence as we began to converse through the translator. I do not really remember anymore what it was of which we specifically talked. I do recall, vividly, that after awhile, perhaps a half hour, it was recognized between us that we did not need a translator, though Ellul was speaking French and I English. There was, simply, this remarkable rapport — absolute unhindered and uncompromised communication. As he would begin to speak, I would know what he was saying before the words were translated. He manifestly had the same intuitive insight whenever I started to talk. Soon we acknowledged this by dispensing with the formalities of translation and we continued our conversation through much of the remainder of that afternoon — each of us still speaking our native tongues, though each was ostensibly a foreign language to the other person.

It was a most astonishing experience and, as I reflected upon it later, a truly edifying one. Something had broken through the ordinary defenses which people maintain, particularly at first meetings. Something had enabled us to transcend, in confronting one another, the familiar obstacles of language. Moreover, something had freed both of us from other pitfalls and hangups in communications so that the differences of experience, age, status did not inhibit our realization of the overwhelming commonality of our humanity.

Celebrate-Communicate with BUTTONS

HOPE — Olive, red, and white, with the **p** in Hope taking on a Chi Rho representative of Jesus Christ

JOY BOYS — Three figures expressive of hope, printed in black on assorted day-glo colors

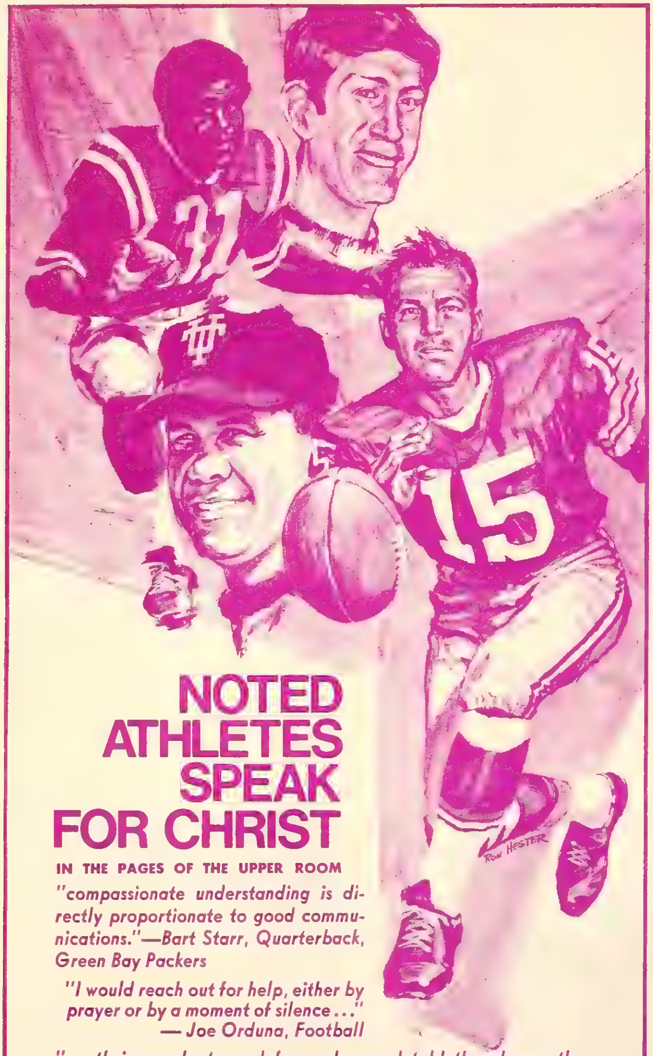
CELEBRATION — With letter **t** formed in the shape of an anchor — an ancient symbol of Christian hope — in blue, black, and white

Each button has spring-lock pin

10c each button, $1.00 per dozen. Postage 20c per $1.00

Please send cash with order under $1.00

CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Illinois 60120



NOTED ATHLETES SPEAK FOR CHRIST

IN THE PAGES OF THE UPPER ROOM

"compassionate understanding is directly proportionate to good communications."—Bart Starr, Quarterback, Green Bay Packers

"I would reach out for help, either by prayer or by a moment of silence . . ."
— Joe Orduna, Football

". . . their coach stepped forward . . . and told the players they had won the people to God." — Jack King, Baseball

". . . (when) we learn how to be 'partners working together' with one another and with God." — Larry Hanks, Coach

These famous athletes have found a personal relationship with Christ . . . have made God a vital part of their daily lives. The January-February issue of The Upper Room shares meditations written by athletes. The above excerpts are from some of them.

For you, too, there is HELP from daily devotions in this unique issue. Order the January-February issue TODAY. Use the Special Ten Plan, ten copies of one issue to your address for only $1.50. Keep one copy and give the remaining nine to your friends. Ten or more copies of one issue to one address, only 15¢ each. Individual subscriptions $3.00 for three years, $1.50 for one year. Order from The Upper Room, 1908 Grand Avenue, Nashville, Tennessee 37203.

There are other ways in which this gift which Ellul and I received in our first meeting might be described. Recalling the issue of language at Pentecost, one might say that the Holy Spirit informed our conversation. Or one might view the transfigured quality of that afternoon at Bievres as archtypical of the new or renewed potential for human beings which belongs to the community of the church of Jesus Christ. I do not shy from such descriptions, but I think one can be more definite and concrete about it: Such an experience originates in that which the participants have shared in common before they have ever met. The preexperience in which Ellul and I had already partaken was and is the Bible. We discovered that day when we first met that each one of us comprehended the biblical witness as the story of mankind and, thus, as an ongoing context of our own lives, and not in some aphoristic or pietistic or otherwise dead sense, but as a constant identification of contemporary empiricial reality with and within the biblical saga.

Over and over again this same dialectic between the biblical word and common life, as anyone knows it, is verified in Ellul's thinking and writing and other conduct. I rejoice in this exposure of and interest in Ellul and his work in America, because Christendom in this land — especially its laymen — needs so much to enter into the biblical witness and discern that it is their scene. — WILLIAM STRINGFELLOW

INSTRUCTIONS FOR USING CHRISTMAS CUTOUTS (See page 14)

Remove pages from the magazine and glue to light cardboard. Before cutting out the pieces, you may wish to color in more of the characters with crayon or watercolor. After cutting out the pieces, punch holes where indicated. Assemble with smallest size brass paper fasteners.

Glue string or thread on back side in the center of the assembled figure. Use as tree decorations or arrange on a background which you have designed.

doing anything

c
n
a
ts
n.
to
ven
our
nis-

544
OOR
7077
LOOR
-2636
) FLR.

Customer Service

$650-$750 MO.

Growth concern needs 2 people for custcmer service, correspondence and cther phases of custom contact. Position can lead to sales or administration depending on progress and attitude. Call or come in immediately.

Think Future—Esquire Does
202 S. State 4th Flr. HA 7-6337
Open Daily 8-7 & Sat. 9-1

AIRLINE TRAINEES

$15 MO. + ROOM & BOARD

and plenty of problems, improvising, headaches, adjustment, long hours, boredom, excitement, and sometimes joy. No guarantees.

No age or educational requirements. Only a commitment to Christian service for at least 1 year. Interested people may write:

Brethren Volunteer Service
1451 Dundee Ave.,
Elgin, Illinois 60120

Did You Have Machine Shop

Trade School

BUSINESS MEN'S CLEARING HOUSE

Internal Auditor	12,000
Asst. Cost Supv.	11,400
Fin. Analyst	10,800
Std. Cost Acct.	10,000
General Acct.	9,600
Bookkeeper	8,700
Jr. Acct.	7,200
DRAFTSMEN	
Sprinkler	700-900
Spray Booth	750-900
Civil Engineer	600-850
Structural Eng.	600-750
LAB TECHS	
Paint Lab	550-800
Color Matcher	600-800
Q. C. Tech	550-750
Any Coll. Chem.	500-650
FOREMEN	
Assembly Foreman	650-900
Silk Screen Fmn.	650-900
Injection Foreman	800-1,000
Welding Foreman	700-1,000
Press Fmn.	800-1,000
	700-1,000

Accounta

6-12 H

$550 -

Our client is cen
counting functions
office. This allows
portunity for sever
to make accounti
have trainees po
all phases of co
Co. will pay 100
tuition. Profit
Think Futur
202 S. State
Open Da

F
MAI
S
$4.2

Without
now star
had som
your fu
that of
man cr
ing. N
ZENI

in brief

PERSONAL MENTION

Curryville Church of the Brethren members **Mr. and Mrs. Donald Brumbaugh** and their family were named "Blair County's Typical Farm Family" by the Altoona-Tyrone, Pa., Chamber of Commerce.

Middle Pennsylvania's first lay moderator, **Ray Sollenberger,** has been installed in office. An active member of the Everett congregation, he was a former chairman of the district's camp committee.

* * * * *

Onetime missionary and houseparent at Hillcrest School in Nigeria **Charles W. Lunkley** has accepted pastoral responsibilities at the Huntington, Ind., Church of the Brethren. He comes from pastorates in Iowa and most recently has raised funds for mission work among lepers. . . . Also in Middle Indiana, **Charles Zunkel** has accepted a call from the Akron church near North Manchester. He has held pastorates in Ohio, Washington, Virginia, and Indiana.

After ten years as pastor of the Woodworth church in Northern Ohio, **Richard D. Speicher** has begun his work as Protestant chaplain at Youngstown State University, Youngstown, Ohio. The chaplaincy is sponsored by the Youngstown Council of Churches.

* * * * *

In Southern Ohio, **Edward O. Hepner** has gone to the Hamilton Church of the Brethren on a part-time basis while he attends classes at United Theological Seminary. . . . In the same district **Russell Merritt,** a minister in the United Church of Christ in Christian Union, has been called to the White Cottage church on an interim basis. He is an employee of the Zanesville Publishing House at Zanesville, Ohio.

Celebrating his twenty-fifth anniversary of ordination Nov. 1 was **Floyd E. Bantz,** pastor of the Roaring Spring congregation in Middle Pennsylvania. Special services coincided with the dedication of a new parsonage for that church.

Licensed by the Southern Virginia District in November was **Robert (Bobby) Grogan,** from the Eden Church of the Brethren.

Three Elizabethtown College faculty members have been selected to appear in the 1970 edition of "Outstanding Educators of America: **Wayne L. Miller,** dean of the faculty; **John P. Ranck,** professor of chemistry; and **Edgar T. Bittling,** a professor and chairman of the department of business.

Dead at 87 is minister and educator **Clarence H. Yoder,** who died at his Los Angeles home Oct. 26. He taught for three years in La Verne College's Bible department, and for thirty-four consecutive years at a school in Fowler, Calif. He had been an active member in the Fresno congregation.

The **Ralph G. Raricks** of Elkhart, Ind., are celebrating their fifty-third wedding anniversary.

POTPOURRI

Uniting in yoked parish arrangements are the **Morrill and Sabetha churches** in Kansas, with William Gahm the pastor. . . . Also in Kansas, the Independence congregation has entered into a **shared ministry** with the Friends Church of Independence. Ernest Foster, Friends pastor, will serve both churches.

Painting, sketching, photography, pottery, quilting, and sculpture were among creative activities represented at a November **art festival** at the Martinsburg, Pa., church. "I Am Somebody," the theme, keynoted the event as participants used different media to express themselves as persons.

Congregations across the Brotherhood are marking anniversaries. Two Altoona, Pa., churches celebrated recently, the **Twenty-Eighth Street church** its fiftieth, and the **First Church of the Brethren** its one hundredth. . . . In the Southern Plains District, the **Big Creek congregation** observed its seventy-fifth anniversary with special services. . . . And in California, **Bakersfield Church of the Brethren** members joined in a November celebration of a fortieth anniversary.

* * * * *

Dedicating a new church home at **Enders, Neb.,** was the congregation there, after extensive remodeling of a school building in Enders. The congregation has opened its new building to the community, and such groups as 4-H, the county historical society, and extension clubs have used the facilities. Glen R. Davis is pastor.

Southern Indiana Brethren joined the staff of the **East Side Christian Center** at Indianapolis in dedicating a new center for community youth counseling, recreation, and other teen activities. At the same time, a new library adjacent to the center was dedicated. Youth from the Northview Church of the Brethren are helping staff the library, and Brethren Volunteer Service workers are involved with the center and library program.

At Bethany Theological Seminary persons heard **Rosemary R. Ruether,** assistant professor of historical theology at Howard University, lecture on "Radical Social Movement and the Radical Church Tradition." Dr. Ruether came to the seminary as this year's Hoff Lecturer.

* * * * *

Abingdon Press announces the impending publication next year of a **one-volume Bible commentary,** *Interpreter's One-Volume Commentary on the Bible.* Based on the Revised Standard Version, the commentary stresses new interpretations for a broad readership of laymen, ministers, and scholars.

CALENDAR

Dec. 10	**Human Rights Day**
Dec. 20	**Christmas Sunday**
Dec. 20	**Christmas offering for worldwide missions**
Dec. 25	**Christmas Day**
Dec. 31	**New Year's Eve**
Jan. 1	**New Year's Day**
Jan. 6	**Epiphany**
Jan. 17-24	**Church and Economic Life Week**
Jan. 18-25	**Week of Prayer for Christian Unity**
Jan. 31	**World Day for Leprosy Sufferers**

The Commission on Religion in Appalachia (CORA), Knoxville, Tenn., received a **grant-in-aid** from the Rockefeller Foundation for work in grass roots economic development in Appalachia. CORA director Max E. Glenn indicated the funds will be divided among four projects, crafts and co-op development, communications, industrial development, and the Human/Economic Appalachian Development Project.

For some persons attending the annual meeting of the Commission on Religion in Appalachia last month, the meeting room assignment for representatives of state councils of churches was all too accurate a description of their status in many areas. Their assignment? The Memory Room.

OPPORTUNITIES

A five-day **creative arts workshop** will engage senior high youth in Pennsylvania Dec. 27-31. Scheduled for Camp Swatara, the workshop is designed to free youth to express themselves through art, drama, music, and worship. Youth who are interested in attending the event may seek further information from Gerald Greiner, 5710 Crickett Lane, Harrisburg, Pa. 17112. Hurry, though — deadline for registrations is Dec. 8.

* * * * *

Students in theological seminaries are being invited by the Hymn Society of America to write **new hymns in modern idioms** and on topics relevant to the needs of the current age. Texts may develop major problems facing persons, such as man's stewardship of the earth, new types of spiritual and social ministries, or the broadening concepts of mission and missions. Proposed texts or tunes should be received by the society on or before May 31, 1971, at 475 Riverside Dr., New York, N.Y. 10027

DEATHS

Ankenman, Laura E., Norton, Kansas, on Nov. 20, 1969, aged 90
Bollinger, Norman, Myerstown, Pa., on July 14, 1970, aged 84
Bowers, Susannah M., La Verne, Calif., on July 17, 1970, aged 90
Carrier, Charles R., Bridgewater, Va., on Sept. 23, 1970, aged 49
Chatham, Hugh, Eden, N.C., on Sept. 25, 1970, aged 63
Cheesman, Anna M., Beatrice, Neb., on March 23, 1970, aged 77
Cox, Rosanna, Winter Park, Fla., on Sept. 28, 1970, aged 88
Deardorff, Rena C., La Verne, Calif., on April 11, 1970, aged 79
Eikenberry, Lena, La Verne, Calif., on July 21, 1970, aged 88
Eshelman, Lorina B., Mount Joy, Pa., on Sept. 3, 1970, aged 84
Fouts, Ida, Eldora, Iowa, in July 1970
Gerdes, Phyllis E., Dixon, Ill., on Aug. 12, 1970, aged 22
Good, Monroe, Reamstown, Pa., on July 7, 1970, aged 76
Guy, Mary, Freeport, Mich., on May 28, 1970, aged 83
Hallin, Alma, Minneapolis, Minn., on Sept. 7, 1970, aged 64
Hallin, Wayne, Minneapolis, Minn., on Sept. 7, 1970, aged 62
Harding, Lloyd, Preston, Md., on June 21, 1970, aged 61
Hogue, Oval, Dallas Center, Iowa, on June 25, 1970, aged 59
Hollen, John A., Bridgewater, Va., on July 9, 1970, aged 89
Howell, Sylvia M., Tavares, Fla., on Feb. 22, 1970, aged 75
Huber, Esther Frantz, Bellefontaine, Ohio, on Aug. 28, 1970, aged 80
Kamerer, Mrs. Lawrence, Pleasanton, Kansas, on March 24, 1970
Kendell, Maud, Wawaka, Ind., in January 1970
Kinsley, Ella, New Carlisle, Ohio, on July 14, 1970, aged 76
Kirkdorffer, Eloise, Eldora, Iowa, on July 27, 1970, aged 35
Kletzly, Louis, Columbiana, Ohio, on March 14, 1970, aged 80
Link, Donna Berry, Kansas City, Mo., on Aug. 31, 1970, aged 35
Lutz, Earl, Fort Wayne, Ind., on Sept. 10, 1970, aged 65
Sprow, Elsie, Hollidaysburg, Pa., on Aug. 19, 1970, aged 43
Towers, John M., Wilmington, Del., on May 28, 1970, aged 70
Treese, Ida, Hollidaysburg, Pa., on Aug. 20, 1970, aged 84
Turney, Kenneth W., Sipesville, Pa., on Aug. 4, 1970, aged 50
Whiteleather, Ruth, Etna Green, Ind., on March 12, 1970, aged 75
Wilson, Edna, Thornville, Ohio, on Oct. 10, 1970, aged 64

ON THE AIR

More than 150 television stations will air **Christmas Is,** a half-hour animated color special for children in prime time during Dec. 15-25. Produced by the Lutheran Church, Missouri Synod, the project combines film and music to tell the story of Christmas. The plot revolves around Benji, a young schoolboy who is unhappy because he has been chosen to play the role of second shepherd in the school's annual Christmas play. Viewers may check local television logs for date, time, and station.

"He Is the Still Point of the Turning World" (T.S. Elliot)

And men of wisdom came, asking, "Where is the child born to be king? For we have seen his star."

One of them said, "In my country a great devastation has been wrought by winds of controversy. I no longer fear the whirlwind that moves across the sand dunes and the fertile valleys, whipping the air, snapping at trees, bending strong branches and breaking them into kindling wood. Nor do I consider only the damage of the hurricane that sweeps in from the sea. Instead I am overwhelmed by the bitter arguments that divide my people, setting brother against brother, turning the elderly against the young, woman against man, tribe against tribe, doctrine against doctrine. Even our leaders, men who promised to bring us together, have disappointed us and further divided us.

"In my country the voices we hear are shrill, as piercing as the knives that the more violent ones hold to the necks of their neighbors. We are at war within families and between families. Seldom does one man listen to the truth of another, but each one flaunts his anger and yields to his frustration. So that we eat the fruit of bitterness and there is no hope for the future. And there is no peace. But we have seen a star rising far above the whirlwind that could destroy us. Tell me, where is the child born to be king?"

Another one said, "In my country there is also great dissatisfaction and the threat of trouble. It is not so much the whirlwind but the volcano that we fear. For far too many years, injustices have prevailed and freedom has been denied. We have made some efforts to redress the wrongs and amend our ways, but they may be too late and certainly they are too little. The dispossessed and the oppressed are militantly clamoring for a change, and they threaten us with an upheaval in which the good life we cherish will disappear along with the evil practices we abhor. Some of our leaders are convinced that further repression is required to maintain law and authority. Others sympathize with those who sacrifice everything for the new day and the new order.

"In my country we are fearful and suspicious of each other. We stockpile weapons in our homes as well as in our armories. Many are moving away from the centers where violence may be expected, only to hear the rumbling of the volcano underneath the patterned lawns of their expensive homes. We look everywhere for security and daily become more anxious. But a few of us lifted our eyes to the distant horizon and there in the silent distances, far above the swelling fires of our discontent, we saw that star. Tell me, will it lead us to the child born to be king?"

And still another said, "In my country we have minds of great brilliance and craftsmen of great talent. Through their efforts and our own appreciation of progress, we have built a fabulous city. But, despite all our planning and precautions, something has gone wrong. We find ourselves madly racing with each other, each trying to surpass the other, as we speed back and forth from place to place, not knowing where we are bound or for what reason. It is as if we are destined to pass all our days on a careening carousel, a monstrous merry-go-round that turns and turns and never ceases, like the music we have heard so often that its rhythm takes the place of our heartbeats.

"In my country we are in constant motion. Life becomes a kind of frenzy, and the whole world keeps spinning like a top to which we must somehow cling, for there is no getting off. Yet we frequently long for some fixed point of reference to which we can return, a compass by which to reorient our lives, a foundation on which a new and more stable community can be based. And even in our dizzy passage we, too, have seen that star. Tell me, where is he whose kingdom is so firmly rooted in the mind of God?"

And it came to pass that the man who was haunted by a whirlwind, the man who lived on a volcano, and the man who was disenchanted by progress followed the star until it came to rest over the place where Jesus was born. They bowed before him as they would to the world's king. As they returned, each to his own country, they asked themselves, "Can we ever persuade our fellow citizens to follow his star and discover his kingdom?"— K.M.

Clarence Jordan

whose down-to-earth interpretations of the New Testament have challenged and delighted thousands —

in these records and books — takes the original narratives, relocates them in appropriate contemporary settings, and adds his own interpretations based on his study and deep insights. Thus, the teachings of Jesus speak with new vigor to the struggles of our generation.

THE GREAT BANQUET
THE RICH MAN AN
The Cotton Patch Version of Paul's Epistles
Clarence Jordan
The Cotton Patch Version of Luke and Acts
Sermon on the mount
JUDAS

RECORDS — 12″, 33⅓ rpm, two sides — $3.98 each

JUDAS Viewed from an entirely new perspective, the tragedy of Judas becomes understandable

THE RICH MAN AND LAZARUS Three parables — The Rich Man and Lazarus, The Prodigal Son, and the Good Samaritan — present a powerful plea to Christians everywhere to take down the fences and fill in the gulfs that separate them from their brothers

THE GREAT BANQUET These parables, all dealing with man's attitude toward possessions and wealth, are The Great Banquet, The Angry Banker, The Rich Farmer, and Buried Treasure.

BOOKS

THE COTTON PATCH VERSION OF PAUL'S EPISTLES, $4.50 cloth, $2.50 paper

THE COTTON PATCH VERSION OF LUKE AND ACTS, $4.50 cloth, $2.50 paper

THE COTTON PATCH VERSION OF MATTHEW AND JOHN, $4.50 cloth, $2.50 paper

SERMON ON THE MOUNT, $1.95 paper

CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Illinois 60120

LOOK FOR THESE FEATURES IN THIS messenger

A World of Art in Christmas Cards. *Among the world service agencies offering attractive Christmas greetings each year are UNICEF, a branch of the United Nations, and World Literacy and Christian Literature, a division of the National Council of Churches.* illustrated with cards by seven artists. page 2

The Bible Blesses the Poor. *Discussions of poverty — its causes and its cure — often overlook the pertinent insights offered in the scriptures. Here is an overview of the biblical perspective on the poor.* by William Faw. page 5

Revival Fellowship Seeks Redress. *The annual meeting of the Brethren Revival Fellowship adopts a paper appealing to the General Board and to Annual Conference for a change of direction, toward "biblical Christianity" and a "concern for spiritual needs."* page 12

Christmas Things to Make and Do. *Six pages in this issue are something special, including "Christmas Cut-Outs From the Dandelion Studio," the work of artist Janie Russell (for anyone old enough to use scissors), pages 14 and 18, and "Christmas in the Kitchen," a choice of recipes selected by Carol Flory, page 16*

The King Who Got Lost. *Suppose King Herod, the monarch who called for the slaughter of innocents when he heard of Jesus' birth, were to return after two thousand years. How would he answer a reporter's questions?* by Kenneth L. Gibble. page 20

The Layman as Moral Theologian. *In this book feature an American lawyer-theologian shares the reasons for his enthusiasm about the writings of a Frenchman, also a layman and a stimulating theologian.* William Stringfellow writes about Jacques Ellul. page 26

OTHER FEATURES include news of self-allocation reviews (page 8); aid for flood recovery in India (page 10); "Day by Day," by Don and Shirley Fike (page 24); "We Have Failed the Small Church," by Chauncey Shamberger (page 25); and a Christmas editorial, "The Still Point of the Turning World" (page 32).

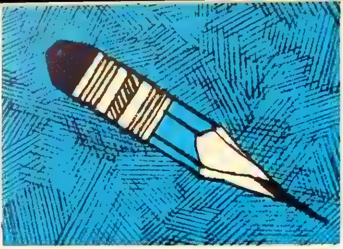
COMING SOON

Look for more Christmas features in the next issue, including an anthology of seasonal poetry, songs, and carols, and affirmations of faith. . . . C. Wayne Zunkel insists, in a message appropriate both for Christmas and for the ending of the year, that for Christians, "tomorrow is already here — in our midst."

VOL. 119 NO. 25

messenger
CHURCH OF THE BRETHREN 12/17/70

the stars
the scattered stars
must all have danced
together into one great light
that night
when love was born



readers write

A GREATER HORROR

Richard J. Winsor's "The Automobile: Unguided Missile" (Nov. 5) should really speak to Brethren. With our Christian concern for preserving human life and standing against all that blights and destroys life, we should give more attention to reducing the carnage on American highways.

There is, though, in the article one false statement which, because it is so frequently heard, needs correcting: "More people have been killed in one year on our highways than in the total Vietnam War." This statement is true only if a person assumes that Americans are people and Vietnamese are not — a very widespread assumption and one without which this barbarous war could hardly continue. I don't believe though that Mr. Winsor holds this view.

According to his article, 56,600 Americans died in motor vehicle accidents last year. According to Defense Department figures as of September 1970, 51,936 American soldiers have died in the war — and 781,377 Vietnamese soldiers have died in the war (our side and the "enemy" side). If Vietnamese civilians are people, the figures go much higher. Edward S. Herman, author of several studies of U.S. Vietnam policy, estimates *South* Vietnam casualties just since 1965 at 1,116,000 dead and 2,232,000 wounded.

We should be roused by the horror of 56,600 human beings killed on American highways. But there is a greater horror: at least a million and a half human beings killed in a small Asian country, mostly by American weapons.

Dale Aukerman

Sunfield, Mich.

DRAMATIC EXAMPLE

I read with interest the news report about the earthquake in Peru (Sept. 24). However, I fail to find mention of one fact which I think is very interesting in relation to the selection of personnel by the Church of the Brethren for the team in Peru.

Though you mention that Mary Ann Packer has been a BVSer at the hospital in Castañer, Puerto Rico, you failed to note that Harold Myer and Melvin and Philip Townsend also had their introduction to Latin America at Castañer. Harold Myer's father, Dr. E. B. Myer, spent several years in Castañer Hospital and left here in June 1948. Harold's brother, Ralph, did his alternative service here and is now in his third year of studies at the University of Puerto Rico School of Medicine. Recently he was awarded a prize as the outstanding student in microbiology. After leaving Castañer, the Myers also spent time in Mexico, working in the city of Puebla.

Ralph Townsend, the father of Melvin and Philip, served as director of the Castañer project from 1957 to 1960, [when] our present hospital facility was being built. Last year, at Christmas, we had a visit by Mel and Phil and their older brother, Rodney, who had spent time with the Peace Corps in Venezuela. Their sister Karen had spent several months working as a volunteer in Castañer in 1968. She has kept up her contacts with Latin America working with Puerto Ricans in New York and later making a trip to Cuba to work in the cane harvest there.

Mary Ann Packer, as you mentioned, was in Puerto Rico as a nurse. She served here from 1963 to 1965.

Though I know that the decision of each of these individuals to participate in the team in Peru is very much an individual decision, I cannot help thinking that without a Castañer, the recruitment of a team as fluent in Spanish would have been very difficult. And, though this is not the first example of a second generation in service, I think it is a very dramatic example of how the years as a child abroad can later bear fruit in readiness for just such emergencies.

Ellis J. Shank

Castañer, Puerto Rico

BVS IS . . .

I am writing this as a positive witness for what Brethren Volunteer Service (BVS) has meant to me.

I come from a small farm in Indiana and grew up in an atmosphere typically Brethren. At the time I didn't realize how much [my background] would come to mean to me.

I took training as a nurses' aide, after graduating from a high school of about 300 students, and worked for five months. It didn't seem to be filling the bill. I was gaining a lot of experience but — something was missing. I had gone on a missionary crusade to Haiti during my senior year, and had gotten all "fired up" to be a missionary. But lack of finances and my gradual lack of interest in further schooling stopped me. I had heard all about BVS at our church, and my older sister had served a year here in Virginia. So I thought I pretty well knew what it was all about. I wanted to do something different with my life and have the chance to be independent too. BVS looked like the answer.

I couldn't have been more right. The training period at New Windsor was only a small part of the tremendous impact my service has had on me. There I learned honesty, to myself and to others. It was great to be a part of a group of forty other people who knew and understood me and liked me anyway — for being me! Project assignment time arrived and I came to the project here in Virginia's First District. It's a new project, and I have had the experience of my life — working as: a secretary, crafts director, cook, song leader, recreation leader, small group leader, and wherever else I was needed in the district office and at Camp Bethel. Once they even entrusted me with the job of mowing a softball field with a tractor and cycle-blade mower. It was like being back on the farm.

Continued on page 32

PHOTO CREDITS: Cover A. Devaney, Inc.; 1 "Adoration of the Shepherds: A Night Piece," by Rembrandt, courtesy of The Art Institute of Chicago; 2-3 "The Adoration of the Magi," by Giovanni Battista Tiepolo, courtesy of The Art Institute of Chicago; 4 "Christ in the Suburbs," by Georges Rouault, photo by Three Lions; 12 "Madonna and Child," by Leonardo da Vinci, Religious News Service photo; 14 courtesy of the Commission on Religion in Appalachia; 15, 17 Ronald E. Keener; 19 Terry Pettit; 20 City News Bureau, St. Petersburg, Fla.; 22 "Christ Between His Parents Returning From the Temple," by Rembrandt, courtesy of The Art Institute of Chicago; 25 Tom Stack for Tom Stack and Associates

Kenneth I. Morse, editor; Wilbur E. Brumbaugh, associate editor; Ronald E. Keener, director of news service; Linda Beher, editorial assistant. Messenger is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918 under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1970. Messenger is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version. Subscription rates: $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan; life subscription, $60; husband and wife, $75. If you move clip old address from Messenger and send with new address. Allow at least fifteen days for address change. Messenger is owned and published every other week by the Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill. Dec. 17, 1970.

Copyright, Church of the Brethren General Board, 1970. Vol. 119 No. 26

WHO WAS HE?

He was the Son of God.	He was the Son of man.
He came down from heaven.	He was born in a stable.
Kings came to his cradle.	His first home was a cave.
He was born to be king.	He was the child of Mary.
He was the greatest among men.	He was the least among servants.
He was loved and honored.	He was despised and rejected.
He was gentle and loving.	He made many enemies.
He counseled perfection.	He was the friend of sinners.
He was a joyful companion.	He was a man of sorrows.
He said, "Rejoice."	He said, "Repent."
He said, "Love God with all your heart."	He said, "Love your neighbor as yourself."
He said, "Don't be anxious."	He said, "Count the cost."
He said, "Deny yourself."	He said, "Ask and receive."
In him was life.	He died on the cross.
He was an historic person.	He lives today.
He was Jesus of Nazareth.	He is Christ the Lord. — *K.M.*

When God became flesh to enter his world, he came "a little baby thing that made a woman cry," and we could see our Christian faith is based on an earthly as well as a heavenly reality.

If you look in the window of a hospital nursery, you become aware of how ordinary birth is and yet how splendid. As each tiny, blanketed baby is presented, we wait for identity to be given. Who are you, who will you become, what are the possibilities for you?

The birth of Christ some 2,000 years ago in a stable, with kings and shepherds visiting and angels singing, is not just a story but a real event. The birth of Christ is not a secondhand thing, a carried story; it's a personal discovery of identity, for living relationship with God. Baby Jesus-Creator, Servant-Savior, Jesus brought into history not only the person you and I ought to be but what God actually is. He didn't expound a theory about God's design for human life. He lived that life.

We who crowd into a hospital hallway feel hope and joy and a sense of love because of the eternal possibilities in those babies.

> "She gave birth to her first born son and laid him in a manger."
>
> "God so loved the world that he gave his only son."

Birth is so ordinary yet so splendid! — *Phyllis Carter*

HE BROUGHT GOD INTO HISTORY

HE IS THE BRIDGE

Bruce Barton wrote of *The Man Nobody Knows.* Albert Schweitzer concluded his monumental work on *The Quest for the Historical Jesus* with words to the effect that there is mystery about Jesus and that men will know him only as they encounter him in the experiences of life. There is the so-called "messianic secret" which has occupied the scholars through the centuries. There is much of the paradox and contrast in his presentation of the mind of God to men.

Jesus took the common experiences, decisions, and dilemmas of life and wove them into a texture of gracious challenge and blessing.

There is evidence of a kind of syncopation or counterpoint in the way that he called upon men to rejoice and also to repent.

It is evident in his appeal to men to love both the God whom they have not seen and the neighbor they see all too vividly, and to love the self properly.

It is evident in his appeal to men to embrace fulfillment by asking and receiving, yet at the same time to deny the self and turn away from consuming ambition or lust for power.

It is evident in his invitation to men to celebrate their freedom and be fulfilled, and yet to do this with prudence (count the cost); in his acceptance of the flask of precious ointment, the display of "holy waste," and yet at the same time in his challenge to his disciples to weigh carefully the demands of discipleship. He called his listeners to a kind of holy greatness, to the abandonment of self.

Only one from God could combine so perfectly the paradoxes of freedom and challenge, of ecstacy and responsibility, of idealism and realism. It took someone unique to unite these qualities in such perfect balance. He is indeed the demonstration of the mind of God for us. He is the bridge by which two worlds are united. He was uniquely sent by God to bring to men both the power and mercy of God.

Who was he? We will discover him in the experiences of life where commitment to our highest and noblest goals is embraced. — *Wilbur R. Hoover*

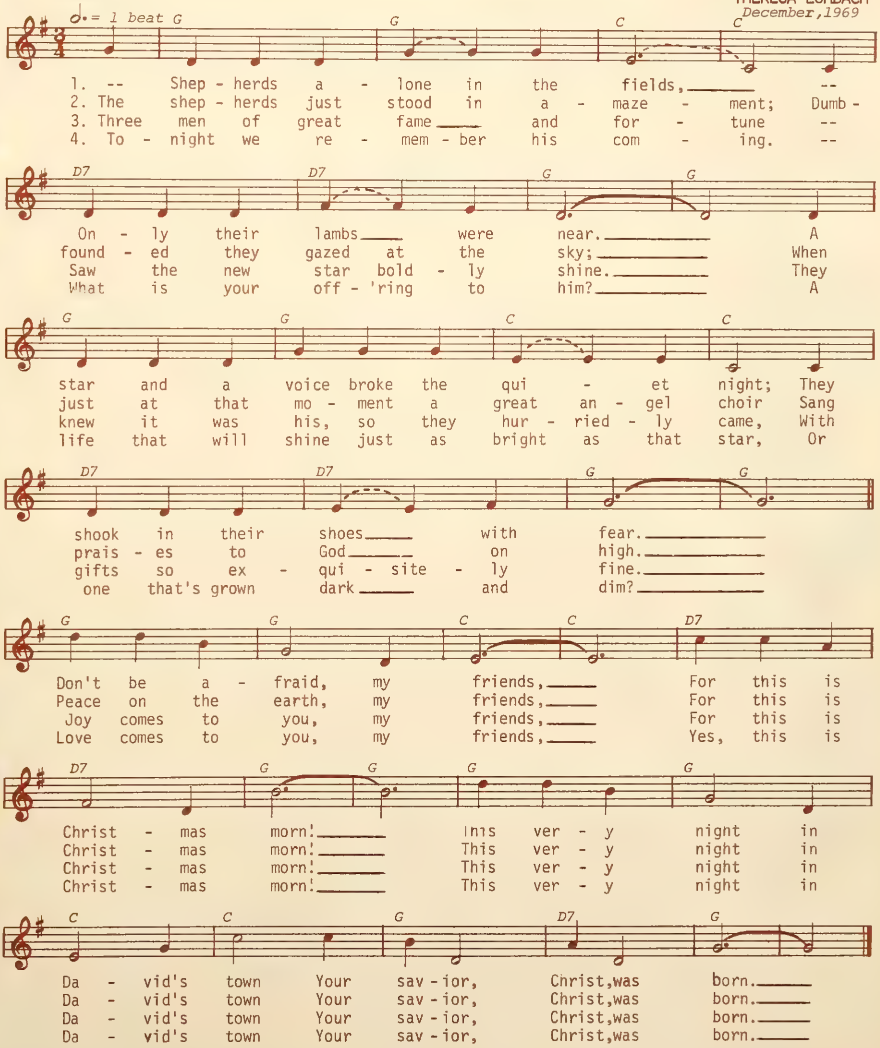
HE LiVES... i LiVE

He lived. He died. He lives today.
I lived. I died. I now live.
By his dying he made life a joy.
By his living he took away fear of death.
Death had threatened all my dreams.
Death broke the bonds of family love.
Death destroyed potential fame.
Death stole wealth and treasure.
Death cut short days of leisure.
In him I died to all these dreams.
Now I am free to enjoy life!
His resurrection lets me love without possessing.
His resurrection lets me earn without seizing.
His resurrection lets me consume without being consumed.
His resurrection lets me use my person without selling myself.
His resurrection lets me enjoy life without escaping
  the living thereof.
He died. I died.
He lives. I live.
I was ready for resurrection.
He gave it to me.
It is that simple.
That is good news. — *Graydon F. Snyder*

THIS IS CHRISTMAS MORN

T. ESHBACH

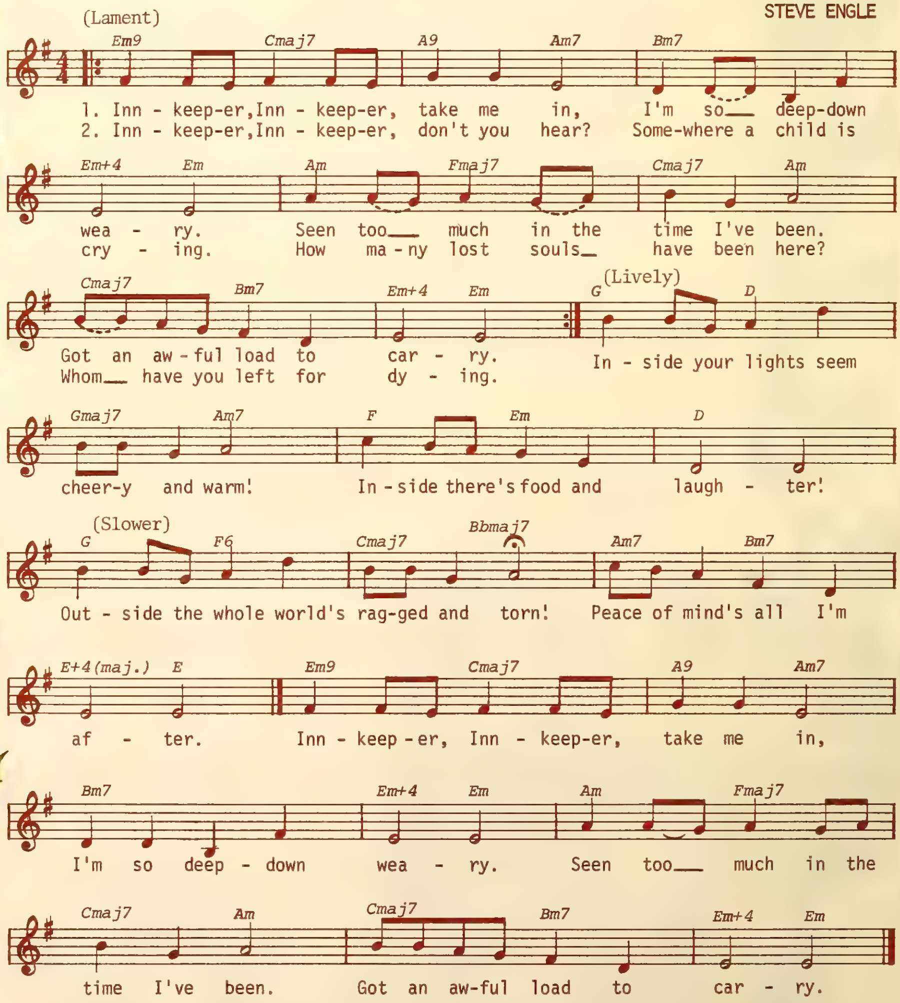
THERESA ESHBACH
December, 1969



𝅗𝅥. = 1 beat
G G C C
1. -- Shep - herds a - lone in the fields, --
2. The shep - herds just stood in a - maze - ment; Dumb -
3. Three men of great fame and for - tune --
4. To - night we re - mem - ber his com - ing. --
D7 D7 G G
On - ly their lambs were near. A
found - ed they gazed at the sky; When
Saw the new star bold - ly shine. They
What is your off - 'ring to him? A
G G C C
star and a voice broke the qui - et night; They
just at that mo - ment a great an - gel choir Sang
knew it was his, so they hur - ried - ly came, With
life that will shine just as bright as that star, Or
D7 D7 G G
shook in their shoes with fear.
prais - es to God on high.
gifts so ex - qui - site - ly fine.
one that's grown dark and dim?
G G C C D7
Don't be a - fraid, my friends, For this is
Peace on the earth, my friends, For this is
Joy comes to you, my friends, For this is
Love comes to you, my friends, Yes, this is
D7 G G G G
Christ - mas morn! This ver - y night in
Christ - mas morn! This ver - y night in
Christ - mas morn! This ver - y night in
Christ - mas morn! This ver - y night in
C C G D7 G
Da - vid's town Your sav - ior, Christ, was born.
Da - vid's town Your sav - ior, Christ, was born.
Da - vid's town Your sav - ior, Christ, was born.
Da - vid's town Your sav - ior, Christ, was born.

INNKEEPER

STEVE ENGLE


(Lament)
Em9 Cmaj7 A9 Am7 Bm7
1. Inn - keep-er, Inn - keep-er, take me in, I'm so deep-down
2. Inn - keep-er, Inn - keep-er, don't you hear? Some-where a child is
Em+4 Em Am Fmaj7 Cmaj7 Am
wea - ry. Seen too much in the time I've been.
cry - ing. How ma - ny lost souls have been here?
Cmaj7 Bm7 Em+4 Em
Got an aw - ful load to car - ry.
Whom have you left for dy - ing.
(Lively)
G D
In - side your lights seem
Gmaj7 Am7 F Em D
cheer-y and warm! In - side there's food and laugh - ter!
(Slower)
G F6 Cmaj7 Bbmaj7 Am7 Bm7
Out - side the whole world's rag-ged and torn! Peace of mind's all I'm
E+4(maj.) E Em9 Cmaj7 A9 Am7
af - ter. Inn - keep - er, Inn - keep-er, take me in,
Bm7 Em+4 Em Am Fmaj7
I'm so deep - down wea - ry. Seen too much in the
Cmaj7 Am Cmaj7 Bm7 Em+4 Em
time I've been. Got an aw-ful load to car - ry.

Something Holy

Shepherds and star lovers alike
followed their intuition and the light
of one star, brighter than before.
Standing before the child-Christ,
they sensed, if not the son of God,
at least something holy, mysterious,
a *déja vu* in the night.
Someone may even have said, "Lord"
or "King," but more likely they stood
silent as at any other birth,
while somewhere else in Judea
another child began to burn
and did not know why.

by Terry Pettit

Christmas Inn

Oh, living God —
this is your home.

This barn your creche.
These trees your canopy.

This snow — when snow
time comes —
your blanket — as
it's ours.

Don't let us put up
fences
between you and
yours.

by Jo Thebaud

Shelter

No star stayed its flight
at our rooftop;
no frightened shepherds crept, cowering,
no oriental kings:
our world hovered far away
from those long ago, silent nights
on an eastern plain.
But in the interstellar space since,
some bright reflection stowed away
(some sheen of magi's satin cape? a glint
from shepherds' pipes?)
to rest at last in us,
a shelter in the yuletide celebration.

*What mystery birthed that eve, and breathed
our pine and holly air?*

by Linda Beher

What Could It Mean?

At first,
no one noticed.
It was strange that they didn't,
but everyone was busy,
not paying much attention
to anything that didn't concern them
personally.
The innkeeper may have been the first to notice.
After all, wasn't it his barn?
There seemed to be a star,
a very bright star,
shining directly over his stable.
It looked as if,
of course it was impossible,
but it even looked as if
the star were pointing to his stable.
Soon other people began to notice
how odd it was
to have a star that bright.
They were,
some of them anyway,
afraid that it might mean
that the whole world
was going to be destroyed.
Everyone kept asking everyone else
what it could mean.

What it meant right then
was that Mary and Joseph's baby
was sleeping in a straw-filled manger
in a barn
within the sight, sound, and smell
of several animals.
What it means right now
is that Mary and Joseph's baby
was the Word sent by God
and the Word is love.

by Jeanne L. Donovan

Instead of a Christmas Card

Dear Friend,
Our orbits have grown —
we no longer meet
by local circumstance
(conferences and coups
in the library's deep stacks
or mutual leanings
on green street lamps).
Any allegiance now
is not by chance.
And so I pause
at the end of this year
to touch, to call out,
"Friend, I'm here."

by Terry Pettit

Out of Time

On this shiny day rippling with whirling leaves,
I watched you, little Chris, bouncing on your toes,
flinging your small arms up
to the sky,
and lilting your joy
to the whole, vast swirly world!
(Once angels sang, light shone, wisemen hastened.)

You stopped your jubilee just long enough
to feather-touch my face with your gentled hand,
and then standing quite still, to stretch wide
your arms.
In that part-moment trembling out of time,
your eyes spoke to my eyes.
(I know you, Christopher. I know you now!)

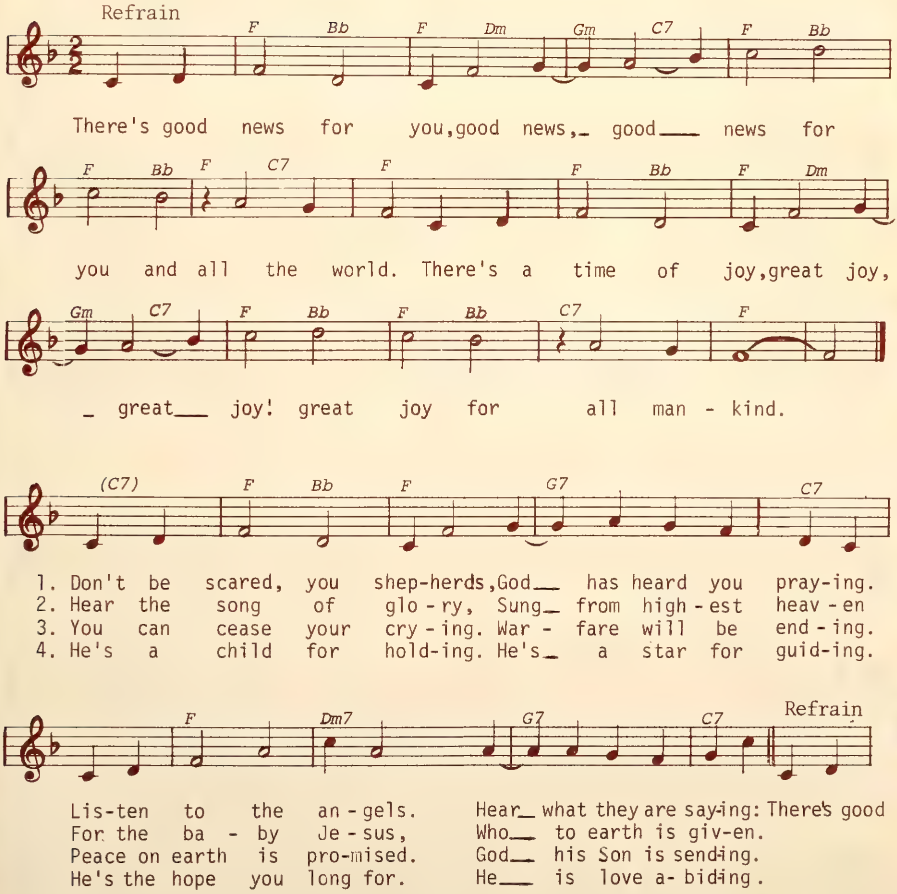
by Emily Sargent Councilman

From "Voices International," copyright © 1968.
Used by permission.

GOOD NEWS FOR YOU

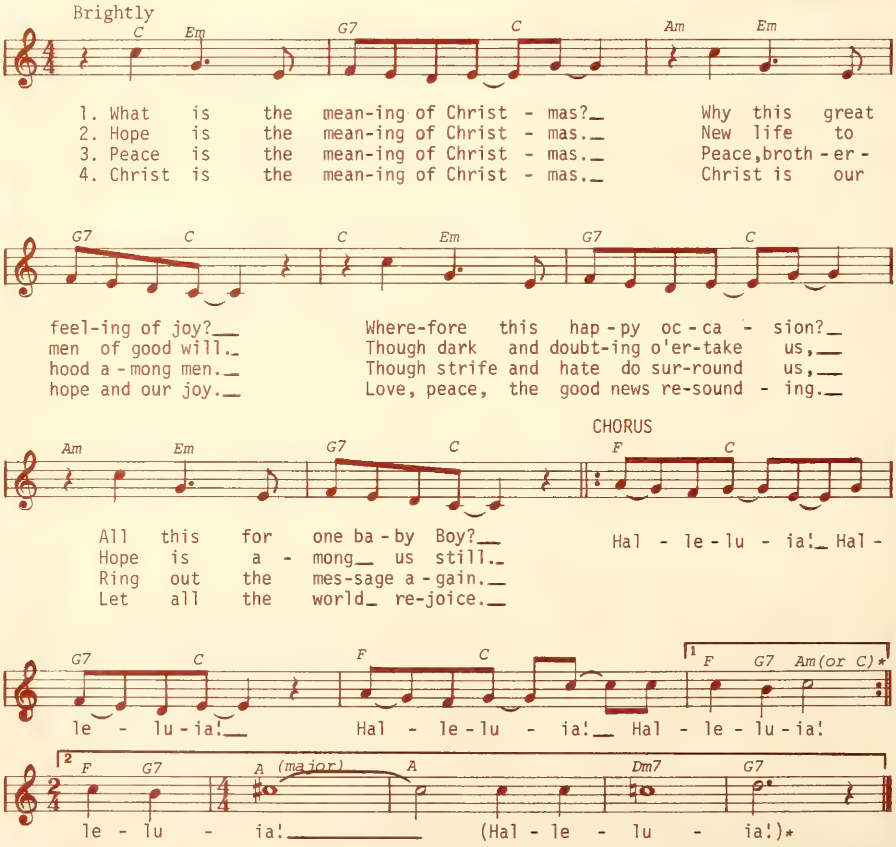
KENNETH I. MORSE

WILBUR E. BRUMBAUGH

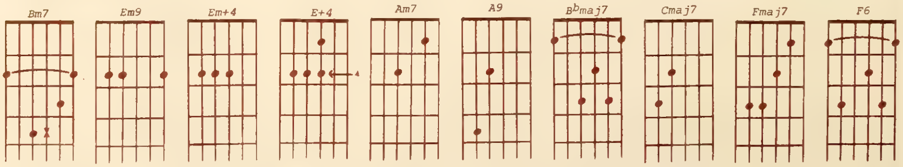

Refrain
F Bb F Dm Gm C7 F Bb
There's good news for you, good news, good news for
F Bb F C7 F F Bb F Dm
you and all the world. There's a time of joy, great joy,
Gm C7 F Bb F Bb C7 F
great joy! great joy for all man - kind.
(C7) F Bb F G7 C7
1. Don't be scared, you shep-herds, God has heard you pray-ing.
2. Hear the song of glo - ry, Sung from high - est heav - en
3. You can cease your cry - ing. War - fare will be end - ing.
4. He's a child for hold-ing. He's a star for guid-ing.
F Dm7 G7 C7 Refrain
Lis-ten to the an - gels. Hear what they are say-ing: There's good
For the ba - by Je - sus, Who to earth is giv-en.
Peace on earth is pro-mised. God his Son is send-ing.
He's the hope you long for. He is love a- bid-ing.

THE MEANING OF CHRISTMAS

STEVE ENGLE


Brightly
C Em G7 C Am Em
1. What is the mean-ing of Christ - mas?__ Why this great
2. Hope is the mean-ing of Christ - mas.__ New life to
3. Peace is the mean-ing of Christ - mas.__ Peace, broth - er -
4. Christ is the mean-ing of Christ - mas.__ Christ is our
G7 C C Em G7 C
feel-ing of joy?__ Where-fore this hap - py oc - ca - sion?__
men of good will.__ Though dark and doubt-ing o'er-take us,__
hood a - mong men.__ Though strife and hate do sur-round us,__
hope and our joy.__ Love, peace, the good news re-sound - ing.__
Am Em G7 C
All this for one ba - by Boy?__
Hope is a - mong__ us still.__
Ring out the mes-sage a - gain.__
Let all the world__ re-joice.__
CHORUS
F C
Hal - le - lu - ia!__ Hal -
G7 C F C
le - lu - ia!__ Hal - le - lu - ia!__ Hal - le - lu - ia!
1 F G7 Am (or C)*
2 F G7 A (major) A Dm7 G7
le - lu - ia!________ (Hal - le - lu - ia!)*

* *The second ending is optional. If using only the first ending, end with a "C" chord instead of "A" minor. Either way, the chorus should be sung twice after each verse. Also, the last verse may be sung at a slower tempo.*



Where the Boys Are

Where the boys are
Christmas comes ahead of time.
When it's ten A.M. in Chicago,
it's already Christmas in Saigon.
That they should hear it first
is just
as we have prayed.

by Howard W. Winger

A Ritual to Read to Each Other

If you don't know the kind of person I am
and I don't know the kind of person you are,
a pattern that others made may prevail in the world
and, following the wrong god home, we may miss our star.

For there is many a small betrayal in the mind,
a shrug that lets the fragile sequence break
sending with shouts the horrible errors around us
storming out to wreck through the broken dyke.

And as elephants parade holding each elephant's tail,
but if one wanders the circus won't find the park,
I call it cruel and maybe the root of all cruelty
to know what occurs but not recognize the fact.

And so I appeal to a voice, to something shadowy,
a remote important region in all who talk:
though we could fool each other, we should consider —
lest the parade of our mutual life get lost in the dark.

For it is important that awake people be awake,
or a breaking line may discourage them back to sleep;
the signals we give — yes or no, or maybe —
should be clear: the darkness around us is deep.

by William Stafford

From "The Hudson Review." Used by permission.

And Bypass Herod!

Lacking a star,
nevertheless —
we must bring gifts.

Faith — however lamed.
Hope — however strained.
Love — however stained.

For His delight, He said —
is to receive our gifts —
and give us —
bread.

by Jo Thebaud

A Walk on Christmas

To walk anywhere in the world, to live
now, to speak, to breathe a harmless
breath: what snowflake, even, may try
today so calm a life,
so mild a death?

Out in the winter once,
walking the hollow night,
I felt a burden of silver come:
my back had caught moonlight,
pouring through the trees like money.

That walk was late, though.
Late, I gently came into town,
and a terrible thing had happened:
the world, wide, unbearably bright,
had leaped on me. I carried mountains.

Though there was much I knew, though
kind people turned away,
I walked there ashamed —
into that still picture
to bring my fear and pain.

By dawn I felt all right;
my hair was covered with frost;
the light was bearable; the air
came still and cool.
And God had come back there
to carry the world again.

Since then, while over the world
the wind appeals events,
and people contend like fools,
like a stubborn tumbleweed I hold,
hold where I live, and look into every face:

Oh friends, where can one find a partner
for the long dance over the fields?

by William Stafford

From the "Chicago Tribune Magazine," December 22, 1968. Used by permission.

Lento Pede

In night of flashing omens,
when all the trains are home
and shoppers have gone from the plaza
and the cup goes around in the church house
at the time of the lighting of candles,
then Christmas on soft foot comes
to settle on chimneys and rooftops,
a dove on an olive branch
with message of peace
to men of goodwill.

by Howard W. Winger

news

In partnership on poverty

Brethren who are working in Appalachia — a region often identified with poverty — caucused in Montreat, N.C., in late October and found a commonality of interest in their work and concern for the poor of the thirteen-state region.

It was the first time that their poverty-related work had brought them together as a group: 21 Brethren and BVSers, three district executives, and four Brotherhood staff members.

Still there are more, at least 40 Brethren working in Appalachia, an area that involves seven Brethren districts, in part, from New York to Mississippi. The caucus was facilitated by the annual meeting the next two days of the Commission on Religion in Appalachia, an organization in which Brethren have participated financially and helped create.

In mission: The commission — or CORA — was created four years ago to unite the church's mission activities in Appalachia through relevant efforts that are indigenous, innovative, and ecumenical. As such it is an instrument of its 17 communions and 14 other components, not a separate agency. "CORA is the Church of the Brethren in Appalachia, if you wish it to be," said its executive director, Max E. Glenn, in consultation with the Brethren.

The question for Brethren was what shall be their continuing presence and program in Appalachia. Presently, only the Flat Creek Mission in Kentucky is a Brotherhood project (with major support from Southern Ohio District). Yet there are at least a dozen BVSers provided to other agencies, perhaps 17 Brethren employed as staff by agencies, and three Brethren students engaged in Appalachian studies. Some $40,000 now being spent with 40 Brethren in Appalachian programs brings a return investment of $240,000, if computed at the pastoral salary level — a tremendous return on a minimal investment.

No model: It became clear in the Brethren caucus, and later in CORA meetings, that there is no self-understood model of who the poor are or what their needs are. From state to state and area to area, they vary. It appeared incongruous that in the CORA meetings the poor were unrepresented; rather it was a meeting of denominational and judicatory (district) clergymen and officials.

But it was clear that directions for the poor could not be formed without their input. CORA chairman, Episcopal Bishop William E. Sanders, pointed out that "whatever we do, we don't do for; we do with."

The work being done by Brethren in Appalachia varies considerably. From the mission situation at Flat Creek where Dwayne Yost, Mark Wampler, and Henry Ledford are involved; to the Lend-A-Hand Center of Irma Gall at Walker, Ky.; to the Jackson/Clay Community Action Group (OEO) where David Huber is a director; to the South Williamson Appalachian Regional Hospital where Dr. Fred Wampler is on the clinic staff; to the mission church at Surgoinsville, Tenn., where Rebecca Swick pastors, Brethren are relating to the problems of poverty in Appalachia. In each of these programs Brethren other than those named work also.

Max Glenn: Focusing on 13-state region

Junior partnership: The work varies from social services to economic development to social action for social justice. Ralph E. Smeltzer, Brotherhood social justice consultant, said that several styles are exhibited in the work: paternalism, self-determination, and partnership. It is a junior partnership in the self-determination process that the church should seek with the poor, Mr. Smeltzer believes.

Most Brethren are involved in social services and economic development, though persons like Dave Huber are assisting the poor to meet their own needs, by challenging political structures and social custom.

CORA itself is attempting to find its way among the approaches. In the past year the commission has operated SEPI, a task force on Social, Economic, and Political Issues. Over the next 18 months, 100 "encounter weekends" will be formed of persons from various vocational, socioeconomic, and age backgrounds for in-depth discussion of their common concerns, around the theme "A Decent Life for All."

Unresolved is the challenge of whether CORA should participate in direct political action. The debate was stimulated during the weekend by Dr. Earl C. Brewer of Emory University, suggesting such an approach. Bishop Sanders came down on the other side, preferring that CORA assume a talk-confrontation role, reforming and challenging the church, but refraining from direct political action.

One Brethren person suggested that if CORA fails to take such action, directly

CORA chairman Sanders: Working with, not for

Local, district, Brotherhood leaders: Dwayne Yost, Ron Wine, Ralph Smeltzer

Among Brethren working in Appalachia: Dr. Fred Wampler Jr., Julian Griggs, Steve Rickleff, Joyce Longenecker, Irma Gall

confronting the political and social processes which perpetuate poverty, then CORA should support the program of the Council of the Southern Mountains, which is taking this approach. A Brethren, Julian Griggs, is a member of the Council's staff and recently directed the CSM technical assistance program.

The CSM is what CORA is not. In a recent organizational restructuring, CSM program is now operated largely by poor people, less by outside agencies. For this move CSM has lost sizable foundation support that sustained its program. Put more frankly, CSM is the voice of the poor speaking; CORA is the establishment speaking with and on behalf of the poor.

WMC support: World Ministries Commission of the Church of the Brethren has contributed $300 to the Council budget and may be asked to supply a BVSer to assist its staff. Some years ago two BVSers, Donna Greiner and Arnold Groff, served with CSM.

"The Council is carrying on a significant pioneering task in helping the poor people of Appalachia to organize themselves and to express their concerns," Ralph Smeltzer observed. "We hope that many Brethren persons in Appalachia are already members and that more will join. If Brethren will participate at every possible level of the Council's program, they can help the Council play a progressive role in supporting the people of Appalachia while learning much from this effort."

Mr. Smeltzer is a member of the Council and serves on the Poor People's Self-Help Commission.

Two goals: From its start, CORA has had the two priority goals of combatting poverty and creating community. Its approach has been through task forces on issues and needs, "collegiate" staff (loaned by communions for specific tasks), and experimental demonstration projects. It has had a successful program in its first four years, abetted largely by its able executive director Max Glenn.

From their caucus, the Brethren suggested a third CORA goal, one of congregational renewal, built around a broader concept of the nature, mission, and ministry of the church. Ralph Smeltzer suggested that CORA work at "sensitizing congregations in creating community and combatting poverty from a biblical and theological viewpoint."

The Brethren saw church renewal as a part of CORA's own imperative of dealing with the religious, moral, and spiritual implications inherent in Appalachia's economic, social, and cultural conditions. Said Bishop Sanders: "Poverty has its spiritual implications — it is the death often of the spirit."

Beyond this, the Brethren saw their denomination's role in CORA, through larger financial support (particularly from district boards), as providing a collegiate staff member and task force participants, and Brethren Service volunteers to CORA staff and programs.

Brethren gathering: Furthermore, plans are being explored for a conference next spring of the seven Brethren district executives and related Appalachian area workers to examine church renewal for Appalachian congregations and to assess an expanded mutual relationship between CORA and the Brethren districts.

Church of the Brethren involvement was broadened in CORA with the election of Ronald K. Wine, Southeastern District executive, to a three-year term on the commission's board of directors.

Manpower resources, an historic emphasis on reconciliation, a flexible response to need evidenced through other agencies — these were seen as particular Brethren strengths in Appalachian work.

On the minus side were noted lack of interpretation of the needs of Appalachian congregations, more communication among Brethren in Appalachian programs, and additional recruitment. Suggested, too, was more involvement of Brethren colleges in Appalachian studies, especially nearby Bridgewater College in Virginia.

Personnel: Caucus participants felt that the Brethren could make their greatest contribution not in program, but in personnel; not in more missions, but in more individuals; not in institutions, but by personal example. Such persons as Irma Gall and Julian Griggs, working in their own programs or with related agencies ministering to the poor or with the poor, should be recognized as part of the "extended ministry" of the church, it was pointed out.

Though CORA claims no ties to the National Council of Churches, an observer noted that the commission is the "most ecumenical body I've been associated with" — drawing in Roman Catholics, Southern Baptists, all three Lutheran bodies among the 17 communions.

To its credit, CORA has succeeded in effecting a unified effort in mission by a widely diverse group of religious bodies. Not only have churchmen been brought together for dialogue and action on Appalachian needs, but CORA has also produced a regional dialogue among various government agencies working in Appalachia.

Basic dilemma: The leadership that government gave to the antipoverty movement in the 1960s is passing to the church in the present decade — or it will lose its momentum. Approaches differ, to be sure. Where government and industry have believed that the answer to poverty and hunger is in jobs and more services for the poor, the churches see powerlessness as the basic dilemma.

George H. Esser Jr., program adviser to the Ford Foundation and a speaker at the CORA meeting, said earlier this year, "It is not only the question of poverty or of hunger; it is a question of real exploitation of land — of people denied access to power. . . . (Appalachia is) an area where for over a century of history we have allowed economic and political power systematically to degrade people." The demand for help in the leadership of poor people, said Mr. Esser, is coming to the churches.

"Theology will be learned only in ministry," Bishop Sanders said in his presentation. "It's not enough to respond to man's material needs. Our ministry is a ministry to the whole man in his entire environment." For many Brethren these are the right words, the proper direction.

But Dr. Earl Brewer cautioned: Settings for discussion "in groups ranging from the poor and powerless to the wealthy and powerful could become a living context for revitalized biblical study and theological reflection." But heaven help us, he said, if such study and reflection are "not tied to some operational scheme in the life of the living church."

Throughout Appalachia the Brethren have had an involvement among the poor. It remains to be seen if they can provide a commitment and strategy for mission in partnership with the poor. — R.E.K.

Of the 30,000 persons in Jackson and Clay counties in Kentucky, 73 percent live with incomes of less than $3,000. Many of them are unemployed and on welfare, live in substandard housing, are rejected for health reasons by Selective Service, and have little education. Confronting these conditions is David Huber, former BVSer and a McPherson College graduate, who is director of training, research, and program development with the Jackson/Clay Community Action Group (CAA), an agency of the U.S. Office of Economic Opportunity. Dave has been with the OEO program since February 1969 and recently wrote these observations about the poverty of his area of Appalachia.

COAL, TIMBER, AND FARMING have provided the two-county area with its only developed natural resources. But coal and timber are very nearly depleted and farming is uneconomical in today's mechanized society. With this natural economic structure absent, state and federal funds amounting to millions of dollars flow into the area through the school systems, public assistance offices, highway and health departments, Veterans' Administration, and labor department programs. And the poor continue to be dependent upon someone's decision — generally the local politician's — and upon someone's discretion.

In the past, politics and the control of political office have reigned supreme in the manipulation of the people and of the money. Consequently, about 60 families in Jackson County receive about 40 percent of the county's income. A very similar situation exists in Clay County.

"What a task!" In this arena of economic destitution and political dynasty the CAA develops and implements "a local strategy to stimulate a better focusing of federal, state, local, and private resources on the goal of eliminating poverty." What a task! For the officials controlling money resources are dedicated to retaining political control, and any move on their part toward eliminat-

The politics of poverty

ing poverty would weaken that control.

If one does not choose to fall into the lines of political patronage, further controlling the poor rather than helping them, one must forget about funds and cooperation from those sources and work with the other resources available to him — namely, federal OEO money, private aid, and the numbers of poor in this area. Because the Jackson/Clay CAG has taken this route, a week has not passed in a year and a half in which some state or local politicians have not tried to push out the Community Action Group.

There are two basic ways to deal with poverty: undermining the *causes* and working on the *conditions.* To put it another way, we can deal with such things as creating jobs for people, organizing people, and educating people in all areas of life; or we can provide them with food, clothing, and shelter. Few can argue with the latter type of programs, especially if one does the "service" and shuts up.

The politician especially likes this program if he controls it, because he may be able to say to a very needy family, "Sure I'll give $20 (of this program money) for food if your family votes for me next time," providing the family has several votes. If the family does not have the votes, it may need to return $5 (under the table) to the giver. Politicians love services, love other people for playing their game because they know how to deal with it, and love others who "serve and shut up" because there are no changes. These are safe programs.

Unsafe projects: What about dealing with the causes of poverty, such as the lack of jobs, lack of education, and the lack of "independent" Southeastern Kentuckians working together? These are things that cannot be worked on "safely" since they cause change — the one thing that a politician does not want.

Why do these result in change? What happens when a person earns his money at an independent job rather than getting a welfare check which is subject to a politician's okay? What happens when the poor are educated and find out from the "book" who or what governs his eligibility for the welfare check? What happens when several people find out this information, tell others, and organize into a group?

Dave Huber: Working at poverty's causes

In all cases, a few individuals — probably politicians — lose some of their control, power, and money. From this loss a better democracy results, people make decisions governing their lives, and they can help to eliminate their problems rather than having others dictate the exact things that will hold them down.

Causes: The Jackson/Clay CAG has made a concerted effort to deal with the causes of poverty. Because of this, it has run into "hot water" with local politicians who fight social change. Along with the traditional "safe" services such as emergency food and medical services and self-help home repair projects, the CAA spends most of its time with community organization, economic development, and Head Start.

Community organization is an agent for change. If poverty should ever be eliminated, it will be a result of change. In Jackson and Clay counties, the following changes would be necessary: Comparable to U.S. averages (1) the people must maintain a stable income and must use their incomes to the best advantage; (2) services must be geared toward people, not politics; and (3) representatives must represent the people, not bought votes. The efforts of the CAA look toward stabilizing incomes and creating services. Number three is too touchy for OEO to deal with, since it is a government program itself.

Regarding the gearing of services toward people, not politics, the CAA runs head-on into the glare of local politicians. What else would happen when, through a concerted effort of CAA employees and poor people, a local school administration was caught duplicating public and private revenues for school lunches? What else could happen when the poor as a group confront a school superintendent about his ordering a bus without brakes to drive a load of children some 30 miles over mountainous terrain? What would you expect to find when a group of poor, knowing how the public assistance program is supposed to work, tell the public assistance officials that they expect it to be carried out that way?

Economic development is a new program for the CAA. It is now known that OEO cannot do everything that needs to be done in Jackson and Clay counties to gain economic stability. About 15,000 jobs are needed to do that. Consequently, a Community Development Corporation (CDC) has been set up to take advantage of resources from OEO, Special Impact OEO, Small Business Administration, Kentucky Industrial Development Fund Association, and others. The CDC is guaranteed to be made up of a majority of poor people, so that politicians cannot control it. Such a group will allow the poor to take the action they need to get jobs and to control their own destinies. The CDC is currently attempting to bring business in, expand present businesses, and develop new ones.

Fighting poverty is in no way easy. We all will make mistakes, and certainly not everyone is even sympathetic. But if we are truly going to help our fellowmen, it is not only a need on our part, it is also a responsibility.

Brethren return to 'real way' of study

Concerned over the format of the new Brethren adult church school guide, one parishioner wrote that he would "surely love to get back to the real way" of Bible study.

The "real way" for him meant returning to the quarterly to which he had been accustomed for many years. A point of contention for him and others has been the dropping of the scripture that was printed in the former *Adult Quarterly*.

It was in an attempt to help Brethren *return* to the "real way" of Bible study that *A Guide to Biblical Studies,* the new quarterly inaugurated in September, discontinued reprinting the scriptures.

"Years ago Brethren carried Bibles with them to church and studied them extensively," responds Kenneth Shaffer, editor of the *Guide*.

Questions have come also from persons who assumed that the *Guide* was not based on the International Sunday School Lessons. Although that fear was unfounded, some confusion arose when the switch was made from the *Quarterly* to the *Guide,* requiring a reshuffling of lessons. With the second issue (December-January-February) of the *Guide* now in use, the international lessons are back on schedule with the *Guide*.

Writers for the lessons through December have been James C. McKinnel, New Paris, Ind., and Kenneth L. Gibble, Harrisburg, Pa. Preparing the January and February lessons are Robert W. Neff, Villa Park, Ill., and Glen E. Norris, Elgin, Ill.

While there is somewhat less material for teacher interpretation (with discontinuation of *Leader* magazine), the section on "Interpreting the Bible" and a bibliography will prove to be valuable aids, Mr. Shaffer observes.

Underlying the purpose of the *Guide* is a concern that Bible study be dialogical between the scriptures and ourselves. Attempting to shun the lecture method, the new *Guide* aims at causing serious study of the Bible by the church class.

commentary

Terry Pettit's story begins a new feature in these pages called Commentary, *a style of reporting intended to provide perspectives beyond traditional news.*

Imagine that you are looking at an old daguerreotype of a group of people sitting on hand-carved benches around a hardwood table. The people look healthy in a rough sort of way. The men have full beards, their sleeves are rolled to the elbows, and one of them is wearing a black, broad-brimmed hat. The women seem strong. They are not wearing makeup, and in their arms and tugging at their long dresses are mop-headed children.

It could be a gathering of Brethren several years ago, a family get-together after church. But this is taking place in 1970. It is not the work of Mathew Brady, the nineteenth-century photographer, but rather a gathering of real people in a small restaurant in Taos, N.M., a village resting on a 7,000-foot mesa in the heart of the Sangre de Christo Mountains.

By now you have probably read something about Taos in *Time, Life,* or *Newsweek*. Or perhaps you saw some of these same people in a television documentary that tried to explain why people were leaving the cities and moving to Taos or places like Taos. Or perhaps you knew that much of the footage for the movie *Easy Rider* was shot in the Taos area and that the producer-star of the movie, Dennis Hopper, has recently settled there. Or perhaps you knew that D. H. Lawrence lived and wrote on his ranch 20 miles from Taos, or that Kit Carson settled, traded, and some say massacred from Taos. Or maybe you've heard none of this information and misinformation.

What's true? I have been to Taos three times, once for an extended stay, and I must honestly say that while I have observed much, I really don't know what's going on there. But then, I live near Chicago all of the time, and I haven't been able to figure it out either. I do know that much of what I have read about Taos strikes me as untrue. And I also know that, like all of the Indians, Spanish-Americans, Anglo businessmen, artists, and hippies who call Taos home, I like Taos better than I like Chicago; and for the same reasons that I like any small town better than any of the Chicagos. But I don't think I knew quite why I felt this way until I met one man who left Chicago to begin a new life in Taos.

Ron Kalom is a Jew. He is a big man with a big frame, but it is only after you've been around him awhile that you notice he is really lean. That may be because he has a full beard and is often wearing a hat, or because he has a strong voice (he once studied to be a rabbi and can chant with authority), or because the place he works in is small, and people come to the place, the House of Taos, because of him. He fills the house, and so he is a big man.

Moral living: Ron Kalom left Chicago two years ago because he was convinced that it was almost impossible to live a moral life in a big city where the evil that confronted a man every day was so impersonal, so large, and so removed from any response that he might have to it. He feels that there is no way a man can effectively confront the bureacracies that make decisions on whose home will be torn down to make room for a swanky apartment complex; there is no way a man can confront the closeness of city living, and the results of that closeness and inadequate living.

And so a man becomes frustrated, he compromises, and in the end he is so confused that he doesn't know if he himself is acting morally. He becomes so angered at the structures he cannot influence that he loses any perspective he might have on his own morality.

Most people "adjust" their values to fit what the city requires; others are trying so hard just to survive that they do not have the luxury of making decisions from any value system. Ron Kalom, a 35-year-old administrator for the YMCA, left Chicago with his wife Carol and their daughter Noelle. They stopped in Taos on their way to California and stayed.

The House of Taos / by Terry Pettit

The place that Kalom works at is the House of Taos, a cafe-coffeehouse where, from 12 noon until the W.C. Fields movie ends late in the night, you can eat (on those hand-carved benches) pizzas, sandwiches, ice cream cones, and tossed salads, and drink soda pop, coffee, and hot cider. Or then again you might bring in your own drinks, and maybe a guitar, a dulcimer, or a banjo — it really doesn't matter, because food is only one of the reasons for going to the House of Taos and probably not the most important if you've been there before.

I first met Kalom two summers ago when I was a second-year seminary student doing my field ministry in northern New Mexico. I was employed by the Taos Ecumenical Area Ministry to minister to vacationers, the youth of one of the local churches, hippies, and anyone who would listen. Kalom must have been a little suspicious of me when I first introduced myself and my assignment.

Comradeship: He had been in social work too long not to know that it is almost impossible to develop a rapport and trust with any community in only three months. But possibly because I sensed this myself and told him so, and partly because we were both from Chicago and had similar interests (we had even eaten in the same delicatessen on the north side), and partly because we are both ritual men, we became friends.

In the little back room behind the kitchen Kalom taught me to read the Hebrew alphabet while he was making pizzas, and by the end of the summer I could read, though not understand, the first few lines of Genesis.

He also came twice to the Bible school class that I was helping with and chanted in Hebrew for the children who were studying world religions. But most of the time I saw him at the House of Taos, which is really an extension of himself.

The House is open every day, and some of the same people may drop by every day: a gallery owner and his two teen-age sons, some people from one of the nearby communes, an old Indian from the pueblo. But there are always new faces, tourists looking for directions, people who don't know how long they'll be in town but feel comfortable there. And Ron Kalom is there every day, making pizzas, giving directions when people ask for them, and some Old Testament theology when a newcomer pops off about a little name-calling he received when he walked across the plaza.

Ron Kalom

Tired of rhetoric: It's not that Kalom doesn't share the same frustrations about what is happening to America with the young people who come into his restaurant — he does; that's why he left Chicago. But he doesn't like people to complain about little things. He's tired of rhetoric, revolutionary or otherwise, and in Old Testament fashion he's likely to tell them to shut up and work their tails off for what they believe in.

"At the end of a day you should be exhausted," he will say. "You've got to lust after your life. You've got to lust after your woman and your children . . . ," and he will continue this life chant until his point is made and then retire to the kitchen to make another pizza, and if you were on the receiving end of his argument you feel renewed, a little guilty, but mostly eager to work and sweat and grab hold of things. And you have a feeling that maybe this guy belongs in the Old Testament, and that following Micah maybe there should be a book called Kalom.

He is a man who because of his warmth, his openness, his biblical tradition, has provided some sense of order to a small community that is kind of a catchmitt for people with broken visions. It is a sense of order that comes not from any superficial conservatism or loyalty oath, but rather from a man who is actively living and working at his vision of being open to all people.

The sign above the front of the House of Taos is lettered in blue. And so when I think of that building, blue is the first color that comes to mind, because like the rest of the buildings in Taos the House is constructed of the pinkish-brown adobe that is native to that area, the same pinkish-brown that colors the sky in the evenings and is often the complexion of the people who work that earth. So the blue letters take on an added importance — they would be lost in the myriad of super-hamburger-gasoline signs that line our suburbs, but in Taos against the backdrop of the ever-present pueblo, the blue is evident and lingers.

In the late evenings when everyone has eaten or at least all the requests for food have been taken, Ron Kalom sits under the sign on a round millstone that grows out of the front of the House of Taos. Sometimes he is sitting alone petting his dogs Bacca and Sarah; at other times he is talking to a friend or a person who will become a friend, but often he is just sitting. He is present.

Brethren will gather on Suncoast next year

CONTRARY TO THE ADAGE applied to most urban cities, St. Petersburg, Fla., appears to be a great place to visit *and* to live. If one is less prone to accept this view on the strength of the city's optimistic press releases, he might verify it in the numbers of fellow Brethren living there now, most in retirement.

This Suncoast city will host the 185th Annual Conference next June 22-27. Its much-talked-of climate will offer an extra inducement to families wishing to combine a vacation with attendance at Conference.

The focal point for Conference events will be Bayfront Center, a $5 million auditorium-arena complex, fronting on Tampa Bay. Remembering previous Conference sites, Brethren will appreciate the 1,500-car parking lot surrounding the center.

The center is designed to accommodate three major events at the same time — in the arena where the Brethren will be meeting, an auditorium, and the convention-banquet rooms upstairs.

The central Florida area has been a refuge for many retired Brethren, a number living in the Orlando, Sebring, Tampa, and St. Petersburg areas. There are Brethren congregations in each of these cities, and 13 in the Florida district. Edgar S. Martin pastors the St. Petersburg church.

The city's oldsters, accounting for one third of its 225,000 population, have been received with mixed blessing. Recently the city has been trying to alter its image — "God's waiting room," as a story in *Time* magazine has put it — by appealing to a younger, more contemporary group. The intent has been to provide a more balanced community. Reference to the city through its publicity as "St. Pete" has been an attempt to convey the concept of its attractiveness to young families.

St. Petersburg's Bayfront Center, in foreground, where Brethren will gather in 1971

The visitor wishing to tuck in some vacationing along with the business and activities of Conference will find fishing, beaches, tennis, and golf not far distant. Near the Bayfront Center are two major hotels, the Princess Martha and the St. Petersburg Hilton, now being constructed and expected for occupancy before the opening of Conference. There are numerous other accommodations too, including camping sites and — are you ready? — boatels.

Among the city's attractions are the Aquatarium, reputed to be the world's largest marine attraction . . . HMS *Bounty*, of the MGM "Mutiny" film . . . Fort De Soto County Park, an historical fort where tent and trailer camping sites are available . . . Museum of Fine Arts, including nine modern exhibition galleries and three authentic antique period rooms . . . Orchid Garden . . . planetarium and observatory on the St. Petersburg Junior College campus . . . wax museum . . . an historical museum . . . Sunken Gardens, exhibiting exotic flowers and plant life and including "King of Kings," a biblical wax figure display . . . Tiki Gardens.

The city has many churches of all faiths and four schools and colleges, including Florida Presbyterian College. St. Pete is called Sunshine City for good reason: The afternoon newspaper distributes its newsstand edition free if the sun has not shone by its 2 P.M. press time each day.

Brethren last assembled in Florida for Annual Conference in 1947 at Orlando, when Rufus D. Bowman was moderator.

In the Brotherhood: 'The church is people'

TAKING SERIOUSLY its concern for mission in the community, Peace Church of the Brethren, Council Bluffs, Iowa, has participated in the forming of Social Concerns, Inc., with the downtown Methodist church and a small Negro Baptist church.

Social Concerns, Inc., will serve as an umbrella group through which the three congregations might relate to the poor of the community. They envision the organization of subsidiary groups in legal aid, child care, and low-income housing.

The organization developed from Peace church's prior involvement with the city's senior citizens. Working through a then-functioning Community Action Program, the church became a meeting place on Wednesday afternoons for activities of the area's older residents. The church's work sparked similar involvement by two other churches in the city. Up to 90 persons participate at Peace church each week.

Says Pastor Dale E. Shenefelt of his five-year-old, 132-member congregation, "We believe that the church is people and that we must be involved with people and not just a building and a program in it."

Shared ministry: For ten weeks last summer, Skyridge Church of the Brethren and Judson Baptist Church, both in Kalamazoo, Mich., met together for worship. Their shared experiences date from the winter of 1964-65 when they sponsored a community forum. Other forums and an exchange of pastors have followed.

Skyridge's pastor, John Tomlonson, noted the commonality of the two congregations in that they are both mission projects of their denominations and are located within two miles of each other. Both share a failure in meeting the projected growth rates set for them, he said.

They are similar, too, in the characteristics of their members, their openness to innovation in worship and service, their concern with their community, and their theological orientation in the Anabaptist traditions.

Evaluating the joint summer services, one regular participant saw less agreement on theological points than he expected but liked the diversity and differing styles. A communion service was conducted by each church in the other's meetinghouse, and participation was encouraging.

What of the future? Options from more shared experiences to organic merger have been discussed. But moves for merger will need to come from the parishioners. Until then their past experiences call for deeper sharing.

Travel camp: Coventry Church of the Brethren near Pottstown, Pa., has often been the object of historical tours for Brethren. But the youth of Coventry, encouraged by their pastor, Wilbur A. Martin, decided to see a few other "landmarks" of the Brotherhood.

With two cars and two trailers the youth visited the York, Pa., First church, the New Windsor Service Center, the denomination's General Offices at Elgin, Ill., and Bethany Theological Seminary. Noting the privilege for the youth in becoming acquainted with a few of the institutions of the church, Mr. Martin remarked that "if Coventry is to continue her history, she must keep writing it in her youth of today."

Mexico camp: Last summer 23 work campers from six denominations and three leaders helped build a public bath house and make major improvements to the Apostolic Christian Church at Porte Penasco, Sonora, Mexico. Camp director was Robert E. Walters, pastor of the Phoenix, Ariz., First Church of the Brethren.

Their week-long project received the praise of the town's mayor who called it the greatest week that they had experienced. On the final day the church cooked dinner and supper and held a fiesta in between. Each church group sang songs, and the work campers responded with "They Will Know We Are Christians by Our Love."

Christian seminar on political security

WHEN THERE IS TENSION between citizenship and faith, between national priorities and Christian priorities, how is each served?

This is an underlying matter for Christians concerned about national and international political life. It will also involve youth aged 16 and above who participate in the Christian Citizenship Seminar Jan. 24-29, 1971, sponsored by the World Ministries and Parish Ministries commissions of the Church of the Brethren.

The seminar in Washington, D.C., and New York City is obstensibly programmed to help youth

✓ observe the legislative and executive processes of American government and to evaluate them from the viewpoint of a Christian;

✓ develop a point of view on a few current national and international issues, on the basis of information, alternative points of view, and Christian faith;

✓ develop ways of expressing their Christian concerns on these issues;

✓ engage in some appropriate form of political action during the seminar.

With its theme, "New Perspectives on Security," the seminar will deal with American and international security, arms build-up, military appropriations, conscription, and technological and sociological development.

Information on leadership, costs, and registration is now in the hands of pastors, youth advisers, and witness commission chairmen of local congregations.

Of faith and citizenship in tension, John G. Fike explains: "It is still unclear where the Christian's work for the kingdom and the citizen's concern for his nation best fit together." Mr. Fike and Ralph E. Smeltzer are the Brotherhood staff members organizing the seminar.

The seminar planners are also seeking persons in the Brotherhood who might be trained in citizenship experiences for leadership in regional or national seminars in future years.

Invaded by Tomorrow

by C. WAYNE ZUNKEL

He has scattered the proud
in the imagination of their
hearts,
he has put down the mighty
from their thrones,
and exalted those of low
degree;
he has filled the hungry with
good things,
and the rich he has sent
empty away

Mary's song is thought to have been a hymn sung in the early church.

What a strange hymn it is. The verbs indicate something which has already taken place. Yet to read it, you know those things haven't happened yet. It's all nice poetry, but it just isn't true. It doesn't make sense.

Yet the New Testament is always talking this way.

The disciple Peter stood up on the day of Pentecost and said, "Today is the day spoken of by the prophet Joel when he said, 'In the last days I will pour out my spirit upon all flesh, and your sons and daughters shall see visions, and your old men shall dream dreams.' " They didn't believe God's kingdom *would* come. They believed it *had* come. It is here, even as Jesus had said, "in the midst of you."

We've heard this in "The Hallelujah Chorus" from Handel's *Messiah:* "The kingdom of this world is become the kingdom of our Lord and of his Christ. . . ."

What does it mean?

All of our Bible commentaries, even the most recent, aren't a bit of help in understanding this. *The Interpreters' Bible* — all twelve expensive volumes — ignore the problem. Only recently has there begun to emerge a realization that there is a central theme to the New Testament scriptures which we have ignored or overlooked.

Larry Kuenning, a student at Manchester College, wrote a little pamphlet entitled "The War Is Over." He recalls that on January 8, 1815, British troops had landed at the mouth of the Mississippi River and moved against New Orleans. They met American forces led by Andrew Jackson, and many men were killed in the battle that followed.

The defeat of the British on that day was long remembered in story and song, but none of the songs mentions that the Treaty of Ghent had been signed on December 24, 1814 — two weeks before that battle took place.

Men fought and killed and died because no one had heard that the war was *over*.

It is like the doctor who stands at the bedside of a terribly sick man and announces to the family that the fever has broken and the battle for the man's life has been won. The man is still flat on his back in bed. He is still weak. He is still unable to move about as he did before. But the doctor knows, and the family believes, that from this point on the movement will be in the direction of health.

To look to Jesus, the scriptures say, is not to look over our shoulders into the past. To look to Jesus is to look ahead. What God was sharing with us was not a past greatness but the future, "tomorrow incarnate." Colossians calls Jesus "the firstborn of all creation." It says, "He is the beginning . . . in him all things hold together." He is what tomorrow is all about. Jesus is what God had in mind when he placed humans on this earth.

Christians have long talked about the end of history, about "last things," what they call "eschatology." But today, it has begun to occur to us that what the scriptures are talking about is "realized eschatology." Tomorrow is already here — in our midst. Peter said, "These are the last days in which we are to dream great dreams and live out God's truth."

The theme of the New Testament is not "back to the Bible," not to return to some golden days of yesteryear. Nor is it patiently waiting for some new day which God will finally give us. The mood of the New Testament is that the future is already in our midst. And all we need to do is claim it. All we need to do is lay hold of all the things we ultimately want . . . now.

Krister Stendahl, dean of Harvard Divinity School, has talked of "Messianic license," what he calls freedom which comes to us as Christians to "play heaven on this dirty earth." We have been granted permission by God and we receive this permission most clearly in Jesus Christ, to presume to begin to live now as God ultimately wants all his children to live. We are to be "colonies of heaven"; we are *pilgrims,* Hebrews 2 puts it, who have here "no abiding place." We are to pray and live that rash, bold, audacious prayer of Jesus, "Thy kingdom come, thy will be done on earth as it is in heaven. . . ." How could anyone presume that life on this earth could begin to be lived as it is in heaven? But those are the terms in which Jesus would have us think.

Our nation was founded by pilgrims, immigrants who came here seeking religious freedom and escape from European military systems. Today more American young men have fled to Canada to escape our military system than there are young men in alternative service. All of us are pilgrims. We are never completely at home in the culture and the world about us.

The book of Hebrews calls us "strangers and exiles on the earth," like Abraham who left his home and set out for a new land, not knowing where he was to go. Like Abraham, we too live in "the land of promise as in a foreign land." We live in the midst of friends and a nation and a local community. We go to school, we transact business, we raise children, we eat and sleep. Yet we are citizens of another country, another kingdom. Another loyalty calls us. Another trumpet, another drumbeat are in our ears. Within us is a burning vision of a better life, a different kind of nation — a life and a nation which will never fully come but which will always be in process, always on its way to realization.

A generation ago, some great religious thinkers — men like Reinhold Niebuhr and John Bennett and others — were saying to us that the teachings of Jesus portray a pure ethic. The New Testament asks unconditional love, purity, truth. But, they argued, in the real world we cannot live that way. We must choose between evils. We must choose the lesser evils where possible. War, they said, was a lesser evil than Hitler's tyranny. They chose war and tried to defend it.

But the new view which has emerged teaches a frightful and wonderful ethic. It says the old ethic of compromise is not what Jesus was talking about. Jesus' ethic does not make room for a watering down of God's truth.

It says to us that you and I don't have to be a part of a dying culture about us, any more than first-century Christians went down with the dying culture around them.

We used to work at this in high school when some of us would sit around campfires and ask, "What kind of life does God want? What should the new culture be like? What things should be changed? What kind of songs would we sing? What kind of recreation would we have? How would people resolve their differences?"

Each of us can do this on his own, and we can do it together. We can begin in our own way to live out the tomorrow that God would give us today.

For example, every other person where you work may be untrue to his or her wife or husband, but you can build a solid home. One of my friends in Washington, D.C., said, "I'm the only man in my entire office who claims to be in love with his wife. They laugh at me, but it doesn't bother me. I know I have a relationship which they secretly wish they could also have with their wives."

Every other student in the classroom may cheat on his tests. Every other person at work may lie to the customers. A friend says, "The automobile business is a difficult one to be honest in. But I'm doing my best to be honest. I lose some customers the first time around, but I figure I more than make up for it on repeat customers."

Every other friend of yours may abuse his body with drugs, including alcohol. Alcohol also is a mind-altering drug. Lady Astor said, "One reason I don't drink is that I want to know when I'm having a good time." In a culture that defines so much of its fun in terms of scrambling the mind and clobbering the body, on your own initiative you can begin to be free of all that. You can find enjoyment which doesn't leave you with a throbbing head, an anxious tummy, or a dark brown taste in your mouth on the morning after.

It means a new kind of witnessing. A new boldness and confidence.

The time was when, in talking with friends or in trying to enter into conversation with strangers, they would ask us how we felt about some controversial topic, and we'd try to see where they stood before we committed ourselves too far. No more. To begin to live tomorrow's life now, this new style would have us tell the other person exactly where we stand. All the hedging is gone, and immediately we can plunge directly into the heart of the discussion. We are freed from playing little games, freed to meet life directly and in earnest.

The disciples lived with this kind of confidence: "wise as serpents and innocent as doves." They lived without fear, knowing that they belonged to the future. Tomorrow was already theirs.

We are tempted to say, "The scriptures are so idealistic. They can never work." Or we say, "If everybody else lived as the Bible says, then we might be able to live by its impossible ethic."

The new understanding would say the scriptures are the only realism. Only Jesus' way can work. If you are going to wait to be good until everyone else is good, you will be the last evil person on this earth.

The new view says we don't have to wait to live the New Testament affirmation that "in Christ Jesus there is neither Jew nor Greek, neither black nor white, neither slave nor free, that God has made of one blood every nation of men." We can begin right now to erase all color barriers and accept all of God's family whatever their skin color.

At the outset of World War II, Ora Huston stood in a pulpit and preached a sermon, "I have not declared war." We don't have to wait for the world to have done with war. We can declare peace this minute and begin now to live that way. Today we can become citizens of a kingdom which includes all the family of man. A young man several years ago renounced his U.S. citizenship and said, "Today I became a citizen of the world." Jesus was accused of treason because he called people to say, "Today I become a citizen of the kingdom of God."

And the church, in New Testament terminology, is the microcosm, the miniature example of what the future is all about. As Christians we "must live the vision that shone on Jesus' face." We are to spell it out, to demonstrate to all the world the love, the concern, the dedication and faithfulness, the goodness, the courage, the joy and the freedom, the direction which all the world must one day come to know.

Theologians call the new view "the theology of hope." But notice how it all is rooted. What this simple, quiet, country girl, Mary, says is shocking — almost revolutionary. People call it radical. And it *is* radical. Radical means "to return to the root." And the mother of our Lord has done just that. Mary can have such an unshakable faith in the future, she can be so presumptuous, so bold as to tell it like it is, so free and uncompromising, because her faith is not rooted in humanism.

Mary begins her song, "My soul magnifies the Lord, and my spirit rejoices in God my savior." Her hope for the future does not rest with any economic or social or psychological theory, or with any movement or political power or in any human being. What will happen does not rest on human logic or strength alone, but on God.

In our own strength we soon lose heart and become bitter. "Did we in our own strength confide, our striving would be losing." Not in our power — only in God's power can any person be truly free to bring the future into today.

"My spirit rejoices in God my savior because he has regarded the low estate of his handmaiden." Goodspeed translates it, "For he has noticed his slave in her humble station."

God has regarded our low estate. He has visited us. His mercy is on those who fear him. He has made all things new. Even now are set in motion the events which will transform our world and make it whole again. Never again can the world settle back comfortable in its old way of living. It has caught an unforgettable glimpse of something better. ☐

day by day

EVERY HOME, including ours, that sincerely tries to be Christian has to face moments of disharmony. Wherever mind rubs with mind, life to life and elbow to elbow in the daily routine of activities, there are bound to be irritations and inconsistencies. If we are honest, we can claim no superior rank of success. Indeed, our near failure many times sends us to our Lord for more wisdom, strength, and love.

One thing we have noted quite clearly, however: In such situations as vacationing together, traveling in a car, conversing about the table at mealtime, deciding what program shall be selected on TV or who shall have priority when an article of clothing needs to be purchased from a limited budget, determining equitable work loads for all members of the family — the pronouns "I" and "me" are greatly overworked. This always shows a bent toward self-regarding rather than other-regarding. Carried to extreme, any involvement of self-centered egos, be it in persons, churches, or nations, needs the soothing of understanding, forgiveness, and reconciliation. How is such reconciliation begun in the family and fostered in all human relationships? Here are some suggestions:

1. Let each member of the family settle in his mind that he or she is but one person, (though important), and that no family can revolve around one person's ideas and dictation. It's the family happiness we're after, not the ego satisfaction of one member.

2. Grow to respect the other person's point of view, though you may at times disagree with it sharply. Disagreement gives us no ground to become disagreeable with the other as a person.

3. Practice the seemingly difficult thing for us of saying: "In this situation, I was wrong." It is helpful if we parents remember this and do not always expect the children to begin the conciliatory act of harmony.

4. Where there are sharp differences, practice Matthew 18:15 and following verses. If we keep the communication lines open in a loving way, we shall not seek so much to prove the other person wrong, but to heal the wounds.

5. Determine to keep emotions cool. It's when emotions get out of hand that tempers flare, unkind words are said, and the disharmony is prolonged.

6. Don't allow any differences to drag on, unmet and unsolved. Settle them today. Tomorrow's load will be sufficient for tomorrow, without adding today's load to it.

7. Pray about your differences and misunderstandings. To close the day this way means we can arise to a new, unspoiled day again. — BYRON AND ZOLA MILLER

DAILY READING GUIDE December 20 — January 2

Sunday Genesis 27:30-45. Esau is an Old Testament example of ill will.
Monday Luke 15:25-32. The elder son is a New Testament example of ill will.
Tuesday 2 Corinthians 5:18-19. God calls us to be reconcilers.
Wednesday Psalm 133:1-3. Happiness is in unity.
Thursday John 14:27. Peace with others begins with peace of God within.
Friday 2 Timothy 3:1-5. Here are things that make for disharmony.
Saturday Matthew 7:1-5. Judging one another is an ill practice.
Sunday 1 John 4:7-12. Love is of God.
Monday 1 Corinthians 13:4-7. Paul names qualities of a loving heart.
Tuesday Ephesians 5:21-6:4. How can we develop loving relations in the family?
Wednesday Matthew 18:21-22. Forgiveness of others is to be unlimited.
Thursday Matthew 7:12. The Golden Rule will work in all situations.
Friday Matthew 5:38-42. Practice second-mile religion in all relationships.
Saturday Romans 12:9-21. How can peaceful living be practical?

in brief

FROM THE GENERAL BOARD

In November meetings, initial steps were taken by the General Board to create a **special investment team** for engaging business-minded Brethren in the development of minority enterprises. Using guidelines from the Fund for the Americas in the U.S., the new effort will seek to establish a minimum base of $50,000 before issuing investments. In addition to providing monetary assistance, the investors will work closely with recipients and share with them in a consultative role.

* * * * *

Greater voice and visibility to district offices. Those were the emphases of a special report to the board assessing the **role of district leadership.** General Staff member Hubert R. Newcomer said in his report, "District executive leadership is becoming better trained and more professionally responsible and accountable." But he also noted that currently there is no deliberate way for their voice to be heard in decision making and program planning of the General Board.

* * * * *

Rehabilitation efforts are continuing several months after Hurricane Celia hit the Corpus Christi, Texas, coast. Especially in need of assistance are the poor Mexican-American families who have few resources to begin life anew. In response the Executive Committee of the General Board authorized the expenditure of $6,500 from the Emergency Disaster Fund for the services during the next nine months of a former VISTA volunteer who has been working in the area, and of a Brethren Service volunteer for twenty-two months.

PERSONAL MENTION

Ralph G. McFadden, executive secretary of the Mid-Atlantic District, has resigned to join a consulting firm working with industry and agencies on social programs. . . . General Board member and Indiana farmer **Everett Mishler** has been elected assessor of Elkhart County. His four-year term begins Jan. 1.

Assigned to Waka Schools, Nigeria, for a three-year period under the Mennonite Central Committee are **Alan and Nancy Kieffaber** of Akron, Ohio. . . . Three other Brethren have also been placed by MCC, **David and Lucina Brubaker,** Mount Joy, Pa.; and **Kenneth Schildt,** Spring Grove, Pa. All are in two-year teaching positions, the Brubakers at Fortune, Newfoundland, and Mr. Schildt at Atlanta, Ga.

Currently charged with opening a new program in Nigeria's South East State, **Marion Bricker** continues his work with the Christian Council of Nigeria. In his second term with that group, the Astoria, Ill., man has been an administrator of a field relief and rehabilitation team.

* * * * *

Celebrating a 100th birthday in October was **Samuel G. Reinhold** who lives at the Brethren Home at Neffsville, Pa.

Exchange student **Raul Moreno** of Mexico is the first La Verne College recipient of the Layne Foundation Scholarship for preministerial students. For full tuition, the scholarship is expected to be renewed as long as the young man stays at La Verne.

* * * * *

Called for the third time to the Alliance Church of the Brethren in Northern Ohio is **Richard Overly**, who replaces Dean Huntley. Pastor Overly served the Alliance congregation part time from 1957 to 1960 and from 1963 to 1966. He has had other pastorates in Michigan and Ohio.

* * * * *

Our congratulations go to couples who are celebrating golden wedding anniversaries: *Mr. and Mrs. Calvin Hoffer,* Johnstown, Pa.; *Mr. and Mrs. H. N. Whitten Sr.,* Goode, Va.; and *Mr. and Mrs. George W. Winters Sr.,* Salisbury, Pa. . . . Marking a fifty-first anniversary are *Mr. and Mrs. Edward Zumbrum,* Hanover, Pa.; a fifty-fourth, *Mr. and Mrs. Milton Lohr,* Stoystown, Pa. . . . Also observing anniversaries are the *David Wilsons,* Modesto, Calif., fifty-seven; the *Claude Millers,* Hanover, Pa., fifty-nine; and *Mr. and Mrs. M. D. Hild,* Cando, N.D., sixty-five.

CALENDAR

Dec. 20	**Christmas Sunday**
Dec. 20	**Christmas offering for worldwide missions**
Dec. 25	**Christmas Day**
Dec. 31	**New Year's Eve**
Jan. 1	**New Year's Day**
Jan. 6	**Epiphany**
Jan. 17-24	**Church and Economic Life Week**
Jan. 18-25	**Week of Prayer for Christian Unity**
Jan. 24-29	**Christian Citizenship Seminar, Washington, D.C., and New York**
Jan. 31	**World Day for Leprosy Sufferers**
Feb. 7	**Race Relations Sunday**
Feb. 7	**Boy Scout Sunday**
Feb. 21-28	**Brotherhood Week**
Feb. 24	**Ash Wednesday**
Feb. 28	**First Sunday in Lent**

POTPOURRI

Bakersfield Brethren celebrated a fortieth anniversary Nov. 29 by remembering its beginnings when meetings were held under a large tree, and by a fellowship meal and Thanksgiving love feast.

* * * * *

Brethren families in Northern Colorado are meeting in a fellowship group. Twenty to thirty families from Fort Collins, Greeley, Loveland, and Windsor have elected a moderator and a pastor and are working at gaining recognition by the district as a fellowship.

A **tri-church fellowship group** meets weekly in the Sunfield, Mich., area as a result of reviving the old practice of churches' holding joint fall meetings. Participating are members of the Woodland, Sunfield, and Hope churches.

At Northern Illinois and Wisconsin District's annual meeting three congregations, Pine Creek, Pleasant Grove, and Sterling, were disorganized.

OPPORTUNITY

High school youth who have completed tenth grade will want to note the Jan. 24-29 **Christian Citizenship Sem-**

inar to be held in Washington, D.C., and New York. Interested adults may also attend. Visits to Congress, congressional hearings, the State Department, and the Supreme Court in Washington, and to the United Nations in New York will help persons understand the Christian's reponsibility for good government. Seminar leaders will include congressmen, government executives, diplomats, and representatives of the press, racial groups, and the church. To be held in two sections, the seminar will begin both in Washington and in New York, with section groups exchanging places in midweek. For more information and registration forms persons may contact pastors or write Christian Citizenship Seminar, 1451 Dundee Ave., Elgin, Ill. 60120. The deadline for registrations is Jan. 4.

CONTRIBUTORS TO THIS ISSUE

Persons who helped prepare this special Christmas gift to our readers include two pastors, **Phyllis Carter,** General Board member and part-time pastor of the Bethel Center Church in Middle Indiana; and **Wilbur R. Hoover,** pastor of the Warrensburg, Mo., congregation. . . . **Graydon F. Snyder,** a member of the Bethany Theological Seminary teaching faculty, has written other articles for MESSENGER. . . . **Theresa Eshbach** lives in Linthicum Heights, Maryland, where her husband Warren is pastor of nearby Friendship church. . . . Former Brethren Volunteer Service worker **Steve Engle** fulfilled his alternative service obligation at the La Verne, Calif., Church of the Brethren and stayed on there in a youth ministry. . . . The work of Maine poet **Jo Thebaud** has appeared in other issues. . . . **Howard W. Winger** of Park Forest, Ill., edits the *Library Quarterly* and teaches in the graduate library school of the University of Chicago. . . . Former Civilian Public Service assignee at the General Offices **William Stafford** is on leave from his teaching post at Lewis and Clark College in Oregon while he serves an assignment as consultant in poetry for the Library of Congress.

GREAT NEWS

The Christ event is the greatest news of all time! The best thing that ever happened!

Contributions to the Brotherhood Fund make it possible for individuals and congregations to extend their ministry far beyond the local scene. Share in the present-day spreading of the Good News. Give in joy and celebration that sister churches overseas are developing leaders, establishing their own identity, and growing in strength.

CHRISTMAS OFFERING 1970

Amount ____________

Name ______________________________________

Street/RFD ______________________________________

City ____________________ State ____________ Zip ________

Congregation ____________________ District ____________

Please send this form with your gift to Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120

Source Books

on Brethren history

*

Two in a series of four to be published

*

European Origins of the Brethren
Durnbaugh
The Brethren in Colonial America
Durnbaugh

European Origins of the Brethren
Donald F. Durnbaugh. **$5.95**

This is a reprint of the original book published in 1958. Produced in connection with the 250th anniversary of the beginning of the Church of the Brethren, it affords a firsthand and intimate look into the early years of the eighteenth century in western Europe. Little known or unknown facts about founder Alexander Mack and others of the early Brethren come to light in a new and fresh way as the documents of their own period of history are read. The author and his wife did extensive research in the archives of Europe and translated these documents from the German, Dutch, and French. Illustrated by many photos and photostats.

*

The Brethren in Colonial America
Donald F. Durnbaugh. **$10.00**

The experiences and the thinking of the Brethren from the time of their settlement in Pennsylvania to the years immediately following the Revolutionary War are portrayed in this book.

*

The other two books in this projected series, with publication dates not yet determined, will cover the years following the close of the Revolutionary War and the transition from the eighteenth to the nineteenth century on into the last decades of the nineteenth century.

*

Church of the Brethren General Offices, Elgin, Illinois 60120

INDEX 1970

Listed on the next pages are articles, poems, editorials, and names of contributors which appeared in MESSENGER during 1970. Classifications have been made according to author and subject matter. Numbers indicate issue and page.

AUTHORS

Albright, Anne 10-9
Allen, Robert 4-11
Amen, Irving 24-16
Anderson, Margaret J. 6-22
Augsburger, Myron S. 19-6
Aukerman, Dale 7-13
Aukerman, Ruth 23-22
Bantz, Floyd E. 6-25, 19-22
Barnes, Edith 20-25
Barnhart, Wilbur S. 1-29
Beher, Linda 2-6, 12-12, 23-29, 26-7
Bergfeld, Annabelle Wagner 12-15
Bixler, R. Russell 8-17
Black, Harold Garnet 4-22
Blough, Dorris 14-26
Brandt, Harry A. 19-9
Breidenstine, A. G. 7-19, 12-6, 16-16
Brightbill, Alvin F. 11-9
Brumbaugh, Doris M. 10-29
Brumbaugh, Wilbur E. 5-16, 12-16, 20-12, 26-9
Bryant, James M. 15-24
Bubel, Patricia Roop 8-26
Bucher, Glenn R. 4-24
Burnett, Howard J. 4-23
Carter, Phyllis 26-2
Clapper, V. Grace 21-26
Clark, Ronald 20-32
Claytor, Sylvia 24-27
Coffman, McKinley 22-29
Conner, Carol 6-21, 15-26, 17-26
Conner, Carol and John 3-26, 4-26
Cook, Bernice Hoover 3-22
Councilman, Emily Sargent 18-11, 20-3, 26-8
Cousins, Norman 6-16
Daehlin, Marlene 11-2
Daves, Michael 10-24
Deeter, Allen C. 20-22
Denlinger, Carolyn T. 24-4
Dick, La Vernae J. 2-20, 11-23, 15-20
Donovan, Jeanne 5-12, 8-10, 19-2, 26-8
Durnbaugh, Donald F. 8-23
Ediger, Peter J. 13-20
Eller, Vernard 9-2
Emerson, Elizabeth H. 5-9, 12-15
Engle, Steve 17-9, 26-6, 26-10
Esau, John 22-4
Eshbach, Theresa 26-5
Eshleman, J. Ross 23-10
Fancher, Donald E. 8-2
Fancher, Doris 8-2
Faw, William R. 7-8, 15-27, 25-5
Fike, Don and Shirley 5-26, 10-20, 17-13, 22-21, 24-26, 25-24
Fike, Earle W. Jr. 7-5, 22-20
Flora, Samuel H. Jr. 13-27
Flory, Carol 25-16
Flory, Daniel and Nancy 1-20, 3-28
Flory, Wendell 2-10
Ford, Leighton 2-2
Frantz, M. R. 14-25
Gardner, Richard B. 7-28
Gibble, Kenneth L. 25-20
Gibbs, Mark 8-7
Goering, Kathy 22-13
Goldberg, Arthur J. 9-21
Good, Patricia 14-25
Greenawalt, Mary 6-8
Gregory, Ruth 15-11
Griggs, Nita 5-6
Groff, Paul L. 3-27
Groff, Warren F. 8-19
Guthrie, Ellis G. 15-24
Hale, Robert 15-10
Hastings, Robert J. 14-20, 21-7
Helman, Patricia Kennedy 2-25
Heminger, Ross A. 7-19
Herod, Bill 1-27, 2-24, 2-25
Hesse, Clarence G. 3-25
Hogan, Herbert 8-18
Hollinger, Evelyn 21-14
Hoover, Wilbur R. 26-3
Howell, La Vonna 12-15
Huffman, Clifford B. 7-16
Humphrey, J. F. 18-11
Hunter, Dan 12-25
Huntley, Wayne 9-25
Hursh, Donald F. 1-21
Jarboe, Russell E. 17-27
Johnson, Roy A. 8-16
Judd, J. Wayne 18-26
Keener, Ronald E. 21-2
Keidel, Levi 24-2
Keim, Howard H. 14-28
Kennedy, Joseph W. 8-14
Kissinger, Warren S. 1-28
Kreider, Alice 8-2
Kreider, David 8-2
Kuhns, William 1-2
Landrum, Richard L. 15-2
Lauderdale, Kerby 7-20
Lenharr, Prudence Engle 15-11, 24-20
Livingston, Richard A. 9-27
Long, Inez 3-5, 22-10
Long, Norman and Kay 4-9, 11-13, 14-27, 15-23, 18-20
McDonald, Jack 24-18
McNeill, Robert H. 23-7
Martin, Harold S. 18-21
Martin, Noah S. 7-6, 22-22
Mason, Floyd R. 18-9
Miller, Donald E. 10-26
Miller, L. Byron 2-27, 8-9
Miller, L. Byron and Zola 13-28, 20-13, 21-13, 23-13, 26-25
Miller, Lena 2-26
Miller, Warren E. 8-15
Miller, William Robert 3-25, 11-26, 8-24, 13-24, 16-25
Million, F. Blake and Gladys 16-22
Mitchell, Olden D. 5-27
Mitchell, S. Earl 7-17
Mock, Robert 6-26
Morgan, Ronald K. 7-3, 21-22
Morse, Kenneth I. 1-32, 2-32, 3-32, 4-32, 6-32, 7-32, 8-32, 9-32, 11-32, 12-32, 13-32, 14-32, 15-32, 16-1, 17-32, 18-32, 19-32, 20-32, 21-32, 22-32, 23-32, 24-32, 25-32, 26-1, 26-9
Mow, Anna B. 7-21, 12-2
Munro, Winsome 5-32
Neff, Robert W. 1-9
Ogutsch, Edith 2-24
Olsson, Karl A. 16-23
Oltman, Berwyn L. 6-27
Ovall, James L. Sr. 12-11
Parker, Martha N. 3-6
Paul, Lois Teach 24-4
Petcher, Esther 17-28
Petrosky, Anthony R. 15-29, 22-24
Petry, Carrol M. 24-22
Pettit, Terry 4-10, 7-24, 9-23, 13-11, 15-18, 18-2, 18-13, 23-13, 26-7, 26-8, 26-18
Pomeroy, Dave 2-28, 4-28, 9-28, 11-28, 13-25, 19-28, 20-26, 22-27
Priddy, Mollie 13-26
Read, Carl H. 20-8
Replogle, A. Jay 20-28
Rhoades, Ruby 21-20
Richardson, Bert G. 8-15
Rieman, T. Wayne 11-5, 20-10
Roche, Douglas J. 22-2
Roop, Eugene F. 18-6
Rosenberger, W. Clemens 21-28
Ross, Jimmy R. 15-7
Royer, Howard E. 1-12
Russell, Janie 25-14
Sauls, Albert L. 12-27
Seese, Nelson M. 1-6
Shamberger, Chauncey 14-24, 25-25
Shelly, Maynard 4-2
Shingleton, Eldon and Ruth 6-20, 7-23, 9-11, 12-26, 16-32, 19-25
Shoemaker, W. Warren 13-9
Simmons, James W. 21-24
Simmons, M. Corinne Hoff 3-23, 10-21
Simpson, Judy 3-25
Skaggs, Ralph 1-24
Slough, Leland 8-6
Snyder, Graydon F. 3-8, 7-10, 26-4
Solberg, Betty Fox 15-11
Sollenberger, Ray and Elaine 2-23
Solomon, Roger 24-24
Stafford, William 26-11, 26-13
Statler, Ruth B. 9-22, 15-10
Stern, Carrie 3-23
Stern, Irven F. 7-22
Storer, John M. 3-11
Stringfellow, William 25-26
Stutzman, Richard 8-20
Swartz, Fred W. 3-24, 17-3, 23-4
Thebaud, Jo 2-24, 18-11, 26-7, 26-11
Thomas, M. M. 9-8
Thomas, Norman L. 17-10
Thompson, Joel K. 19-26
Thompson, Roma 9-5
Tomlonson, James 4-28
Tooker, Royce 6-18
Tully, Robert W. 11-27
Turnidge, Ralph 1-24
Urhobo, Emmanuel 13-2
Valencourt, J. Roy 4-19
Waas, David A. 21-11
Wagner, Murray L. 7-18
Walker, Ernest H. 5-2
Walker, Josephine C. 19-11
Wampler, Charles W. 15-28
Weaver, James E. 11-25
Weimer, Glen 10-21
White, Amy 9-24
Wieand, David J. 11-10
Wilson, Leland 17-6
Wilson, Sara G. 15-10
Winger, Howard W. 26-11, 26-13
Winsor, Richard J. 23-26
Young, Dale A. 16-24
Zeigler, Carl W. 10-19
Ziegler, Edward 5-7
Zunkel, C. Wayne 12-9, 26-22
Zunkel, Charles E. 5-10

SUBJECT MATTER

ANNUAL CONFERENCE

Anchor's the Way! 16-14
Annual Conference 70: The Issues, Debated and Decided 16-2
Annual Conference 70: The Issues, Declared and Discussed 16-7
Annual Conference 70: The Theme, Defined and Celebrated 16-11
Brethren Will Gather on Suncoast Next Year 26-20
Celebration at Lincoln 7-14
Christian Priorities for the Seventies, A. G. Breidenstine 16-16
Conferring in Lincoln: The Business in Brief 13-15
The Essence of Hope 11-21
Faith Is 17-14
Field of Choices 11-20
A Hope for Peace 16-20
Lincoln Communicators 21-17

BIBLE

An Ecology of Hope: The New Life of Creation, Leland Wilson 17-6
Facing the End of the World, Fred W. Swartz 23-4
Her Shorthand Drawings Illustrate a Best Seller, Margaret J. Anderson 6-22
Hope and the Moral Life, Allen C. Deeter 20-22
Hope and the Resurrection, Eugene F. Roop 18-6
Hope and the Social Order, Floyd E. Bantz 19-22
The King Who Got Lost, Kenneth L. Gibble 25-20
The Magnificence of Jesus, Harold S. Martin 18-21
The New English Bible, David J. Wieand 11-10
Obedience or Disobedience: An Understanding of Romans 13, Graydon F. Snyder 3-8
Promise and Mission, Richard L. Landrum 15-2

Rembrandt: His Drawings and Etchings for the Bible 6-2
The Song of the Shepherd 10-23
Translating the Word 6-12
The Urgency of Celebration, Ronald K. Morgan 21-22
Whatever You Ask, C. Wayne Zunkel 12-9

BOOK REVIEWS
Agonizing Dilemmas — No Easy Answers, Harold Z. Bomberger 22-25
Brethren Authorship 6-13
The Church of the Wider Community, Warren S. Kissinger 1-28
A Concise History — With Interpretation, Donald F. Durnbaugh 8-23
Creativity Out of Chaos, Karl A. Olsson 16-23
Devotions for Activists of All Ages, Samuel H. Flora Jr. 13-27
Facing the Questions That Death Raises, Floyd E. Bantz 6-25
Faith: Willing Response to Experience, Richard A. Livingston 9-27
Have You Met These Children? Mary Greenawalt 6-8
Honest Prayers From Parish and City, Paul L. Groff 3-27
It's the Real Thing, Albert L. Sauls 12-27
Laws to Obey or a Compass to Guide? Howard H. Keim 14-28
The Layman as Moral Theologian, William Stringfellow 25-26
Looking for Reference Books? James E. Weaver 11-25
The Meaning of Prayer, Byron Miller 2-27
Opening the Way to Loving, W. Clemens Rosenberger 21-28
Power, Excitement! And in a Children's Bible, Too, Linda Beher 23-29
Renewal and Mission, Olden D. Mitchell 5-27
The Significance of Paul Tillich, Donald E. Miller 10-26
Toward a Vital Ministry, Berwyn L. Oltman 6-27
Understanding the Now/New Generation, James Tomlonson 4-28
The Volatile Campus Scene, Robert Mock 6-26
Why Do Renewal Attempts Fail? William Faw 15-27
The World of the Gospel Critic, Richard B. Gardner 7-28

BROTHERHOOD AND RACE
Are You Willing to Give Your Lives? Marlene Daehlin 11-2
Encounter at Germantown 12-18
Fund for the Americas in the U.S.: To Share Our Cup 17-17
International Flow 15-14
Moments of Truth 12-19
To the Front Lines of the World's Problems, Robert H. McNeill 23-7
White Racism in 1970, McKinley Coffman 22-29

CHILDREN'S PAGE
American Indian Puzzle, Carol and John Conner 3-26
New Testament Crossword, Carol Conner . 6-21
Sing Unto the Lord! Carol Conner 15-26
Varied Vacations, Carol Conner 17-26
Winter Puzzle, Carol and John Conner 4-26

CHRISTIAN LIVING
The Automobile: Unguided Missile, Richard J. Winsor 23-26
Conflicts Are for Growing, La Vernae J. Dick 11-23
Everyone Needs to Be Stroked, La Vernae J. Dick 2-20
Faith Looks Up, Edith Barnes 20-25
Faith Looks Up, Wilbur S. Barnhart 1-29
Faith Looks Up, Howard J. Burnett 4-23
Faith Looks Up, V. Grace Clapper 21-26
Faith Looks Up, Clarence G. Hesse 3-25
Faith Looks Up, Floyd R. Mason 18-9
Faith Looks Up, Esther Petcher 17-28
Faith Looks Up, Mollie Priddy 13-26
Faith Looks Up, Corinne Hoff Simmons .. 10-21
Faith Looks Up, Leland Slough 8-6
Faith Looks Up, Robert W. Tully 11-27
Faith Looks Up, Charles W. Wampler 15-28
Faith Looks Up, Amy White 9-24
Faith Looks Up, Dale A. Young 16-24
How to Eat Less and Enjoy It More, Dorris Blough 14-26
In the Land of the Living, Noah S. Martin 22-22
Invaded by Tomorrow, C. Wayne Zunkel 26-22
The Joy of Believing, M. M. Thomas 9-8
Let Me Dissent From Despair, T. Wayne Rieman 11-5
Stand Fast as Free Men, Charles E. Zunkel 5-10
We Need Courage to Fulfill Our Calling, Ralph Turnidge 1-24

CHRISTMAS
Christmas Cut-Outs From the Dandelion Studio, Janie Russell 25-14
Christmas in the Kitchen, Carol Flory 25-16
He Brought God Into History, Phyllis Carter 26-2
He Is the Bridge, Wilbur R. Hoover 26-3
He Lives . . . I Live, Graydon F. Snyder .. 26-4
Who Was He? K. M. 26-1
A World of Art in Christmas Cards 25-2

CHURCH
The Church Confronts Secularism, Myron S. Augsburger 19-6
CPC's Cold War 10-16
The Church in Transition, Wayne Huntley . 9-25
Detroit: The Turn of an Era 2-12

Celebrate - Communicate with BUTTONS

HOPE — Olive, red, and white, with the **p** in Hope taking on a Chi Rho representative of Jesus Christ

JOY BOYS — Three figures expressive of hope, printed in black on assorted day-glo colors

CELEBRATION — With letter **t** formed in the shape of an anchor — an ancient symbol of Christian hope — in blue, black, and white

Each button has spring-lock pin

10c each button, $1.00 per dozen. Postage 20c per $1.00

Please send cash with order under $1.00

CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Illinois 60120

Envoy at the Vatican 16-26
Impressions of Woodcrest Community, Terry Pettit 18-2
Is the Task to Build A Church? Joel K. Thompson 19-26
Marketplace Ministries, Linda Beher 12-12
A Ministry on Two Levels, James M. Bryant 15-24
The Shape of the Future Church, A. G. Breidenstine 12-6
Spiritual Renewal Begins With Ourselves, A. Jay Replogle 20-28
Take Up Your Cross . . . And Relax! Mark Gibbs 8-7
The Uniting Church 10-16

CHURCH AND THE ARTS

Celebration of Hope 15-3
A Dream Can Burn, Terry Pettit 4-10
Early Christian Symbols, Graydon F. Snyder 7-10
"For Love Is Strong as Death," Wilbur E. Brumbaugh 12-16
"In the Beginning," Ruth Aukerman 23-22
"Many Children Live in My Father's House," Irving Amen 24-16
Ministry of Art Stresses Conviction 19-21
Ralph Holdeman: Creator of Redemption Sculpture, Terry Pettit 7-24
Signs of the Times, Jeanne Donovan 5-12
"They Shall Repair the Ruined Cities," Wilbur E. Brumbaugh 5-16

CHURCH HISTORY

A Catholic Looks at the Reformation, Douglas J. Roche 22-2
In Gratitude to Prince Henry, J. Wayne Judd 18-26
The Inglenook: Journal for a Gentler Time, Jeanne Donovan 19-2

CHURCH OF THE BRETHREN

Alive and Moving 10-18
Appointments Made 17-21
Bethany Seminary: Class of 1970 15-16
A Big Event That Made Us Silent, Terry Pettit 23-14
Brethren Run the Town, Evelyn Hollinger . 21-14
BVS Branches Out 4-15
Christian Seminar Theme on Political Security 26-21
Congregational Briefs 20-18
District Developments 1-14
The Fund's Future 12-22
A Generation Bridge 4-20
Growth for Friendship 21-16
Guide Returns Brethren to "Real Way" of Study 26-18
A High Priority for New Testament Baptism, Ellis G. Guthrie 15-24
In the Brotherhood 13-18
Meetinghouse Revisited 24-13
New to General Board 23-21
On Shaping the Brethren Witness 10-12
On Sharing the Cup 4-14
On the Summer Pastorate 19-14
One Parish's Response 2-18
Parishes and Space 5-24
The Pastoral Call, Terry Pettit 15-18
Peace Is No Excuse 17-16
Perspectives on the 70s 7-16, 8-14
Polish Unit Arrives 13-16
A Real FISH Story 2-18
Reclustering for Parish Concerns, Earle W. Fike Jr. 22-20
Revival Fellowship Seeks Redress 25-12
Saying "No" to War 11-14
Schwarzenau Is Still a Place for Pilgrimage, Nelson M. Seese 1-6
Seven Words for the Seventies, General Staff 14-1
The Spirit Should Not Grow Old 9-18
Summer Celebration 18-15
Thanks From Vietnam 1-15
Trends Downward 8-13
Within the Family 4-20

CHURCH OVERSEAS

The Baileys: "Family Is Well" 20-20
The Bridge in Berlin, Royce Tooker 6-18
Houseparents for 35 Children, Roma Thompson 9-5
India Forms New Church; Brethren Is Named Bishop 22-14
Ministry Amidst Reform 16-28
Missionary Movements 18-15
Perplexing Paradise: The View From the Kasbah 5-20
Rekindling Self-Esteem, Merle Crouse 23-19
Relief in Nigeria 8-12
The Role of the Church in Postwar Nigeria, Emmanuel Urhobo 13-2
The Route to Reform 11-15
Steps in Conciliation 17-15
Upon Discovering Latin America, J. Roy Valencourt 4-19

CURRENT ISSUES

Abortion: Where Shall We Stand? Sylvia Claytor 24-27
Assessing the Crisis 13-16
Between Left and Right, Maynard Shelly . 4-2
The Bible Blesses the Poor, William Faw . 25-5
Broadening the Objector Stance 18-17
Can We Afford a New Welfare System? Jack McDonald 24-18
Communication Over a Coffee Cup, Linda Beher 2-6
Conscience and Alaska, Arthur J. Goldberg 9-21
Creation's Story Retold 18-18
The Earth Is the Lord's, John Esau 22-4
Filling the School Lunch Bag 20-15
A Holy Crusade? 8-12
Hunger Is, Ernest H. Walker 5-2
James Forman and the Jubilee Year, Robert W. Neff 1-9
Man: Earth's Deadliest Peril, Robert J. Hastings 21-7
The Mounting Crisis of Environment, Howard E. Royer 1-12
Obedience or Disobedience: An Understanding of Romans 13, Graydon F. Snyder 3-8
On Choosing to Be Changed, Carl W. Zeigler 10-19
On Sustaining Life 5-18
One View of Cuba 19-20
Respect for the Laws of the Land, W. Warren Shoemaker 13-9
The Road to Songmy, Norman Cousins ... 6-16
A Subtle Persecution Is Coming, Bernice Hoover Cook 3-22
Tax Exemption OK'd 13-17
Toward Ending the War, Terry Pettit 13-12
What Can We Expect From the Seventies? William Kuhns 1-2

DOCTRINES AND THEOLOGY

Come Down From the Attic, David A. Waas 21-11
The God of Discontent, Glenn R. Bucher .. 4-24
Man Alive! Dale Aukerman 7-13
Moses and the Mad Morality, Vernard Eller 9-2
The Real Christ: Where Is He? Peter J. Ediger 13-20

EASTER

Celebration Is a Style of Life, Ronald K. Morgan 7-3
Communion Prayers, Earle W. Fike Jr. ... 7-5
It Was the Ninth Hour, Noah S. Martin .. 7-6

ECUMENICITY

A Catholic Looks at the Reformation, Douglas J. Roche 22-2
The Changing Ways of Ecumenism 20-16
The Ecumenical Scene 12-24
Envoy at the Vatican 16-26
Structuring Ecumenism 18-14
The Uniting Church 10-16

EDITORIALS

Born to Be Born Again and Again 2-32
The Church — How Goes It? 16-1
A Dream or a Nightmare? 4-32
A Fateful Decision to Widen the War 12-32
A Few Specks of Sawdust 21-32
How Many Deaths Will It Take? 13-32
Images of Hope, Drum, Direction, poems . 18-32
Is There No Balm in Gilead? 22-32
Moral Breakdown — Is This the Price of War? 1-32
A New Interpretation — But the Draft Remains 15-32
No Time to Opt Out, Kenneth I. Morse and Ronald Clark 20-32
Not by Violence 24-32
On Reviewing, Rejecting, Reconciling 23-32
A Parable for the Start of the Church Year 19-32
Perspectives on an April-Foolish Census .. 9-32
A Plea for Risk Evangelism 3-32
A River Flowed Out of Eden and Listen, poems 6-32
The Season of Glad Songs Has Come 7-32
The Still Point of the Turning World 25-32
Take Courage, Winsome Munro 5-32
A Time to Keep Silence — and a Time to Speak 11-32
To Know and Not to Know, the presidents of the World Council of Churches 10-43
Turning the Tables 17-32
The Vital Center 14-32
Yes, There Are Other Options 8-32

EDUCATION

Bethany Seminary: Class of 1970 15-16
College Aid on Trial 18-19
The Crisis of Conscience on Campus, T. Wayne Rieman 20-10
A Day in the Long Hot Summer Norman L. Thomas 17-10
Europe-Bound for Study 15-13
Getting Down to Earth 21-18
In Search of a Church and College Partnership 19-14
Ministry of Art Stresses Conviction 19-21
Study Resources 6-12
Turmoil on Campus: An Assessment of the Causes of Violence, Carl H. Read 20-8
The Volatile Campus Scene, Robert Mock 6-26

EVANGELISM

Evangelism for Today 9-12
Evangelism in a Day of Revolution, Leighton Ford 2-2
A Healthy NAE Gathers 15-14
In the Land of the Living, Noah S. Martin 22-22
A Plea for Risk Evangelism, K.M. 3-32

FILM REVIEWS

Catch-22, Dave Pomeroy 19-28
Joe, Dave Pomeroy 22-27
A Man Called Horse, Dave Pomeroy 13-25
Marooned, Dave Pomeroy 11-28
They Shoot Horses, Don't They? Dave Pomeroy 4-28
Tick . . . Tick . . . Tick, Dave Pomeroy ... 9-28
Trilogy, Dave Pomeroy 2-28
"Z" — Film Treatment of Conscience and Compromise, Dave Pomeroy 20-26

HOME AND FAMILY

Champions of Children, Josephine C. Walker 19-11
Family Life-Styles in the 70s, J. Ross Eshleman 23-10
Heart Beat Again, Emily Sargent Councilman 20-3
I Am Not a Mother, Doris M. Brumbaugh . 10-29
A Look at Your Child's World, Donald F. Hursh 1-21
A New Home for Stephen, Patricia Roop Bubel 8-26
Out of Two Backgrounds: A Future Together, Anna B. Mow 12-2
The Two-Child Family Movement 4-5
When Grandparents Are of Another Faith, La Vernae J. Dick 15-20
When Your Teen-Ager Rebels, Michael Daves 10-24

LAY LEADERSHIP

A Greater Role for Women in the Church? Robert J. Hastings 14-20

The Church Abroad 6-14

MISCELLANEOUS
Gratitude in Every Season, M. R. Frantz 14-25
Growing Up and Growing Old, Carrie Stern 3-23
The Rent Is Due! Patricia Good 14-25
Should Church Camps Be Smaller? F. Blake and Gladys Million 16-22
A Trip Through Red China, Wendell Flory 2-10
We Have Failed the Small Church, Chauncey Shamberger 25-25
Who "They" Are, Fred W. Swartz 3-24

MISSIONS
Confronting Power in Latin America 23-16
Learning to Live in Mission, Donald E. and Doris Fancher, David and Alice Kreider 8-2
Rekindling Self-Esteem, Merle Crouse 23-19

MUSIC
Good News for You, Kenneth I. Morse and Wilbur Brumbaugh 26-9
I See a New World Coming, Steve Engle 17-9
Innkeeper, Steve Engle 26-6
The Meaning of Christmas, Steve Engle 26-10
Music for Listening — New and Old, William Robert Miller 11-26
Music to Worship With and to Think By, William Robert Miller 16-25
Songs and a Portrait, William Robert Miller 3-25
Sounds From Berlioz, Blake, and a Baptist, William Robert Miller 8-24
Summery Music, William Robert Miller 13-24
This Is Christmas Morn, Theresa Eshbach 26-5

NEWS
After Twenty-Five Years 15-13
The Believers' Story 1-18
Celebration of Unity 2-19
Cotton Patch Crusader 1-18
The Deadly Virus 9-16
In Partnership on Poverty 26-14
Nonviolence Gains Support 16-26
Normal Volunteers in a Research Hospital, Richard Stutzman 8-20
Peace Has a Realism 19-15
Peace Parley Delayed 4-17
Peru Strives for Recovery 15-12
The Politics of Poverty 26-17
A Program for Life 4-17
Revealing a Bit of "Madness," Terry Pettit 18-13
The Risk of Offense 4-16
The Scene From the Human Side of the Street 11-16
Selective CO Upheld 4-16
Signs of the Times 1-16
Sunday Specials Slated 2-19
Turn of an Era 1-19

PASTORAL MINISTRY
Fire Still in My Bones, Edward Ziegler 5-7
How to Live With a Pastor, James W. Simmons 21-24
Is Pastoral Calling a Vanishing Art? Ralph Skaggs 1-24
The Pastoral Call, Terry Pettit 15-18
Toward a Vital Ministry, Berwyn L. Oltman 6-27
A View From the Bottom Rung, Inez Long 3-5
Why Men Leave the Ministry, Chauncey Shamberger 14-24

PERSONALITIES
And Then the Fun Began, Anne Albright 10-9
"Brother Moderator," Ronald E. Keener 24-8
A Christian Stands Over Against the World, an interview with Arthur G. Gish 17-22
A Gift of Years, Fred W. Swartz 17-3
The House of Taos, Terry Pettit 26-18
I. J. Sanger's Views of a Vanishing America, Ronald E. Keener 21-2
In Search of a Church and College Partnership 19-16
The Layman as Moral Theologian, William Stringfellow 25-26
Man of the Soil — Man of Faith, Jimmy R. Ross 15-7
Meet Midway's Rebecca Swick, Terry Pettit 9-23
One Man's Pilgrimage 17-16
Ralph Dull: Unlikely Politician, Lois Teach Paul 24-4
Rejecting Symbolism 20-14
Return to Germany 5-23
Robert Horton: "While the Fire Burns . . ." 9-14
To the Front Lines of the World's Problems, Robert H. McNeill 23-7
Turns in the Road, Harold Garnet Black 4-22
The UN at 25: A Conversation With Andrew W. Cordier 22-16
Up From the Ruins 5-22

POETRY
Ambivalence, Annabelle Wagner Bergfeld 12-15
And Bypass Herod! Jo Thebaud 26-11
As If. As Is Now, Robert Allen 4-12
The Blacker Boys, Robert Allen 4-12
Brother Hood? John M. Storer 3-11
Christ Is Alive, Ruth Gregory 15-11
Christmas Inn, Jo Thebaud 26-7
Commitment, Betty Fox Solberg 15-11
The Committee, Ruth B. Statler 9-22
Crucified, Anthony R. Petrosky 22-24
Deaf Lover, Mute Lover, Robert Allen 4-13
Exploration, Elizabeth H. Emerson 12-15
The Feeling, Lena Miller 2-26
For One Very Young Met Today, Emily Sargent Councilman 18-11
God, Grant Me the Grace of a Tree, Wilbur E. Brumbaugh 20-12
God Is Flame, Glen Weimer 10-21
How Whites Should Read the Black Manifesto So as to Gain Pride While Losing Money, Robert Allen 4-11
I Hear a Different Drummer, Bill Herod 1-27
Incredible! Martha N. Parker 3-6
Instead of a Christmas Card, Terry Pettit 26-8
Is My Schooling Never to End? Jo Thebaud 2-24
It Was Not Much, La Vonna Howell 12-15
The Kenapocomoco No Mighty River, J. F. Humphrey 18-11
Lament of an Alumnus, Robert Allen 4-11
Lento Pede, Howard W. Winger 26-13
Lilacs Out of a Dead Land, Jeanne Donovan 8-10
Locked Doors, Prudence Engle Lenharr 15-11
Man, Robert Hale 15-10
May 4, 1970, Sara G. Wilson 15-10
Mind-Bending Threads, Bill Herod 2-25
Out of Time, Emily Sargent Councilman 26-8
Petition, Patricia Kennedy Helman 2-25
Prayers for the Working Woman, Ruby Rhoades 21-20
A Ritual to Read to Each Other, William Stafford 26-11
S.O.S., Edith Ogutsch 2-24
Shelter, Linda Beher 26-7
The Shepherd, Ruth B. Statler 15-10
Something Holy, Terry Pettit 26-7
Surrounding Servants, Anthony R. Petrosky 15-29
Though Blackness Speaks a Blue, Robert Allen 4-13
Through a Mirror . . . Clearly, William R. Faw 7-8
To Dead Black Souls, Robert Allen 4-11
To My Mother and Father on Their 25th Anniversary, Terry Pettit 13-11
Upside Down, James L. Ovall Sr. 12-11
Waiting, Judy Simpson 2-25
A Walk on Christmas, William Stafford 26-13
Wastelands Revisited, Harry A. Brandt 19-9
What Could It Mean? Jeanne Donovan 26-8
Where the Boys Are, Howard W. Winger 26-11
Whom Did You See? Elizabeth H. Emerson 5-9
Will the Tender Plant Grow Again? Nita Griggs 5-6
The World Turns, Bill Herod 2-24
You Are the Frame, Jo Thebaud 18-11

PRAYER
Communion Prayers, Earle W. Fike Jr. 7-5
I Was Ministered Unto, Corinne Hoff Simmons 3-23
The Meaning of Prayer, Byron Miller 2-27
Pound Me Down, Lord, Prudence Lenharr 24-20
We Have Knowledge but Lack Wisdom, Alvin F. Brightbill 11-9

THANKSGIVING
A Litany for Thanksgiving Eve, Roger Solomon 24-24
So Grateful for So Little, Levi Keidel 24-2

WORSHIP
Day by Day, Don and Shirley Fike 5-26, 10-20, 17-13, 22-21, 24-26, 25-24
Day by Day, Daniel and Nancy Flory 1-20, 3-28
Day by Day, Norman and Kay Long 4-9, 11-13, 14-27, 15-23, 18-20
Day by Day, L. Byron and Zola Miller 8-9, 13-28, 20-13, 21-13, 23-13, 26-25
Day by Day, Eldon and Ruth Shingleton 6-20, 7-23, 9-11, 12-26, 16-32, 19-25
Day by Day, Ray and Elaine Sollenberger 2-23

YOUTH
And I've Got a Lot to Live? Dan Hunter 12-25
A Day in the Long Hot Summer, Norman L. Thomas 17-10
Everyone Must Do His Own Growing, Inez Long 22-10
I Am Not Willing to Wait, Kathy Goering 22-13
A Letter to a High School Graduate, Carroll M. Petry 24-22
The Other America 21-15
Understanding the Now/New Generation, James Tomlonson 4-28
Youth Says "No" to the Draft 23-15
Youth vs. the Establishment, Russell E. Jarboe 17-27

READERS WRITE / continued

My project director had to put up with a lot from me, though, because of my love of going barefooted and of Hondas. Some days I worked fourteen hours straight, not because I had to but because there was so much I saw to be done.

Right now I'm working in two small churches just outside of Roanoke, with their youth groups. This is a part of my project too, trying to stir up interest in the church — and showing youth that there *is* a lot of good in the church and a lot that they can do.

It's been rewarding because I've been in five different churches already, in as many weeks, and I've seen many positive things started. I get upset, discouraged, impatient, and sometimes very lonely — but never would I trade all the heartaches, joys, friendships, and experiences I've had. I can only say that BVS has had an impact on me that has changed my life and given it some positive direction. Seven hundred miles away from home and not knowing a single soul really gave me time to look at myself — and also to gain a closer and more meaningful faith in my God.

A few weeks ago I was accepted by an airlines school and have started a correspondence course from them. My project will be over before I know it, and I'll be pursuing my career — but I will never forget the people and the experiences I've been enriched from. How could I forget something that has made God come alive to me!

Irene Kay Blosser

Roanoke, Va.

HOW TO BE IN PARTNERSHIP WITH CHRIST

If you are one of the many people who are excited by the worldwide ministry of the Church of the Brethren, and would like to be in partnership with Christ through those who serve, here is your invitation.

You too can serve by investing your money in a Church of the Brethren Gift Annuity. By so doing you will have the satisfaction of helping others while you help yourself.

Depending on your age, a Church of the Brethren Gift Annuity can pay you a lifetime income as high as 8% while at the same time helping carry on a vital service at the many places touched by the church's ministry.

While your gift makes you a partner with hundreds of persons who serve in the United States, Nigeria, India, Indonesia, Europe, and in other places, you receive a generous income promptly paid twice a year.

You may also desire to employ a *will* to make a gift to the worldwide work of the church. In this way your partnership in God's work continues, even after your death.

The Stewardship Enlistment Office of the General Board is eager to help you with these matters.

Office of Stewardship Enlistment
Church of the Brethren General Board
1451 Dundee Avenue
Elgin, Illinois 60120

Please send me the booklet:

☐ Giving Through Gift Annuities

☐ 37 things people "know" about wills that aren't really so

Name ______________________

Date of Birth ______________________
month day year

Address ______________________

City ____________ State ________ Zip ______

LOOK FOR THESE FEATURES IN THIS messenger

Who Was He? *Christmas is a time for affirmation, for stating one's faith and recounting one's experience relating to the child of Bethlehem.* Here are affirmations by Phyllis Carter, "He Brought God Into History" (page 2); by Wilbur R. Hoover, "He Is the Bridge" (page 3); and by Graydon F. Snyder, "He lives . . . I Live" (page 4)

Christmas in Music. *Messenger's little anthology for the season continues with four original songs and carols.* "This Is Christmas Morn," by Theresa Eshbach (page 5); "Innkeeper," by Steve Engle (page 6); "Good News for You," by Kenneth Morse and Wilbur Brumbaugh (page 9); and "The Meaning of Christmas," by Steve Engle (page 10)

Christmas in Poetry. "Something Holy," by Terry Pettit, "Christmas Inn," by Jo Thebaud, and "Shelter," by Linda Beher (page 7); "What Could It Mean?" by Jeanne Donovan, "Instead of a Christmas Card," by Terry Pettit, and "Out of Time," by Emily Sargent Councilman (page 8); "Where the Boys Are," by Howard W. Winger, "A Ritual to Read to Each Other," by William Stafford, and "And Bypass Herod!" by Jo Thebaud (page 11); "A Walk on Christmas," by William Stafford, and "Lento Pede," by Howard W. Winger (page 13)

In Partnership on Poverty. *Many of the forty Brethren working in Appalachia came together in late October in connection with the annual sessions of the Commission on Religion in Appalachia.* a report by Ronald E. Keener. page 14

The House of Taos. *Ron Kalom, in both an Old Testament and in a quite contemporary way, brings some sense of order to a small community where people often bring their broken visions.* by Terry Pettit. page 19

Invaded by Tomorrow. *Not many people seem to know – or act as if they know – that God has already visited us and tomorrow has already come.* by C. Wayne Zunkel. page 22

OTHER FEATURES include "The Politics of Poverty," observations by David Huber (page 16); an introduction to St. Petersburg, Florida, site of the next Annual Conference (page 20); a round-up of activities "In the Brotherhood" (page 21); and "Day by Day," by Byron and Zola Miller (page 25).

COMING SOON

Look for a new feature, "Take It From Here," an activity-centered series by Glee Yoder designed to encourage the creative participation of most members of the family. . . . Lyle E. Shaller makes ten predictions about the events and emerging trends with which churches will have to deal in 1971. . . . "Lindsay Is Lively," reports Edward K. Ziegler about a rural church in California which is responding to local needs and opportunities.

VOL. 119 NO. 26